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THE BEQUEST OF  
**JOSEPH HENRY THAYER**  
LATE PROFESSOR IN THE SCHOOL

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20 March 1902

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J. Henry Thayer.  
Jan. 9 1888.





## SYNOPSIS OF CRITICISMS.



A

# SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN  
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,  
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All flesh is as grass,  
And all the glory of man as the flower of grass.  
The grass withereth,  
And the flower thereof falleth away;  
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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Bequest of  
Prof. J. H. Thayer  
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TO THE  
REVEREND SIR GEORGE W. CRAUFURD, BARONET,  
FORMERLY FELLOW AND DIVINITY LECTURER OF  
KING'S COLLEGE, CAMBRIDGE,  
AS A SMALL TESTIMONY OF GRATITUDE FOR BENEFITS  
CONFERRED UPON THE COLLEGE,  
THIS WORK  
IS RESPECTFULLY INSCRIBED  
BY THE EDITOR.



## P R E F A C E.

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THE object of the present work is to lay before the reader the principal alterations which modern Critics have proposed in the Authorized Version of the Old Testament, together with the reasons for or against such emendations. The plan usually adopted throughout the work has been to give, in the following order,

The Hebrew text ;

The Septuagint Version, taken from the Vatican copy, unless otherwise specified ;

The Authorized Version ;

And, lastly, the explanations, both of those Commentators who support the present version, and also of those who consider the Hebrew text to be corrupt, or to have been misunderstood by our Translators.

Unless the order of the alterations upon any verse required a different classification, next to the Authorized Version have been given the notes of those Commentators who agree with it, the oldest writers being placed first, because later Critics may fairly be supposed to have availed themselves of the labours of their predecessors, and their notes to be in some measure critiques upon the preceding ones.

No one who is acquainted with the difficulties which beset the interpretation of particular passages will expect that any attempt should be made to arrange the notes according to their respective value. Oftentimes, the Commentators are all equally unsatisfactory, and bring to the mind the words of Cicero, "*Quam bellum erat, Vellei, confiteri potius nescire quod nescires, quam ista effutientem nauseare, atque ipsum tibi displicere.*"

When several Commentators have agreed in the material parts of any alteration, they have been classed together, and the particular words of some one of them adopted according to the discretion of the Editor. More authorities might often have been quoted in support of certain alterations, but it was thought advisable



not to enlarge the work unnecessarily. Words of frequent occurrence, such as **נִשְׁאָן**, have been discussed once for all, generally in the place where they first appear, and in subsequent cases a reference is made to the passage in which they are explained. Proper names, on account of their frequency, have been reserved for an Appendix ; except where they materially affect the sense of a passage, or where there is great variety of opinion about their meaning.

Those who are conversant with the respective merits of Commentators will not be surprised at the use herein made of the German Critics. The object of the present work is not to enter into points of doctrine, but simply into critical difficulties ; and though their neologian, or rather, infidel principles, are highly dangerous, yet where there is no question concerning a doctrine or the truth of a miracle, the German Critics are most valuable : for learning and abilities few can vie with them, and they often prove safer guides to the plain sense of Scripture than some of our own orthodox divines : for what can be more hazardous for a man when dealing with the Word of God than to assert that a passage is unmeaning, interpolated, or corrupted, simply because he cannot understand it ? Yet we find good and learned men, such as Bishop Lowth and Bishop Horsley, falling into this error, and unhesitatingly rejecting or altering passages which a German neologian will take in a critical manner, and fairly facing the difficulties, offer a possible, if not an easy solution, without having recourse to the unsafe remedy of correcting the text upon insufficient grounds. But whenever a point of doctrine or the truth of a miracle is involved, the reader cannot be too cautious in following the guidance of German Critics. The fairness and clearness they display upon other occasions seem at once to desert them, and they will twist the text in any way to get rid of a miracle or support their own peculiar views. An instance of this may be seen in Exod. xiv. 22, where Rosenmüller and others labour to prove that the passage of the Israelites through the Red Sea was not miraculous. To do this they are obliged, in a plain historical narration, to force the word **חָזָק** into a figurative sense, and render it "like a wall," or "a defence;" although the true character of the event has been long ago settled in a scripture that admits of no second interpretation :—

"The floods stood upright as an heap,  
And the depths were congealed in the heart of the sea."

It is hoped that this publication may prove a useful supplement to those Commentaries which, while they give a loose paraphrase of the general sense of a passage, do not enter into minute criticisms ; and often omit the very point in which the principal difficulty lies, or merely give that solution of it which the author may happen to prefer. Much time and labour will also be saved, even to such Biblical students as have access to good libraries, by showing them wherein the chief obscurity of any passage may consist ; in what degree it may admit of

elucidation ; and whether it be worth their while to search any farther. But, besides this, many of the works here quoted, are out of print and difficult to obtain ; others are general treatises, which explain passages only incidentally, and would seldom repay the trouble of examination.

The writer would much regret, if these Collations should lead any one to form an unfavourable opinion of the Authorized Version of the Bible. Doubtless, it has some faults, and since it was made, much light has been thrown upon Scripture by the examination of MSS., the comparison of versions, and the labours of scholars ; still the reader may rest assured that our present English Bible is one of the best translations that has yet been made of any book, and one over which a special Providence seems to have watched. It was carefully revised by the most learned men of a learned age, at a period when the English language was in its purity. Many of the alterations proposed in this work are upon minor critical points which do not affect the sense of the text, and are of little consequence to the general reader, though of interest to the scholar ; some are of doubtful authority, and may well be deemed inferior to the common reading, but they have been given because critics differ in opinion, and it was desirable to afford students means of judging for themselves. One thing, however, may safely be asserted ;—that unless our Translators have misunderstood the sense of a passage, few have ever rendered it more elegantly or faithfully ; it is from this extreme faithfulness that they have so well preserved the distinctive feature of Hebrew poetry, i.e., the parallelism, without having had that object in view. And we must enter the strongest protest against all who urge as a reason for a new translation of the Bible, that the style of our present translation is antiquated and obscure. They seem to forget the benefit conferred upon the English language by fixing its standard and preventing it from deteriorating : while the miserable way in which modern refinement disfigures what it attempts to improve may be seen in such instances as the following :—

GEN. XLIII. 31.

*Au. Ver.*—Set on bread.

*Geddes.*—Serve up dinner.

GEN. XXVII. 33.

*Au. Ver.*—And Isaac trembled very exceedingly, and said, Who ? where is he that hath taken venison, &c.

*Geddes.*—Who then, and where is he, said Isaac, in the greatest consternation, &c.

Even Bp. Lowth, perhaps the most elegant of all modern translators, sometimes alters passages for the worse, though there be no dispute about the meaning ; as for instance in

## ISAIAH I. 3.

*Au. Ver.*—The ox knoweth his owner.

*Bp. Lowth.*—The ox knoweth his possessor.

## ISAIAH LV. 3.

*Au. Ver.*—Even the sure mercies of David.

*Bp. Lowth.*—The gracious promises made to David, which shall never fail.

And it may well be doubted whether the emendations which might safely be adopted into the text or the margin be sufficient to call for a new Authorized Version, considering the difficulties which now would attend its introduction ; for whereas in former times the copies of the English Bible were comparatively few, they are now circulated by millions : a new translation would bring these copies into discredit, and unsettle the minds of the unlearned. Yet, considering the unavoidable imperfections of every translation, it is to be regretted that the critical study of the Old Testament has hitherto been so much neglected even by those whose duty it is to expound it ; and that men should so confidently expatiate upon the spiritual sense of their text, without taking any pains first to arrive at its literal meaning. A knowledge of Greek is required of all candidates for holy orders, as necessary to the understanding of the New Testament ; why should not a knowledge of Hebrew be considered equally necessary for the Old ? Can a man be supposed to enter fully into the spirit of a prose author, much less of a poet, if he only know him through the medium of a translation ? True it is that the Bible was destined for every nation under heaven, for every grade of society, and therefore it has been wisely ordained that in all languages it seems more than any other book to preserve the distinctive features of its original, and to stand forth in its majestic simplicity, as worthy of the God who gave it. Even its poetical beauties are such as suffer least by translation, being essentially the poetry of ideas rather than of words. Still, those who have time and opportunity will be amply repaid by studying the Scriptures in the Hebrew, and will often find a force and a clearness to which no translation can possibly do justice. More especially is it incumbent upon the clergy, who are set apart to minister to the LORD, and to teach his Word, to neglect no means of rightly understanding that Word ; and if they be prevented from entering deeply into critical studies, it is at least desirable for them to know enough of Hebrew to appreciate the explanations of Commentators. They might thus be often preserved from crude and fanciful interpretations, and from building hastily upon false foundations. Moreover, many of the objections which Infidelity has urged against the inspiration of Scripture, have been drawn from passages which fairly admit of a different translation ; and though, as it has been truly observed, “the Bible needs no apology,” yet it is important for the good of others, that we should be able not only to give a reason for the hope that is in us, but also to meet the Infidel

upon his own ground, and show him that his objections are the objections of ignorance.

The principal abbreviations employed in this work are :—

<i>Au. Ver.</i> . . . . .	Authorized Version.	<i>Pat.</i> . . . . .	Bp. Patrick.
<i>Booth.</i> . . . . .	Boothroyd.	<i>Pol. Syn.</i> . . . . .	Pool's Synopsi.
<i>Ged.</i> . . . . .	Geddes.	<i>Rosen.</i> . . . . .	Rosenmüller.
<i>Gesen.</i> . . . . .	Gesenius.	<i>Sam.</i> . . . . .	Samaritan.
<i>Hors.</i> . . . . .	Bp. Horsley.	<i>Schum.</i> . . . . .	Schumann.
<i>Houb.</i> . . . . .	Houbigant.	<i>Schul.</i> . . . . .	Schultens.
<i>Ken.</i> . . . . .	Kennicott.		

The names of other authors have generally been given in full.

A list of the abbreviations used by Pool in his "Synopsi" is subjoined :—

## AUTHORS.

Aben-Ezra . . . . .	AE.	Cartwrighti Mellificium Hebraicum . . . . .	Cm.
Ainsworthus . . . . .	A.	. . . . .	vel Cartw.
Bon. Corn. Bertram. de repub. Judæorum . . . . .	Bert. de rep.	Pet. Cunæi de repub. Heb. . . . .	Cun. de rep.
Ejud. Lucubrationes Franktallenses . . . . .	Bert. Luc. Frank.	Lud. de Dieu . . . . .	Di.
Bonartius . . . . .	Bon.	Drusius . . . . .	D.
Biblia Maxima . . . . .	Bi.	Drusii Animadversa . . . . .	D. an.
Bocharti Hierozoicon, sive de Animalibus sacræ Scripturæ . . . . .	BA.	Observationes sacræ . . . . .	D. obs.
ubi primus numerus <i>partem</i> , secundus <i>librum</i> , tertius <i>caput</i> , quartus <i>paginam</i> , quintus, quando occurrit, <i>lineam</i> denotat.		Miscellanea . . . . .	D. misc.
Bocharti Geographiæ pars prima, sive Phæleg . . . . .	BP.	de Quæsitis per epist. . . . .	D. qu.
pars secunda, sive Canaan . . . . .	BC.	Estius . . . . .	E.
ubi etiam primus numerus <i>librum</i> , secundus <i>caput</i> , tertius <i>paginam</i> denotat.		Paulus Fagius . . . . .	F.
Edw. Brerewood de Ponderibus et pretiis veterum nummorum . . . . .	Brerew.	Fagii Translationum præcipuarum V. T. collatio . . . . .	Fco.
Bonfrerius . . . . .	Bo.	Fulleri miscellanea . . . . .	Ful. misc.
Brugensis in variantia SS. Bib. loca . . . . .	Bru.	Gataker . . . . .	Ga.
Buteo . . . . .	But.	Gerundensis . . . . .	Ge.
Buxtorfius . . . . .	Buxt.	Glassius . . . . .	Glas.
Castalio . . . . .	Ca.	Grotius . . . . .	G.
Chald. paraph. . . . .	Chald. vel Targ.	Hebræi . . . . .	He.
Targum Onkeli . . . . .	Onk.	Hebraismus . . . . .	Hs.
Targum Jonathæ . . . . .	Jon.	Helvicus . . . . .	Helv.
Targum alterum incerti Authoris . . . . .	Chald. vel Targ.	Hieronymus . . . . .	Hi.
Clarius . . . . .	Cl.	Matthæus Hostus . . . . .	Host.
Cajetanus . . . . .	Caj.	Josephus . . . . .	Jo.
Lud. Cappellus . . . . .	Cap.	Junius . . . . .	Jun.
Carverus . . . . .	Carv.	R. David Kimhi . . . . .	K.
		Corn. à Lapide . . . . .	La.
		Lightfoot . . . . .	Li.
		Lorinus . . . . .	Lo.
		Lyra . . . . .	L.
		Pet. Martyr . . . . .	Mart.
		Malvenda . . . . .	Ma.
		Mariana . . . . .	Mar.
		Masius . . . . .	Mas.



Menochius . . . . .	Me	Rabbi Salomon, qui et Jarchi . . . . .	RS.
Jos. Medus . . . . .	Med.	Rivetus . . . . .	Riv.
Mercerus . . . . .	Merc.	Sanctius . . . . .	San.
Mendoza . . . . .	Mend.	Emanuel Sà . . . . .	Sà.
Arias Montanus . . . . .	Mont.	Serarius . . . . .	Ser.
Munsterus . . . . .	M.	Strigelius . . . . .	Strig.
Nebrissensis . . . . .	Neb.	Tirinus . . . . .	T.
Oleaster . . . . .	O.	Notæ Vat. ad Tigurina Biblia . . . . .	Tig. not.
Osiander . . . . .	Os.	Tostatus, qui et Abulensis . . . . .	To.
Philo . . . . .	Ph.	Vatablus . . . . .	V.
Piscator . . . . .	Pi.	Waserus . . . . .	Was.
Quidam . . . . .	Q.	Willet . . . . .	Wil.
Rabbini . . . . .	RR.	Wolphius . . . . .	Wolp.

## VERSIONS.

Anglicana . . . . .	Ang.	Munsteri . . . . .	M.
Aquilæ . . . . .	Aq.	Osiandri . . . . .	Os.
Arabica . . . . .	Ar.	Pagnini . . . . .	P.
Belgica . . . . .	Belg.	Piscatoris . . . . .	Pi.
Chaldaica . . . . .	Chald. <i>vel</i> Targ.	Samaritana, <i>vel</i> Samarit. Textus . . . . .	Sa.
Chald. Onk. . . . .	Onk.	Samaritana versio . . . . .	Sa. vers.
Chald. Jon. . . . .	Jon.	Septuaginta . . . . .	6.
Chald. altera . . . . .	Chald. <i>vel</i> Targ.	Strigeli . . . . .	Strig.
Castalionis . . . . .	Ca.	Symmachi . . . . .	Sym.
Gallica <i>sive</i> Genevensis . . . . .	Gal. <i>vel</i> Genev.	Syriaca . . . . .	Sy.
Junii et Tremellii . . . . .	JT.	Theodotionis . . . . .	Th.
Junii . . . . .	Jun.	Tigurina . . . . .	Ti.
Malvendæ . . . . .	Ma.	Vulgata Latina . . . . .	Vulg.
Ariæ Montani . . . . .	Mo.		

# A SYNOPSIS OF CRITICISMS,

ETC., ETC.

## GENESIS.

### CHAP. I. 2.

וְהָאֲרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ  
עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת  
עַל־פְּנֵי הַמָּיִם :

ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ  
σκοτός ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ  
ἐπεφέρετο ἐπάνω τοῦ ὕδατος.

*Au. Ver.*—2 And the earth was without  
form and void; and darkness *was* upon the  
face of the deep. And the Spirit of God  
moved upon the face of the waters.

*Boothroyd.*—2 And the earth was desolate  
and waste, &c.

*Bayly, Geddes.*—Was yet a desolate  
place, &c.

*Gesenius.*—*תֹהוֹ* (for *תָהוּ*, of the segol form,  
as *שָׁחַ*, hence accented Milel, i. e., on the  
penultima). Root in Chald. *תָהוּ*, to be  
motionless, confounded, desolate. (Comp.  
*תָהוּ*); whence *תָהוּ*, *desert*. Arab. *تَهِ*,

*empty*. Syr. *ܬܘܠ*, *idem*, abbreviated from *ܬܘܠܐ*,

1. As substantive the state of being waste.  
*emptiness*, Gen. i. 2. Job xxvi. 7; a *desert*.  
*solitude*, Deut. xxxii. 10. Job vi. 18.

*תָהוּ*, m. subst. a waste, uninhabited place,  
*wilderness*, for *תָהוּ* (after the form *שָׁחַ*),  
Root *תָהוּ*, in Arabic, to be empty, waste, of  
a house. It is always combined with *תָהוּ*,  
Gen. i. 2; Jer. iv. 23; Isa. xxxiv. 11.

*And the Spirit of God, &c.* Onkelos and  
the old Jewish interpreters take *רוּחַ אֱלֹהִים* as  
*ventus Dei*, i. e., *ventus a Deo immissus*;  
others as *ventus vehemens*; these interpre-  
tations are justly rejected by Rosenmüller,  
and the best modern critics.

*Moved.* The primary meaning of *רוּחַ* in  
the Arabic is *mollis fuit*; hence Rosenmüller

in this passage gives it the sense of brooding  
over, fostering.—*Gesen.*, hovered over.

Ver. 7.

*Au. Ver.*—Firmament.

*Ged., Bay., Booth.*—Expanse.

*Gesen.*—*רָקִיעַ*, m. more fully *רָקִיעַ שָׁמַיָא*,  
Gen. i. 14, 15, 17, that which is distended,  
expanded, (from *רָקַע*), the expanse of heaven,  
i. e., the arch or vault, of heaven, which, as to  
mere sense, appears to rest on the earth, as  
a hollow hemisphere. The Hebrews seem  
to have considered it as transparent like a  
crystal or sapphire (Ezek. i. 22; Dan. xii. 3;  
Exod. xxiv. 10; Rev. iv. 6); hence different  
from the brazen and iron heaven of the  
Homeric mythology. Over this arch they  
supposed were the waters of heaven (Gen.  
i. 7; vii. 11; Ps. civ. 3; cxlviii. 4).  
LXX. *στερέωμα*. Vulgate, *firmamentum*.  
Luther, *Veste*.

Ver. 8—13.

8 καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα, οὐ-  
ρανόν. καὶ εἶδεν ὁ θεὸς, ὅτι καλόν. καὶ ἐγένετο  
ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα δευτέρα.  
9 καὶ εἶπεν ὁ θεός, συναχθῶ τὸ ὕδωρ τὸ  
ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ  
ὀφθῇ τὸ ξηρὰ. καὶ ἐγένετο οὕτως. καὶ συνήχθη  
τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συνα-  
γωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρὰ. 10 καὶ  
ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν, γῆν, καὶ τὰ συσ-  
τήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας· καὶ  
εἶδεν ὁ θεός, ὅτι καλόν.

*Au. Ver.*—8 And God called the firma-  
ment Heaven. And the evening and the  
morning were the second day.

9 And God said, Let the waters under the  
heaven be gathered together unto one place,  
and let the dry land appear: and it was so.

10 And God called the dry land Earth;

and the gathering together of the waters called he Seas: and God saw that *it was good*.

*Ken.*—The Divine approbation being expressed *once*, as to the parts of the creation upon the first, fourth, fifth, and sixth days; *not at all* on the second day, and *twice* on the third: there can scarce be doubt, but that here is now some mistake. The regular order will be restored, by admitting a *transposition*; and by allowing—either, that the latter part of verse 8 (*and the evening and the morning were the second day*) originally closed the 10th verse—or, that the latter part of ver. 10 (*and God saw that it was good*) originally belonged to ver. 8. And there (in ver. 8) the words are found in the *Greek* version; though they are also, in the present *Greek* copies, at ver. 10; and probably, in one of the two places, the *Greek* has been assimilated to the corrupted *Hebrew*. See my *General Dissertation*, page 35. The preceding observation is founded on a remark, inserted by the late learned Archbishop Secker in the margin of his *Hebrew Bible*.

#### CHAP. II. 2.

וַיְבָרֶךְ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה :

— καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὃν ἐποίησε.

*Au. Ver.*—2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

*Ken.*—2 And on the sixth day God ended his work which he had made, &c. Following the Samaritan text, with LXX, and Syriac versions. 7, which stands for six, might easily have been changed into 7, which denotes seven.

*Others.*—And on the seventh day God had ended, &c.

#### Ver. 4—6.

וַיֵּצֵא אֱלֹהִים הַיּוֹלֶזֶת הַשָּׁמַיִם וְהָאָרֶץ  
בַּיּוֹם הַרְּבִיעִי עֲשׂוֹת יְהוָה אֱלֹהִים  
אָרֶץ וְשָׁמַיִם : 5 וְכָל אֲשֶׁר הָעֵשֶׂה מִרְם  
יְהוָה בָּאָרֶץ וְכָל-עֶשֶׂב הַשָּׂדֶה מִרְם  
יִצְמַח כִּי לֹא הִמְטִיר יְהוָה מְלֶאכֶתוֹ עַל-  
הָאָרֶץ וְאָדָם אִין לְעֹבֵד אֶת-הָאָדָמָה :  
וְאֵד יַעֲלֶה מִן-הָאָרֶץ וְהִשְׁתַּח אֶת-בָּל  
פְּנֵי הָאָדָמָה :

#### ה' וצירא v. 4.

4 αὐτῇ ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς,

ὅτε ἐγένετο. ἡ ἡμέρα ἐποίησε κύριος ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. 5 καὶ πᾶν χλωρὸν ἄγρου πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς, καὶ πάντα χόρτον ἄγρου πρὸ τοῦ ἀνατεῖλαι· οὐ γὰρ ἔβρεξεν ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι αὐτήν. 6 πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς, καὶ ἐπότιζε πᾶν τὸ πρόσωπον τῆς γῆς.

*Au. Ver.*—4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from [*or, a mist which went up from, &c.*] the earth, and watered the whole face of the ground.

*Rosenmüller and Schumann.*—4 These are the generations of the heavens and of the earth when they were created: In the day that the Lord God made the heavens and the earth,

5 No shrub of the field was yet in the earth, and no herb of the field had yet germinated.

סרם = nondum.

*Bay.*—6 Nor had a vapour ascended from the earth to water, &c.—So also Boothroyd.

#### Ver. 12.

שֵׁם הַבְּדִלָּה וְאֵין הַשָּׁתֵּם :

καὶ ἐκεῖ ἔστιν ὁ ἄνθραξ καὶ ὁ λίθος ὁ πρᾶσιμος.

*Au. Ver.*—And the gold of that land is good: there is bdellium and the onyx stone.

*Gesen.*—בִּדְלָה m. Gen. ii. 12: Numb. xi. 7. According to *Symm. Theod.* in *Num.*, the *Vulgate* in both passages, and *Josephus*, *Bdellium*, βδολχον, i. e., an odoriferous rosin, which is transparent and like wax, the produce of a tree growing in Arabia, India, and Media, perhaps the vine-palm (*Borassus flabelliformis*, Linn.) According to LXX. ἄνθραξ. Arab. pearls.

*Dr. Geddes.*—Pearls.

Professor Lee supposes that either crystal or the beryl is here meant.—See his *Lexicon*.

#### Ver. 19, 20.

*Au. Ver.*—19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call

them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

*Rosen.*—And out of the ground the Lord God had formed, &c., &c.

These verses must be translated in the pluperfect tense, as the narration goes back to what had been done long before.—*Rosen.*

Ver. 24.

וְהָיָה לְבָשָׂר אֶחָד׃

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

*Au. Ver.*—24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

*Ken.*—And they two shall be one flesh.

Following the Samaritan text and all the ancient versions. So also 1 Cor. vi. 16; Ephes. v. 31; Mark x. 8; Matt. xix. 5.

CHAP. III. 5.

וְהָיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע׃

καὶ ἔσθεθε ὡς θεοί, γινώσκοντες καλὸν καὶ πονηρόν.

*Au. Ver.*—5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

*Onkel., Bay., Ged.*—Ye shall be as God, &c., &c.

Ver. 17.

וַיֹּאמֶר יְהוָה אֱלֹהִים בְּעֵצ הַדֶּרֶךְ

ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου.

*Au. Ver.*—17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake.

St. Jerome read בעצרך, In opere tuo, Cursed is the ground in thy labour.—*Ken.*

R. 900, LXX., *Symm.*—בעצרך. Hæc lectio non plane repudianda, minime tamen necessaria est.—*Schum.*

CHAP. IV. 6, 7.

וַיֹּאמֶר יְהוָה אֱלֹהִים לְשָׂרָה 6  
לֵאמֹר נָפְלִי פָנֶיךָ׃ 7 חֲלוּם אָבִי  
תִּשְׁכַּח שְׂמֹתָ וְאַתָּה לֹא תִשְׁכַּח לְפָנֶיךָ  
הַפֶּתַח רֹבֵץ וְהָאֵלֶּיךָ תִּשְׁתַּקְּחוּ וְאַתָּה  
תִּקְשָׁלֶיב׃

6 καὶ εἶπε κύριος ὁ θεὸς τῇ Κάϊν. ἵνα τί

περίλυπος ἐγένου, καὶ ἵνα τί συνέπεσε τὸ πρόσ-  
ωπόν σου; 7 οὐκ ἔαν ὁρθῶς προσενέγκης,  
ὁρθῶς δὲ μὴ διέλῃς, ἡμαρτες; ἡσύχασον.  
πρὸς σὲ ἡ ἀποστροφή αὐτοῦ. καὶ σὺ ἄρξεις  
αὐτοῦ.

*Au. Ver.*—6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? [or, have the excellency? Heb. xi. 4.] and if thou doest not well, sin lieth at the door. And unto thee [or, subject unto thee, ch. iii. 16.] shall be his desire, and thou shalt rule over him.

There are many versions of this passage, none of which are very satisfactory. The following three are quoted by Dr. Geddes:—

1. That of the Septuagint.—If thou have rightly offered, yet have not rightly distinguished, hast thou not sinned? Be quiet, &c., &c.

2. That of the Vulgate, followed by the greater part of modern interpreters.—If thou do well, shalt thou not be accepted? but if thou do not well, shall not sin lie at the door? Yet the lust of it shall be under thee, and thou shalt be able to control it.

3. That of Le Clerc, &c., combined out of the two preceding.—If thou behave well, shalt thou not retain thy dignity? but if thou behave ill, is not sin at the door? Be quiet, and he (*thy brother*) will be submissive to thee, and thou shalt have dominion over him.

*Ged.*—Doth not one if he have done well, look up, but look down if he have not done well? Hast thou sinned? be quiet! He (*thy brother*) is still subordinate to thee, and thou hast dominion over him.

*Booth.*—Is there not, if thou doest well, acceptance, and if not well, a sin-offering lying at the door? Still to thee shall he be in subjection,\* and thou shalt rule over him.

\* Gesenius and Schumann, however, render תשקח by *desire*, both here and in chap. iii.

7. *Rosen.*—Nonne si recte feceris, elevatio faciei tuæ esset tibi? Si tibi bene esses conscius, non ita dejecto esses animo et vultu. Si vero male egeris, ante fores peccatum jacet, h.e. statim se prodet, non celari potest, vel etiam: prava concupiscentia insidiatur tibi. Et ad te appetitus ejus, sc. peccati, sed tu dominaberis ei, tuum esset illi dominari, non sinere te ab eo vinci, i.e. resistere ei debes. Peccatum tanquam



mulier impudica sistitur, quæ hominem tentet.

*Schum.*—Nonne si bene sentis, peccatum fugies (surges a peccati foribus); sin autem male senties peccati servus eris (ad fores peccati cubabis) ita, ut hoc te, (meretricis instar) appetat, (tibi dominetur) et tu cum eo rem habeas (ei obedias)?

Professor Lee, in this verse, takes רמח as sin-offering. See his Lexicon.

#### CHAP. IV. 8.

וַיֹּאמֶר הָיוּ אֶל־יָהֳכָל אֶחָיו  
בְּחַיֵּיתָם בְּעֵדְיָה וַיָּקָם הָיוּ אֶל־יָהֳכָל אֶחָיו  
וַיַּהַרְגֵהוּ :

καὶ εἶπε Κάιν πρὸς Ἀβελ τὸν ἀδελφὸν αὐτοῦ. διέλθωμεν εἰς τὸ πεδίον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ, ἀνέστη Κάιν ἐπὶ Ἀβελ τὸν ἀδελφὸν αὐτοῦ, καὶ ἀπέκτεινε αὐτόν.

*Au. Ver.*—8 And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

*Ken.*—And Cain said unto Abel his brother, Let us go into the field; and it came to pass, when they were in the field, that Cain rose up, &c.

*Note.*—The word רמח cannot mean "talked with." The correct version of the Hebrew, as it now stands in the text, is, And Cain said unto Abel his brother: and it came to pass, when they were in the field, &c. The Targums of Jerusalem and Jonathan, the Syr., Vulg., and Greek versions, and Samaritan text supply the deficiency.—*Ken.*

Rosenmüller, however, is of opinion that רמח may signify *talked with*; and in support of this usage of the word he quotes Exod. xix. 25: So Moses went down unto the people, and spake unto them.—*Au. Ver.*

*Michaelis.*—And Cain was enraged against Abel his brother, &c. He reads רמח from רמח amar, amaro animo fuit.

*Schum.*—And Cain thought (meditated evil) against Abel his brother: and it came to pass, &c., &c.

#### Ver. 15.

וַיִּשֶׂם יְהוָה לְהָיוּ אוֹת לְבִלְתִּי תָקוּת־  
אֹתוֹ פֶּל־מִצָּחוֹ :

καὶ ἔθετο κύριος ὁ θεὸς σημεῖον τῷ Κάιν, τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὗρισκοντα αὐτόν.

*Au. Ver.*—15 And the LORD set a mark

upon Cain, lest any finding him should kill him.

*Or rather*, gave a sign or token to Cain, that those who found him should not kill him.—*Bagster's Bible.* So Dathe, Rosenmüller, Geddes, &c.

#### Ver. 21.

*Au. Ver.*—Organ.

*Ged., Booth.*—Pipe.

Schumann supposes that כנור here includes all stringed instruments; and רוח all wind instruments.

#### Ver. 22.

לְשֹׁם כָּל־יְהִישָׁת וְכָרָז :

καὶ ἦν σφυροκόπος χαλκοῦς χαλκοῦ καὶ σιδήρου.

*Au. Ver. and Schum.*—22 And Zillah, she also bare Tubalcain, an instructor [Heb. whetter] of every artificer in brass and iron.

*Gesen.*—A forger of every tool in brass and iron.

*Rosen.*—Acuens et expoliens omnia instrumenta opificii æris ac ferri.

#### Ver. 23, 24.

וַיֹּאמֶר לָמֶךְ לְנָשָׁיו עֲדָה וְצִלָּה  
שָׁמַעַן הָיוּ לִי לָמֶךְ חַמֻּצָה אִמְרָתִי  
כִּי אִישׁ חֲרַנְתִּי לְפָצְעִי וַיִּלָּד לְחַבְרָתִי :  
כִּי שִׁבְעָתַיִם יִמְשְׁקוּן וְלָמֶךְ שִׁבְעָתַיִם  
שָׁבַע :

23 εἶπε δὲ Λάμεχ ταῖς ἐαυτοῦ γυναῖξιν, Ἀδὰ καὶ Σελλὰ. ἀκούσατέ μου τῆς φωνῆς γυναῖκες Λάμεχ. ἐνωτίσασθέ μου τοὺς λόγους. ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἔμοι, καὶ νεανίσκον εἰς μῶλωπα ἔμοι. 24 ὅτι ἐπτάκις ἐκδεδίκαται ἐκ Κάιν. ἐκ δὲ Λάμεχ, ἐβδομηκонтὰκις ἐπτά.

*Au. Ver.*—23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, [or, I would slay a man in my wound, &c.] and a young man to my hurt [or, in my hurt]:

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

*Ken. and Bishop Lowth.*—

I have slain a man for having wounded me, And a young man for having bruised me, If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold.

*Note*, i.e., whereas Cain had been guilty of wilful murder, Lamech had only slain a man in his own defence.

Eben Ezra, however, mentions this as one of those passages in which many critics suppose that *not* has been lost out of the text. I have not slain a man to my wounding, nor a young man to my hurt.—*Ken.*

Ludov., De Dieu, and others, take *ו* interrogatively. Have I slain a man, &c.

Schum. thinks that *ו* answers to the Greek *ori*. Audite me virum occidisse vulneri meo.

CHAP. V. 3, to end of the chapter.

The chronology, especially in the ages of some of the ante and post-diluvian patriarchs, is very different in the Hebrew text, the Samaritan, the Septuagint, and Josephus. The Septuagint adds 100 years to each of the patriarchs Adam, Seth, Enos, Cainan, Mahalaleel, and Enoch, before the birth of their sons; while it takes twenty from the age of Methuselah, and adds six to that of Lamech. Thus the space from the creation to the deluge is made 2242 years according to the Vatican copy, but 2262 according to the Alexandrine; and the sum total according to Josephus is 2265; according to the Samaritan, 1307; and the Hebrew text, 1656. The sum total from the deluge to the seventieth year of Terah, according to these authorities, is, Heb., 292; Sam., 942; Sept. Vat., 1172; Alex., 1072; and Josephus, 1002.—*Bagster's Bible.*

Kennicott supposes that the Jews have taken away 100 years from the lives of the antediluvian patriarchs before they had sons, and added them on at the end of their lives, in order to bring the birth of Christ from the sixth millenary to the fourth. They did not alter the ages of Jared, Methuselah, and Lamech, because it would have prolonged their lives beyond the flood.

The Hebrew, Greek, and Samaritan chronology differ in the following manner:—

	Lived before the birth of sons.			After birth of sons.			Total.		
	Heb.	Sam.	LXX.	Heb.	Sam.	LXX.	Heb.	Sam.	LXX.
Adam .....	130	..	230	800	..	700	930	..	..
Seth .....	105	..	205	807	..	707	912	..	..
Enos .....	90	..	190	815	..	715	905	..	..
Cainan .....	70	..	170	840	..	740	910	..	..
Mahalaleel ..	65	..	165	830	..	730	895	..	..
Jared .....	162	62	162	800	785	800	962	847	962
Enoch .....	65	65	165	300	300	200	365	..	..
Methuselah ..	187	67	187	782	653	782	969	720	969
			167			802			
			165						
Lamech ....	182	53	188	595	600	565	777	653	753
Noah .....	500	..	..	..	..	..	..	..	..

Schumann, from whom the above table is taken, adopts the chronology of the Heb. text.

3 וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָה שָׁנָה וַיּוֹלֵד  
בְּרֵמְתוֹ בְּצִלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת :  
4 וַיְהִי וַיִּמְרָאֵם אַחֲרָי הוֹלִידוֹ אֶת־שֵׁת  
שְׁמֹנֶה מֵאָה שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת :  
5 וַיְהִי כִּלְיָמִי אָדָם אֲשֶׁר־לִי הַתָּשַׁע  
מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת : 6  
וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמֵאָה שָׁנָה  
וַיּוֹלֵד אֶת־אֵנוֹשׁ : 7 וַיְחִי־שֵׁת אַחֲרָי  
הוֹלִידוֹ אֶת־אֵנוֹשׁ שְׁבַע שָׁנִים וּשְׁמֹנֶה  
מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת : 8 וַיְהִי  
כִּלְיָמִי־שֵׁת שְׁתַּיִם עֶשְׂרִי שָׁנָה וַיִּתְּשַׁע  
מֵאוֹת שָׁנָה וַיָּמָת : 9 וַיְחִי אֵנוֹשׁ  
תְּשַׁעִּים שָׁנָה וַיּוֹלֵד אֶת־מֵתוּשֶׁלַּח : 10  
וַיְחִי אַחֲרָי הוֹלִידוֹ אֶת־מֵתוּשֶׁלַּח חֲמֵשׁ  
עֶשְׂרִי שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד  
בָּנִים וּבָנוֹת : 11 וַיְהִי כִּלְיָמִי אֵנוֹשׁ  
חֲמֵשׁ שָׁנִים וַיִּתְּשַׁע מֵאוֹת שָׁנָה וַיָּמָת :  
12 וַיְחִי מֵתוּשֶׁלַּח שְׁבַעִים שָׁנָה וַיּוֹלֵד  
אֶת־מַחֲלָלָל : 13 וַיְחִי מֵתוּשֶׁלַּח  
הוֹלִידוֹ אֶת־מַחֲלָלָל אַרְבָּעִים שָׁנָה  
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת :  
14 וַיְהִי כִּלְיָמִי מֵתוּשֶׁלַּח עֶשְׂרִי שָׁנִים וַיִּתְּשַׁע  
מֵאוֹת שָׁנָה וַיָּמָת : 15 וַיְחִי  
מַחֲלָלָל חֲמֵשׁ שָׁנִים וּשְׁשִׁים שָׁנָה  
וַיּוֹלֵד אֶת־יָרֵד : 16 וַיְחִי מַחֲלָלָל  
אַחֲרָי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה  
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת :  
17 וַיְהִי כִּלְיָמִי מַחֲלָלָל חֲמֵשׁ וַיִּתְּשַׁעִּים  
שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת : 18  
וַיְחִי־יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וּמֵאָה  
שָׁנָה וַיּוֹלֵד אֶת־חֲנֹךְ : 19 וַיְחִי־יָרֵד  
אַחֲרָי הוֹלִידוֹ אֶת־חֲנֹךְ שְׁמֹנֶה מֵאוֹת  
שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת : 20 וַיְהִי  
כִּלְיָמִי־יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וַיִּתְּשַׁע  
מֵאוֹת שָׁנָה וַיָּמָת : 21 וַיְחִי חֲנֹךְ  
חֲמֵשׁ וּשְׁשִׁים שָׁנָה וַיּוֹלֵד אֶת־מֵתוּשֶׁלַּח :  
22 וַיְחִי־חֲנֹךְ חֲנֹךְ אֶת־הָאֱלֹהִים אַחֲרָי  
הוֹלִידוֹ אֶת־מֵתוּשֶׁלַּח שְׁלֹשׁ שָׁנָה  
וַיּוֹלֵד בָּנִים וּבָנוֹת : 23 וַיְהִי כִּלְיָמִי  
חֲנֹךְ חֲמֵשׁ וּשְׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת  
שָׁנָה : 24 וַיְחִי־חֲנֹךְ חֲנֹךְ אֶת־הָאֱלֹהִים  
וַאֲנָפִי כִּי־לָקַח אֱלֹהִים : 25 וַיְחִי  
וַיִּתְּשַׁע מֵאוֹת שָׁנָה וּשְׁמֹנֶה מֵאוֹת  
שָׁנָה וַיּוֹלֵד אֶת־לָמֶךְ : 26 וַיְחִי

מתושלח אחרי הולידו את־לֹמֶךְ שְׁתַּיִם  
 וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיֹּלֶד  
 בָּנִים וּבָנוֹת : 27 וַיְהִי כִּלְיָמִי מֵהוֹשֵׁלַח  
 תִּשָּׁע וְשָׁשִׁים שָׁנָה וּתִשָּׁע מֵאוֹת שָׁנָה  
 וַיָּמָת : 28 וַיְהִי־לִמֶךְ שְׁתַּיִם  
 וּשְׁמֹנִים שָׁנָה וּמֵאוֹת שָׁנָה וַיֹּלֶד בָּן :  
 29 וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לְאַמֵּר זֶה וַיִּחְמַנּוּ  
 מִפְּעֻשָׁנָה וּמִעֲצָבוֹן וַיִּינֹה מִן־הָאָרֶץ אֲשֶׁר  
 אֲבָרָה יָחַד : 30 וַיְהִי־לִמֶךְ אַחֲרֵי  
 הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ וְתִשְׁעִים שָׁנָה  
 וַחֲמֵשׁ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת :  
 31 וַיְהִי כִּלְיָמִי לִמֶךְ שְׁבַע וְשָׁשִׁים  
 שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת : 32  
 וַיְהִי־נֹחַ בְּרִחְמֵשׁ מֵאוֹת שָׁנָה וַיֹּלֶד  
 נֹחַ אֶת־יֶשֶׁת׃ וְאֶת־חָם וְאֶת־יָפֶת׃

3 ἔζησε δὲ Ἀδὰμ τριάκοντα καὶ διακόσια  
 ἔτη. καὶ ἐγέννησε κατὰ τὴν ἰδέαν αὐτοῦ, καὶ  
 κατὰ τὴν εἰκόνα αὐτοῦ, καὶ ἐπωνόμασε τὸ  
 ὄνομα αὐτοῦ, Σὴθ. 4 ἐγένοντο δὲ αἱ ἡμέραι  
 Ἀδὰμ, ὥς ἔζησε μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν  
 Σὴθ, ἑτη ἑπτακόσια. καὶ ἐγέννησεν υἱοὺς καὶ  
 θυγατέρας. 5 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι  
 Ἀδὰμ, ὥς ἔζησε, τριάκοντα καὶ ἑνακόσια ἔτη.  
 καὶ ἀπέθανεν. 6 ἔζησε δὲ Σὴθ πέντε καὶ δια-  
 κόσια ἔτη. καὶ ἐγέννησε τὸν Ἐνῶς. 7 καὶ  
 ἔζησε Σὴθ μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν Ἐνῶς,  
 ἑπτὰ ἔτη καὶ ἑπτακόσια. καὶ ἐγέννησεν υἱοὺς  
 καὶ θυγατέρας. 8 καὶ ἐγένοντο πᾶσαι αἱ  
 ἡμέραι Σὴθ, δώδεκα καὶ ἑνακόσια ἔτη. καὶ  
 ἀπέθανεν. 9 καὶ ἔζησεν Ἐνῶς ἑτη ἑκατὸν  
 ἑνενήκοντα. καὶ ἐγέννησε τὸν Καϊνάν. 10 καὶ  
 ἔζησεν Ἐνῶς μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν  
 Καϊνάν, πεντεκαίδεκα ἔτη καὶ ἑπτακόσια. καὶ  
 ἐγέννησεν υἱοὺς καὶ θυγατέρας. 11 καὶ ἐγέν-  
 οντο πᾶσαι αἱ ἡμέραι Ἐνῶς πέντε ἔτη καὶ  
 ἑνακόσια. καὶ ἀπέθανεν. 12 καὶ ἔζησε  
 Καϊνάν ἑξομῆκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέν-  
 νησε τὸν Μαλελείηλ. 13 καὶ ἔζησε Καϊνάν μετὰ  
 τὸ γεννηθῆσαι αὐτὸν τὸν Μαλελείηλ, τεσσαρά-  
 κοντα καὶ ἑπτακόσια ἔτη. καὶ ἐγέννησεν υἱοὺς  
 καὶ θυγατέρας. 14 καὶ ἐγένοντο πᾶσαι αἱ  
 ἡμέραι Καϊνάν δέκα ἔτη καὶ ἑνακόσια. καὶ  
 ἀπέθανεν. 15 καὶ ἔζησε Μαλελείηλ πέντε καὶ  
 ἐξήκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέννησε τὸν  
 Ἰάρεδ. 16 καὶ ἔζησε Μαλελείηλ μετὰ τὸ  
 γεννηθῆσαι αὐτὸν τὸν Ἰάρεδ, ἑτη τριάκοντα καὶ  
 ἑπτακόσια. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.  
 17 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαλελείηλ,  
 ἑτη πέντε καὶ ἑνενήκοντα καὶ ὀκτακόσια. καὶ  
 ἀπέθανεν. 18 καὶ ἔζησεν Ἰάρεδ δύο καὶ ἐξή-  
 κοντα ἔτη καὶ ἑκατὸν. καὶ ἐγέννησε τὸν Ἐνῶχ.

19 καὶ ἔζησεν Ἰάρεδ μετὰ τὸ γεννηθῆσαι αὐτὸν  
 τὸν Ἐνῶχ, ὀκτακόσια ἔτη. καὶ ἐγέννησεν  
 υἱοὺς καὶ θυγατέρας. 20 καὶ ἐγένοντο πᾶσαι  
 αἱ ἡμέραι Ἰάρεδ, δύο καὶ ἐξήκοντα καὶ ἑνα-  
 κόσια ἔτη. καὶ ἀπέθανεν. 21 καὶ ἔζησεν  
 Ἐνῶχ πέντε καὶ ἐξήκοντα καὶ ἑκατὸν ἔτη. καὶ  
 ἐγέννησε τὸν Μαθουσάλα. 22 εὐηρέστησε δὲ  
 Ἐνῶχ τῷ θεῷ μετὰ τὸ γεννηθῆσαι αὐτὸν τὸν  
 Μαθουσάλα, διακόσια ἔτη. καὶ ἐγέννησεν  
 υἱοὺς καὶ θυγατέρας. 23 καὶ ἐγένοντο πᾶσαι  
 αἱ ἡμέραι Ἐνῶχ, πέντε καὶ ἐξήκοντα καὶ τρια-  
 κόσια ἔτη. 24 καὶ εὐηρέστησεν Ἐνῶχ τῷ  
 θεῷ. καὶ οὐχ εὐρίσκειτο, ὅτι μετέθηκεν αὐτὸν  
 ὁ θεός. 25 καὶ ἔζησε Μαθουσάλα ἑπτὰ ἔτη  
 καὶ ἐξήκοντα καὶ ἑκατὸν. καὶ ἐγέννησε τὸν  
 Λάμεχ. 26 καὶ ἔζησε Μαθουσάλα μετὰ τὸ  
 γεννηθῆσαι αὐτὸν τὸν Λάμεχ, δύο καὶ ὀκτακόσια  
 ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.  
 27 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαθουσάλα  
 ὥς ἔζησεν, ἑννέα καὶ ἐξήκοντα καὶ ἑνακόσια  
 ἔτη. καὶ ἀπέθανεν. 28 καὶ ἔζησε Λάμεχ ὀκτώ  
 καὶ ὀγδοήκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέννησεν  
 υἱόν. 29 καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Νῶε,  
 λέγων. οὗτος διαναπαύσει ἡμᾶς ἀπὸ τῶν  
 ἔργων ἡμῶν, καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν  
 ἡμῶν, καὶ ἀπὸ τῆς γῆς ἧς κατηράσατο κύριος ὁ  
 θεός. 30 καὶ ἔζησε Λάμεχ μετὰ τὸ γεννηθῆσαι  
 αὐτὸν τὸν Νῶε, πεντακόσια καὶ ἐξήκοντα καὶ  
 πέντε ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.  
 31 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Λάμεχ,  
 ἑπτακόσια καὶ πεντηκοντατρία ἔτη. καὶ  
 ἀπέθανεν.

ΚΕΦ. 6.

Καὶ ἦν Νῶε ἐτῶν πεντακοσίων. καὶ ἐγέν-  
 νησε τρεῖς υἱοὺς τὸν Σὴμ, τὸν Χάμ, τὸν Ἰάφεθ.

Au. Ver.—3 ¶ And Adam lived [B.C. 3874]  
 an hundred and thirty years, and begat a son  
 in his own likeness, after his image; and  
 called his name Seth :

4 And the days of Adam after he had  
 begotten Seth were eight hundred years :  
 and he begat sons and daughters :

5 And all the days that Adam lived were  
 nine hundred and thirty years : and he died.

6 And Seth lived an hundred and [3769]  
 five years, and begat Enos :

7 And Seth lived after he begat Enos  
 eight hundred and seven years, and begat  
 sons and daughters :

8 And all the days of Seth were nine  
 hundred and twelve years : and he died.

9 ¶ And Enos lived ninety years, and  
 begat Cainan [Heb. Kenan] :

10 And Enos lived after he begat Cainan  
 eight hundred and fifteen years, and begat  
 sons and daughters :

11 And all the days of Enos were nine hundred and five years: and he died.

[B.C. 3609] 12 ¶ And Cainan lived seventy years, and begat Mahalaleel [Gr. Maleleel]:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

[3544] 15 ¶ And Mahalaleel lived sixty and five years, and begat Jared [Heb. Jered]:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

[3382] 18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

[3317] 20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah [Gr. Mathusala]:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God took him.

[3130] 25 And Methuselah lived an hundred eighty and seven years, and begat Lamech [Heb. Lemech]:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

[2946] 28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah [Gr. Noe] [that is, rest or comfort], saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

[3253] 31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

[2446] 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI. 3.

וַיֹּאמֶר יְהוָה לִמְדֻנוּ רַחֲמֵי בָּאָדָם  
לְעֹלָם בְּשֹׁנָם כִּי־נֹחַ וְרֵי וַיְמִי מֵאֲחָ  
וְעֲשָׂרִים שָׁנָה :

καὶ εἶπε κύριος ὁ θεός. ὃ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τοῖτοις εἰς τὸν αἰῶνα, διὰ τὸ εἶναι αὐτοὺς σάρκας.

*Au. Ver.*—And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

*Gesen.*—My spirit shall not always predominate in man. The spirit of God appears to signify here, as Ps. civ. 30, the principle of animation in the creatures; hence the sense, I will take away from them their breath, they shall not live any longer on earth. The LXX. has for וַיְמִי, καταμείνῃ, Vulg., *permanebit*, Syriac, Arabic, *habitabit* (perhaps after the reading דִּים from דִּים, Arab. to remain). Others explain וַיְמִי by the

Arabic نال, med. Vau signifying, to be degraded, humbled; hence the interpretation, *My spirit shall not be degraded for ever in man.*

*Rosen.*—Non permanebit spiritus meus in hominibus. s. cum homine in perpetuum.

*Schum.*—Non dominabitur, &c. He places this verse in a parenthesis.

Prof. Lee renders וַיְמִי as it is rendered in our authorized version.

Ver. 4.

הַנְּפִלִים חָיו בָּאָרֶץ בְּיָמֵי הָהֵם  
οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκεῖναις.

*Au. Ver.*—There were giants in the earth in those days.

Two other interpretations of נפלים are given by Rosenmüller—

1. *Defectores*, apostates.

2. *Dejectos*, i.e., cast down (from heaven). He rather prefers the latter interpretation; so also does Schumann.

Ver. 9.

אַלֶּה הַדּוֹלָדֹת נֹחַ  
αὐταὶ δὲ αἱ γενεαὶς Νῶε.

*Au. Ver.*—These are the generations of Noah.

*Ged.*—This is the account which we have of Noah.

*Booth.*—These are the events which occurred in the days of Noah.

*Schum.*—Hæc sunt res gestæ Noachi, *sive*, Hæc est vita Noachi.

Ver. 16.

צִהַר וְתַעֲמֹה לַתִּבְיָה

ἐπισυνάγων ποιήσεις τὴν κιβωτόν.

*Au. Ver., the Ancient Interpreters, Schum., &c., Prof. Lee.*—A window shalt thou make to the ark.

*Schultens, Rosen., Ged.*—A sloping deck shalt thou make to the ark.

*Tectum (devexum) facies arcæ.*

CHAP. VII. 3, 8.

בְּמַעְוֹה הַשָּׁמַיִם שְׂבָעָה שְׂבָעָה זָכָר  
וְנִקְבָּה לַחַיִּית זָרַע עַל־פְּנֵי כָל־הָאָרֶץ :

καὶ ἀπὸ τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἑπτὰ ἑπτὰ, ἄρσεν καὶ θῆλυ, καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ, διαβρέψαι σπέρμα ἐπὶ πᾶσαν τὴν γῆν.

*Au. Ver.*—3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

*Ged.*—Of the birds of the air also, that are clean, seven pairs, each male with his female; and, of the unclean, two pairs; each male with his female; to preserve their seed upon the face of the whole earth. So also Boothroyd, following the reading of the Sam. and LXX.

Rosenmüller thinks there is no necessity to add the word השמים after השמים; as it is implied in the context.

*Au. Ver.*—8 Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth.

*Ged., Booth.*—Of beasts both clean and unclean, of birds both clean and unclean, &c., &c. See note on verse 3.

Ver. 14.

הַמֵּשֶׁה וְכָל־חַיַּית הַמִּינֶה וְכָל־הַבְּהֵמָה  
לַמִּינֶה וְכָל־הַרְמֵשׁ הָרֹמֵשׁ עַל־הָאָרֶץ  
לַמִּינֵהוּ וְכָל־הָעוֹף לַמִּינֵהוּ כֹּל צִפּוֹר  
כְּלִי־פֶנֶךְ :

καὶ πάντα τὰ θηρία κατὰ γένος, καὶ πάντα τὰ κτήνη κατὰ γένος, καὶ πᾶν ἔρπετον κινούμενον ἐπὶ τῆς γῆς κατὰ γένος, καὶ πᾶν ὄρνεον πετεινὸν κατὰ γένος αὐτοῦ.

*Au. Ver.*—14 They, and every beast after his kind, and all the cattle after their

kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

According to Schumann, חיה without the addition of חיות does not denote wild animals. He therefore supposes that חיה is here the general term, including all animals; and that בהמה comprehends all the larger animals, as distinguished from רמש reptiles. Some also think that חיה here includes all the larger birds, and צפור the smaller ones.

CHAP. VIII. 3.

וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלֹךְ  
וַיָּשׁוּבוּ הַמַּיִם מִתַּבְּיָה הַמַּיִם  
וַיָּשׁוּבוּ יָם :

καὶ ἐνεδίδου τὸ ὕδωρ πορευόμενον ἀπὸ τῆς γῆς. καὶ ἤλαττονούτο τὸ ὕδωρ μετὰ πενήκοντα καὶ ἑκατὸν ἡμέρας.

*Au. Ver.*—3 And the waters returned from off the earth continually [Heb. in going and returning]: and after the end of the hundred and fifty days the waters were abated.

Schumann conjectures that this verse is spurious, as he thinks that it contradicts chap. vii. 4, 12.

*Booth.*—And at the end of one hundred and fifty days, &c., &c.

Ver. 11.

וַתֵּבֵא אֵלֶי הַיֹּדֶה לַעֲתָ עֹרֶב וְתַקָּה  
עַל־חַיַּית הַמִּינֶה בְּפֶהֶךָ

καὶ ἀνέστρεψε πρὸς αὐτὸν ἡ περιστέρα τὸ πρὸς ἑσπέραν. καὶ εἶχε φύλλον ἐλαίας κάρπος ἐν τῷ στόματι αὐτῆς.

*Au. Ver.*—11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

*Gesen., Rosen.*—עָרָה adj. *fresh, recens*, applied to a leaf, Gen. viii. 11. (Arabic طرف, to be new.)

Prof. Lee agrees with our authorized version. See his Lexicon.

CHAP. IX. 2.

וַיִּבְרָא אֱלֹהִים וַיִּבְרָא אֶת־הָאָדָם  
וַיִּבְרָא אֶת־הַחַיָּה וְעַל־כָּל־עוֹף הַשָּׁמַיִם  
וְעַל־כָּל־רֶמֶשׁ הָאָרֶץ וְכָל־דָּג הַיָּם  
וְכָל־חַיָּה נִפְשָׁה :

2 καὶ ὁ τρόμος, καὶ ὁ φόβος ὑμῶν ἔσται ἐπὶ πᾶσι τοῖς θηρίοις τῆς γῆς, ἐπὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ἐπὶ πάντα τὰ κινού-

μενα ἐπὶ τῆς γῆς, καὶ ἐπὶ πάντας τοὺς ἰχθύας τῆς θαλάσσης. ὑπὸ χεῖρας ὑμῶν δέδωκα.

*Au. Ver.*—2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Schumann thinks that the LXX. and other interpreters have not observed the proper parallelism in this verse; and he divides it thus:—

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; all that moveth upon the earth, and all the fishes of the sea are delivered into your hands.

כל in omnibus, i. e. omnia.

*Ver. 5.*

וְאֵךְ אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם אֲדִישׁ  
כִּיד כְּלִיחָה אֲדִישָׁנָה וְכִיד הָאֵם כִּיד  
אִישׁ אֲחִיו אֲדִישׁ אֶת־נַפְשׁ הָאֵם :

καὶ γὰρ τὸ ὑμέτερον αἷμα τῶν ψυχῶν ὑμῶν, ἐκ χειρὸς πάντων τῶν θηρίων ἐκζητήσῃ αὐτό. καὶ ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσῃ τὴν ψυχὴν τοῦ ἀνθρώπου.

*Au. Ver.*—5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

*Schum.*—But your blood will I require, for your lives (for the sake of securing your lives).

Sed vestri tantum sanguinis poenam repetam ad vitam vestram conservandam; ab omni animali requiram eum, et a manu viri, a manu viri fratris ejus, i. e., ab eo, inquam, qui est frater ejus, quem occidit.

*Ver. 20.*

וַיִּהְיֶה לֵךְ אִישׁ הָאָדָמָה וַיֵּמֶעַ פָּרֶם :  
καὶ ἤρξατο Νῶε ἄνθρωπος γεωργὸς γῆς. καὶ ἐφύτευσεν ἀμπέλωνα.

*Au. Ver.*—20 And Noah began to be an husbandman, and he planted a vineyard:

*Schum.*—Cœpit Noach, agricola, plantare vineam.

*Ver. 26, 27.*

וַיֹּאמֶר בְּרִיךְ יְהוָה אֱלֹהֵי שָׁם וַיְהִי  
בְּבָצֵן עֶדְדָּה לְמוֹ :

26 καὶ εἶπεν. εὐλογητὸς κύριος ὁ θεὸς τοῦ Σήμ. καὶ ἔσται Χανανὰν παῖς οἰκέτης αὐτοῦ.

*Au. Ver.*—26 And he said, Blessed be

the Lord God of Shem; and Canaan shall be his servant [or, servant to them].

*Rosen., Schum.*—Blessed be Jehovah God of Shem (i. e., we return thanks to God for the blessings he will bestow upon Shem).

And Canaan shall be servant to them, i. e. to the posterity of Shem. (See also below.)

וַיִּהְיֶה אֱלֹהִים לְיִשְׁכָּן בְּאַחֲרָיָה  
שָׁם וַיְהִי בְּבָצֵן עֶדְדָּה לְמוֹ :

27 πλατύναι ὁ θεὸς τῷ Ἰάφεθ, καὶ κατοικησάτω ἐν τοῖς οἴκοις τοῦ Σήμ.

*Au. Ver.*—27 God shall enlarge [or, persuade] Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

*Rosen.*—God shall enlarge Japheth, and he (Japheth) shall dwell in the tents of Shem, &c., i. e., at some future time the boundaries of Japheth shall be so enlarged that he shall dwell in the territories of Shem.

*Schum.*—He (Japheth) shall dwell in the tents of Shem, i. e., the posterity of Shem and Japheth shall be closely united in peace and dominion. Posteris Japheti cum posteris Schemi pacis et dominatus felicitate sint arcte conjuncti.

Others take אֱלֹהִים as the nom. case to יִשְׁכָּן: He (God) shall dwell in the tents of Shem.

*Gesen.*—God shall enlarge Japheth, and he (Japheth) shall dwell in the tents of renown, &c., &c.

Some critics transpose the second line of ver. 27.

*Ged.*—26 Blessed of the Lord my God be Shem; may he dwell in tents of renown; and may Chanaan be a slave to him!

27 May God enlarge Japheth; and may Chanaan be a slave to him!

*Booth.*—Blessed of Jehovah my God shall Shem be; Yea, among the tents of Shem shall he dwell;

And to Shem shall Canaan be a slave.

God shall greatly enlarge Japheth, And to him also shall Canaan be a slave.

CHAP. X. 1.

*Au. Ver.*—Unto them were born sons, &c.

*Ged., Booth.*—Unto them were born the following sons, &c.

*Ver. 4.*

*Heb. and Au. Ver.*—Dodanim.

*Ged. and others.*—Rodanim.

LXX.—'Ρόδιοι.



καὶ εἶπαν. δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἔσται ἡ κεφαλὴ ὥς τοῦ οὐρανοῦ, καὶ ποιήσωμεν ἑαυτοῖς ὄνομα, πρὸ τοῦ διασπαρῆναι ἡμᾶς ἐπὶ προσώπου πάσης τῆς γῆς.

*Au. Ver.*—4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Le Clerc, for  $\text{עו}$  reads  $\text{עמ}$ . And let us make us a metropolis, lest we be scattered abroad, &c., &c.

Noldius follows the LXX. and Vulg., Let us make us a name before we are scattered abroad upon the face, &c.

Schumann thinks that  $\text{עו}$  cannot mean *antequam*, and translates, Let us build us a city and very lofty tower, by which we may make us a sign, &c., i.e., let us mark out the place which we now occupy, by a city and lofty tower; that we may always be able to return thither.

Rosenmüller thinks that  $\text{עו}$  cannot bear the signification of *signum*, and translates, *faciamus nobis nomen, ut ne per totam terram dispergamur.*

Ver. 8.

וַיַּחְדְּלוּ לְבִנְיַת חֵצִיר :

καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον.

*Au. Ver.*—And they left off to build the city.

*Ged., Booth., &c.*—And they desisted from building the city and the tower. So the Sam. and LXX.

Ver. 12 to 24.

וַיָּרֶם אֲרַפְחָזָד חֵי חָמֵשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־שָׁלַח : 13 וַיְחִי אֲרַפְחָזָד אַחֲרֵי הוֹלִידוֹ אֶת־שָׁלַח שְׁלֹשׁ שָׁנִים וַאֲרָבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 14 וּשְׁלַח חֵי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־עֶבֶר : 15 וַיְחִי־שְׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־עֶבֶר שְׁלֹשׁ שָׁנִים וַאֲרָבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 16 וַיָּחִיר עֶבֶר אֲרָבַע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־פֶּלֶג : 17 וַיְחִי־עֶבֶר אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה וַאֲרָבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 18 וַיָּחִיר פֶּלֶג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־רֶעֹו : 19 וַיְחִי־פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת־רֶעֹו

חֲמֵשׁ שָׁנִים וּמֵאָתִים שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 20 וַיְחִי רֶעֹו שְׁנָיִם וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־שָׂרֵג : 21 וַיְחִי רֶעֹו אַחֲרֵי הוֹלִידוֹ אֶת־שָׂרֵג אָבֶעֱבֶע שָׁנִים וּמֵאָתִים שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 22 וַיְחִי שָׂרֵג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־נַחֲוֹר : 23 וַיְחִי שָׂרֵג אַחֲרֵי הוֹלִידוֹ אֶת־נַחֲוֹר מֵאָתִים שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת : 24 וַיְחִי נַחֲוֹר חֲמֵשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־חָרָה : 25 וַיְחִי נַחֲוֹר אַחֲרֵי הוֹלִידוֹ אֶת־חָרָה חֲמֵשׁ וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת־תֵּרַח וְשָׁרֵג וּבָנוֹת : 26 וַיְחִי תֵּרַח חֲמֵשׁ וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת־אַבְרָם וְשָׂרֵג וּבָנוֹת :

12 καὶ ἔζησεν Ἀρφαξὰδ ἑκατὸν τριακονταπέντε ἔτη. καὶ ἐγέννησε τὸν Καϊνᾶν. 13 καὶ ἔζησεν Ἀρφαξὰδ, μετὰ τὸ γεννησθαι αὐτὸν τὸν Καϊνᾶν, ἑτὴ τετρακόσια. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. καὶ ἔζησε Καϊνᾶν ἑκατὸν καὶ τριάκοντα ἔτη. καὶ ἐγέννησε τὸν Σαλά. καὶ ἔζησε Καϊνᾶν, μετὰ τὸ γεννησθαι αὐτὸν τὸν Σαλά, ἑτὴ τριακόσια τριάκοντα. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 14 καὶ ἔζησε Σαλά ἑκατὸν τριάκοντα ἔτη. καὶ ἐγέννησε τὸν Ἐβερ. 15 καὶ ἔζησε Σαλά, μετὰ τὸ γεννησθαι αὐτὸν τὸν Ἐβερ, τριακόσια τριάκοντα ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 16 καὶ ἔζησεν Ἐβερ, ἑκατὸν τριακοντατέσσαρα ἔτη. καὶ ἐγέννησε τὸν Φαλέγ. 17 καὶ ἔζησεν Ἐβερ, μετὰ τὸ γεννησθαι αὐτὸν τὸν Φαλέγ, ἑτὴ διακόσια ἐβδომύκοντα. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 18 καὶ ἔζησε Φαλέγ τριάκοντα καὶ ἑκατὸν ἔτη. καὶ ἐγέννησε τὸν Ραγαῦ. 19 καὶ ἔζησε Φαλέγ, μετὰ τὸ γεννησθαι αὐτὸν τὸν Ραγαῦ, ἐννέα καὶ διακόσια ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 20 καὶ ἔζησε Ραγαῦ ἑκατὸν τριάκοντα καὶ δύο ἔτη. καὶ ἐγέννησε τὸν Σερούχ. 21 καὶ ἔζησε Ραγαῦ, μετὰ τὸ γεννησθαι αὐτὸν τὸν Σερούχ, διακόσια ἐπτὰ ἔτη. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 22 καὶ ἔζησε Σερούχ ἑκατὸν τριάκοντα ἔτη. καὶ ἐγέννησε τὸν Ναχώρ. 23 καὶ ἔζησε Σερούχ, μετὰ τὸ γεννησθαι αὐτὸν τὸν Ναχώρ, ἑτὴ διακόσια. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε. 24 καὶ ἔζησε Ναχώρ ἑτὴ ἑκατὸν ἐβδωμυκονταεννία. καὶ ἐγέννησε τὸν Θάρρα. 25 καὶ ἔζησε Ναχώρ, μετὰ τὸ γεννησθαι αὐτὸν τὸν Θάρρα, ἑτὴ ἑκατὸν εἰκοσιπέντε. καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. καὶ ἀπέθανε.

*Au. Ver.*—12 And Arphaxad lived five and thirty years, and begat Salah: [See Luk.iii.36.]



13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and [2381] begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg [called, Luke iii. 35, Phalec]:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and [2317] begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug [Luke iii. 35, Saruch]:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, [2136] and begat Terah [Luke iii. 34, Thara]:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

The chronology of the Heb., Sam., LXX., and Josephus, differ in the following manner:—

	Lived before the birth of a son.				After birth of a son.				Total.			
	Heb.	Sam.	LXX.	Jos.	Heb.	Sam.	LXX.	Jos.	Heb.	Sam.	LXX.	Jos.
Shem...	100	..	..	112	500	..	..	600	..	..	..	..
Arphaxad	35	135	135	135	403	303	400	438	..	535	565	565
Cainan	..	..	130	..	..	..	330	..	..	460	460	460
Salah...	30	130	130	130	403	303	230	433	..	360	360	360
Eber...	34	134	134	134	430	270	270	464	404	404	404	404
Peleg...	30	130	130	130	209	109	209	239	..	339	339	339
Reu...	32	132	132	130	207	107	207	239	..	339	339	339
Serug...	30	130	130	132	200	100	200	230	..	330	330	330
Nahor...	29	79	179	120	119	69	125	148	..	304	304	304
Terah...	70	..	..	..	..	..	129	..	205	145	275	275

This table is taken from Schumann's Com. on Genesis. He, with Rosenmüller, Michaelis, Vater, &c., &c., follows the Hebrew text.

Ver. 12.

The Septuagint (so also St. Luke) here bring in a second Cainan with the addition of 130 years; but the Heb. text both here

and in 1 Chron. i. is perfectly silent on this subject; and the best chronologists have agreed in rejecting it as a spurious addition. —*Bagster's Bible*.

Kennicott and Geddes consider the Heb. text to be corrupted here. Kennicott's remarks are as follows:—

"If the second Cainan shall be here thought genuine, according to St. Luke's genealogy, *he* must be here inserted, as *the son of Arphaxad, and father of Salah*: and the preceding number 35 will of course be corrected to 135. An objection, which may be drawn from *this Cainan* not being mentioned in 1 Chron. i. 18, is answered in part by observing, that the name *Cainan* is preserved there likewise in the Alex. MS. and Complut. edition of the Greek version: the Vatic. MS. is there defective, in several verses.

"In my 'Gen. Diss.' (pp. 32 and 125) are many arguments to prove, that these two first chronological periods have been *contracted in the Heb. copies*, and not enlarged in the Greek. To the remarks already made I shall here add—that the Scripture represents the world as being well inhabited in the days of Abraham; 'more people, more nations, more kingdoms, than can easily be supposed to have been propagated from three men and three women, in 367 years. Eastward, the Chaldeans; the four kings, who with their armies, in their way to Sodom, beat the Rephaims, the Amalekites, &c. In Palestine, the seven nations seem to have been populous, beside the Philistines. Abraham himself had a family, or retinue, of 318 able to bear arms; beside women, children, &c. Westward, the kingdom of Egypt, populous and rich. Probably there were many more nations in the east part of Asia, where the ark had rested. So that, as Bishop Stillingfleet observes—*Those chronologists who much straighten those times, are not the best friends to the credibility of Scripture history*. Another exception against the Heb. chronology, which does not lie against the Greek, is—that the HEBREW copies, as well as the *Greek and Samaritan*, making *Shem* to live after the birth of his son, 500 years, (and his son Arphaxad, and many of the rest, above 400 years after the birth of their children,) and yet (*contrary to the Samar. and Greek*) making the duration from the flood to Abraham so short, do consequently make *Shem*, and many of those first patriarchs, to have been living, not

only at the time of the tower of Babel, not only at the birth of Abraham, but even to have *outlived Abraham*. But if this were so, 'tis wonder there is no mention of Shem, or the others, in all the history of Abraham, but only of his father *Terah*. The *Greek* has neither of these difficulties: because that translation, making the time of Abraham after the flood to be above 1000 years, allows a time for peopling the world, as well as for the deaths of Shem and of those antient patriarchs, before Abraham was born. See 'Wall's Crit. Notes on the Old Test.' p. 3. On this very important subject, I shall add—that as the chronology, both *before and after* the flood, hath been altered *wilfully*, and upon *one uniform plan*, it is not easy to suppose, that they who believe the *Greek* to be right *after* the flood, can think the *Hebrew* to be right *before* the flood: the nature of the case seeming to require, that either the *Greek*, or the *Hebrew*, be right in *both*. In short, the Bible is universally allowed to be here corrupted, as to the ages of six patriarchs *before* the flood, and seven *after* it; 1,300 years being wilfully added here in the *Greek*, or taken away in the *Hebrew*. But at whatever time, and for whatever cause, this great corruption was thus *uniformly* made by the *Jews*, who in either case must have been the authors of it, can it be reasonable to believe, that, if they *shortened* the *Hebrew* by 700 years *after* the flood, they did not also *take away* the 600 years *before* it? Or that the party who *extended* the *Greek* by 700 years *after* the flood, did not also lengthen *before* it? For, if not, then they who shortened wilfully, did here also, and on the same plan, wilfully lengthen; and they who lengthened wilfully, did here also, and on the same plan, wilfully shorten! Let it not be forgotten what this plan really was—namely (according to many antient writers), to bring back the birth of Jesus from the 6th Chiliad to the 4th—from about the year 5500 to 3760; in order to prove that, at the birth of Jesus, the time for the *Messiah* was not then come. See Gen. Diss., pp. 32, 36, 37, 46." \*

\* "Bp. Warburton, in his 'View of Lord Bolingbroke's Philosophy,' says:—'Though the *Hebrew* copy makes it no more than 300 years from the deluge to Abraham; yet the Samaritan Pentateuch, the Septuagint, and Josephus, reckon about 1,000. And the *BEST* chronologers agree, in preferring the Samaritan, the Septuagint, and

c †

Ver. 11.

*Heb., LXX, Au. Ver.*—See above.

Geddes after this verse adds, So all the days of Shem were six hundred years, when he died. He makes a similar addition at the end of verses 13, 15, 17, 19, 21, 23, 25, on the authority of the Sam. Pent., and also follows the chronology of that copy.

Ver. 31.

וַיָּקַח תֶּרַח אֶת-אַבְרָם בְּנוֹ וְאֶת-לוֹט בְּרֵהְקָן בְּרֵהְקָן בְּנוֹ וְאֶת שָׂרַי בְּתוּלוֹ אִשְׁתּוֹ  
אַבְרָם בְּנוֹ וַיֵּצְאוּ אֵלֵימָם מֵאֲרָם בְּשָׁנִים  
לְלֶכֶת אֶרֶץ כְּנָעַן וַיִּבְרָא עַד-הָרָן  
וַיֵּשְׁבוּ שָׁם :

31 καὶ ἔλαβε Θάρρα τὸν Ἀβραμ υἱὸν αὐτοῦ, καὶ τὸν Λωτ υἱὸν Ἀρράν, υἱὸν τοῦ υἱοῦ αὐτοῦ, καὶ τὴν Σάραν τὴν σύμφην αὐτοῦ, γυναῖκα Ἀβραμ τοῦ υἱοῦ αὐτοῦ· καὶ ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν Χαλδαίων, πορευθῆναι εἰς γῆν Χαναάν· καὶ ἦλθον εἰς Χαρράν· καὶ κατέσκηπεν ἐκεῖ.

*Au. Ver.*—31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

*Ged.*, who is followed by *Booth*.—Now Tharah took his sons Abram and \* Nahor and his grandson Lot, the son of Aran, with Sarai † and Melcha his daughters-in-law, the wives of his sons Abraham and Nahor, ‡ and brought them out of Ur of Chaldea, &c.

Josephus, to the *Hebrew* copy.'—Letter 3. And Winder, in his 'History of Knowledge,' (vol. i. p. 133), though an advocate for the *Hebrew* chronology, makes a concession which must not be here omitted:—'A view of these difficulties, attending the *dispersion* (of mankind) at the time of Peleg's birth (which was in the year 101 after the deluge, according to the *Hebrew* chronology), has been manifestly the chief reason which has induced several learned men to embrace the chronology of the *Greek version*.'"—*Ken*.

\* So one copy of LXX.

† This addition is from the Sam. Pent., but Le Clerc and Rosenmüller consider it as spurious, and with our authorized version follow the *Hebrew* text.

‡ And brought them out, &c. LXX and Sam. Pent. read וַיֵּצְאוּ. Le Clerc and Rosenmüller disapprove of this reading and agree with our authorized version, and went forth with them, i. e.,

Ver. 32.

וַיְהִי וַיָּמָתֶרָח חֲמֵשׁ שָׁנִים וּמָאתַיִם  
שָׁנָה וַיָּמָת תְּרָח בְּחָרָן :

καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Θάρρα ἐν γῇ  
Χαρρᾶν, διακόσια πέντε ἔτη· καὶ ἀπέθανε  
Θάρρα ἐν Χαρρᾶν.

*Au. Ver.*—32 And the days of Terah [B.C. 1921] were two hundred and five years: and Terah died in Haran.

So also the LXX.

Kennicott and Geddes follow the Samaritan Pentateuch: And the days of Terah were one hundred and five years, and Terah died in Haran.

That the reading of the Sam. Pent. is correct appears from the following considerations:—

Terah was seventy years old when he begat Abraham (Gen. xi. 26):

Abraham was seventy-five years old when he departed out of Haran (Gen. xii. 4), which was the time of his father's death (Acts vii. 4):

Therefore Terah lived 70 + 75 years, or 145 years in all.—*Ken.*

Rosenmüller and Schumann follow the reading of the Hebrew text. In order to reconcile the above discrepancies, various hypotheses are resorted to. Rosenmüller supposes that ver. 32 is in a prolepsis, and that Terah did not die before Abraham's departure from Haran (contrary to Acts vii. 4), but that some Samaritan critic, misunderstanding the passage, altered the text: and that Stephen's acquiescence in that opinion is not sufficient authority for imagining the Hebrew text to be corrupted. Bishop Patrick supposes that Terah was 130 years old when Abraham was born; and that Abraham is mentioned first in verses 26, 27, on account of his pre-eminence.

CHAP. XII. 6.

וַיֵּצֵא אַבְרָם בְּרָאָץ עַד מְקוֹם שְׁכֵם  
עַד אֵלֶיזָר מֹרְגָה וְגו'

καὶ διώδευσεν Ἀβραμ τὴν γῆν εἰς τὸ μῆκος  
αὐτῆς ἕως τοῦ τόπου Συχέμ, ἐπὶ τὴν ὁρὴν τὴν  
ἐψηλλήν. κ.τ.λ.

Terah and Abraham went forth with Lot and Sarah. (So Jauch.) Others translate, et exierunt cum ipsis aliquot; certain persons went out with them, i.e., all who belonged to Terah went out with them.

Schumann takes אֵלֶם as the reciprocal pronoun, *each with each*.

*Au. Ver.*—6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh, &c.

*The plain.*

*Prof. Lee.*—אֵלֶם, the pine tree; Gesenius, the oak, Thes. pp. 50, 51; Gen. xii. 6, &c. See the notes upon Deut. xi. 30, p. 681.

*Rosen., Schum.*—The turpentine tree, terebinthus. This tree was held sacred among the Orientals, as the oak was by the Celts and Germans.—*Rosen.*

Ver. 13.

*Heb. and Au. Ver.*—And my soul shall live because of thee.

*Ged., Booth.*—And that through thee my life may be saved.

Ver. 16.

וַיִּלְאֲכֶרֶם הַיָּמִיב בְּעֵבְרָה וַיְהִי־לֹ  
צִיִּי־וַיִּבְקֶרְךָ בְּחֵמִים וַיַּשְׁפֹּחַת  
וַיַּחֲזֶקֶת וּבְמִלִּים :

καὶ τῷ Ἀβραμ εὐ ἐχρήσαντο δι' αὐτὴν· καὶ  
ἐγένοντο αὐτῷ πρόβατα, καὶ μῶσχοι, καὶ ὄνοι,  
καὶ παῖδες, καὶ παιδίσκαι, καὶ ἡμίονοι, καὶ  
κάμηλοι.

*Heb. and Au. Ver.*—16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants and maidservants, and she asses and camels.

*Ged.*—And Abram was well-used for her sake; and had flocks and herds, a very large possession: with manservants and maid-servants, and mules, and camels, and asses.

In the arrangement of this verse Houbigant and Geddes follow the Sam. text.

Rosenmüller and Schumann agree with our authorized version in following the Heb. text in preference to the Samaritan.

Ver. 17, 18.

*Au. Ver.*—And the Lord, &c. And Pharaoh—

*Ged., Booth.*—But Jehovah, &c. Pharaoh therefore—

Ver. 20.

וַיִּצְוָה עָלָיו פַּרְעֹה אֲנָשִׁים וַיִּשְׁלַחוּ  
אֹהֶל וַתֵּי־אִשְׁתּוֹ וְתַת־כִּלְי־אִשְׁרֵהָ :

καὶ ἐνετείλατο Φαραὼ ἀνδράσι περὶ Ἀβραμ  
συμπροσέμψαι αὐτόν. καὶ τὴν γυναῖκα αὐτοῦ,  
καὶ πάντα ὅσα ἦν αὐτῷ.

*Au. Ver.*—20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

*Ged., Booth.*—And Pharaoh gave orders

concerning him to *certain* men, that they should send him away, &c. &c.

CHAP. XIII. 1.

*Heb., and Au. Ver.*—Into the south.

*Ged., Booth.*—Into the south part of Canaan.

Ver. 10.

וַיִּשְׁאַל לוֹט וַיֵּרָא אֶת-עֵינָיו וַיֵּרָא אֶת-כָּל-  
כַּפְּר הַיַּרְדֵּן כִּי רַבָּה מִשְׁקָהּ לִפְנֵי  
שַׁחַת וַהֲיָה אֶת-כֹּדֶם וְאֶת-עַמֹּרָה כְּנֶגֶד  
יְהוֹרָה כְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ צָר:

*καὶ ἐπάρας Λὼτ τοὺς ὀφθαλμοὺς αὐτοῦ, ἐπείδε πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, ὅτι πᾶσα ἦν ποτιζομένη πρὸ τοῦ καταστρέψαι τὸν θεὸν Σόδομα καὶ Γόμορρα, ὡς ὁ παράδεισος τοῦ θεοῦ, καὶ ὡς ἡ γῆ Αἰγύπτου, ἕως ἐλθεῖν εἰς Ζόγορα.*

*Au. Ver.*—10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the *LORD* destroyed Sodom and Gomorrah, *even* as the garden of the *LORD*, like the land of Egypt, as thou comest unto Zoar.

Rosenmüller joins the words, *As thou comest unto Zoar, to Jordan.*

And Lot lifted up his eyes, and beheld all the plain of Jordan, until thou comest unto Zoar, that it was well watered, &c., &c.

Schumann joins the words, *As thou comest unto Zoar, to Gomorrah.*—Zoar was one of the five cities of the plain.—*Schum.*

*Ged.*—10 Lot therefore, raising his eyes, and seeing that the whole plain of the Jordan (for the *LORD* had not yet destroyed Sodom and Gomorra) was irriguous all the way to Zoar, like a divine paradise, or the land of Egypt;

11 He chose for himself, &c., &c.

Ver. 18.

and CHAP. XIV. 13.

וַיֵּשֶׁב אַבְרָם וַיֵּשֶׁב בְּאֶרֶץ  
מִצְרָה אֲשֶׁר בְּקֶבֶד הַיַּרְדֵּן וְגו'

*καὶ ἀποσκηνώσας Ἀβραμ, ἐλθὼν κατώκησε παρὰ τὴν ὁρὴν τὴν Μαμβρῆν, ἣ ἦν ἐν Χερβώμ. κ.τ.λ.*

*Au. Ver.*—18 Then Abram removed his tent, and came and dwelt in the plain [Heb. plains] of Mamre, which is in Hebron, and built there an altar unto the *LORD*.

*Rosen, &c.*—And came and dwelt at the terebinth trees of Mamre. See the notes upon xii. 6.

CHAP. XIV. 1, 2.

וַיְהִי בִּימֵי אֲמֶרְפֶּל מֶלֶךְ-שִׁנָּר  
אֲרִיֹחַ מֶלֶךְ אֵלְסָר כְּדֹרְלֹמֶר מֶלֶךְ  
עֵילָם וַתְּהַדָּעַל מֶלֶךְ גּוֹיִם: 2 עָשׂוּ  
מִלְחָמָה אֶת-בֶּרֶעַ מֶלֶךְ סֹדֶם וְגו'

1 ἐγένετο δὲ ἐν τῇ βασιλείᾳ τῇ Ἀμαρφὰλ βασιλέως Σενναάρ, καὶ Ἀριώχ βασιλέως Ἐλλάσάρ, Χοδολλογομὸρ βασιλεὺς Ἐλάμ, καὶ Θαργὰλ βασιλεὺς ἔθνων, 2 ἐποίησαν πόλεμον μετὰ Βαλλὰ βασιλέως Σοδόμων, κ.τ.λ.

*Au. Ver. and Schum.*—1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admar, and Shemeber king of Zeboliim, and the king of Bela, which is Zoar.

The translation of Horsley and Dathe, &c., *And it came to pass in those days, Amraphel, &c., &c.,* is found fault with by Rosenmüller and Schumann.

*Rosen.*—1 And it came to pass in the days of Amraphel king of Shinar, that Arioch, king of Ellasar, &c.

2 Made war with Bera, &c.

Schumann disapproves of this translation, and agrees with our authorized version.

Ver. 3.

*Au. Ver.*—All these.

*Ged., Booth.*—All these last.

Ver. 10.

וַעֲמָק הַשְּׁדִימִים בְּאֶרֶת חָמָר:

ἡ δὲ κοιλὰς ἡ ἀλυκὴ, φρέατα ἀσφάλτου.

*Au. Ver.*—10 And the vale of Siddim *was* full of slimepits.

*Rosen., Schum., Gesen.*—And the vale of Siddim *was* full of pits of asphaltus.

Ver. 13.

*Au. Ver.*—Plain. See the notes upon xii. 6.

Ver. 14.

וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אַחִיו וַיָּרָה  
אֶת-חֲנִיכָיו וַיִּלְכְּדוּ בִירוֹ שְׁמֶנֶה עָשָׂר  
וַיִּשְׁלַח מַלְאָךְ וַיַּרְדֵּף עֲדָדָן:

ἀκούσας δὲ Ἀβραμ ὅτι ἠχμαλώτευσται Λὼτ ὁ ἀδελφεοῦς αὐτοῦ, ἠρέμησεν τοῖς ἰδίοις οἰκογενεῖς αὐτοῦ, τριακοσίους δέκα καὶ ὀκτώ, καὶ κατεδίωξεν ὀπίσω αὐτῶν ἕως Δάν.

*Au. Ver.*—14 And when Abram heard that his brother was taken captive, he armed [or, led forth] his trained [or instructed] servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

*He armed his trained servants.*

*Ged., Booth.*—He mustered his tried servants, &c.

*Rosen.*—Et expedit instructos suos.

*Schum.*—Ad dimicandum eduxit instructos suos.

*Gesen.*—יָצָא, *he caused to draw* (the sword), i. e., he armed them. Perhaps the reading of the Samarit. יָצָא, i. e., *he reviewed, mustered them*, from יָצָא, in Aram. *to number, review*, is to be preferred. So the LXX, *Vulg.*

יָצָא, m. prop. *initiated*, hence *experienced, tried*.

Ver. 15.

*Heb. and Au. Ver.*—On the left.

*Ged.*—On the north.

CHAP. XV. 1.

—אֱלֹהֵי אַבְרָם אָבִי מִן הַשָּׁמַיִם

אָמַר אֲלֵי אַבְרָם

—μη φοβου "Αβραμ· ἐγὼ ὑπερασπίσω σου· ὁ μισθός σου πολλὸς ἔσται σφόδρα.

*Au. Ver. and Schum.*—1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

*I am thy shield, and thy, &c.*

*Ged., Rosen.*—I am thy shield, and very great shall be thy reward.

Ver. 2.

וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מַדּוּתָּךְ לִי  
וְאָמַרְתָּ הִנֵּה עֲרִיבִי וְגֵרְמִשְׁךָ בֵּיתִי הוּא  
דַּמְעָה אֶלְיָעֶזֶר :

λέγει δὲ "Αβραμ, δέσποτα κύριε τί μοι δώσεις; ἐγὼ δὲ ἀπολούμαι ἄτεκνος· ὁ δὲ υἱὸς Μασέκ τῆς οἰκογενεὸς μου, οὗτος Δαμασκὸς Ἐλιέζερ.

*Au. Ver.*—2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

*Ged.*—LORD GOD! what mayest thou give me, seeing I continue childless; and he to whom I must leave all, is that Damascene Eliezer.

*Schum.*—Filius possessionis domus meæ,

i. e., remoto Hebraismo, possessor domus meæ erit Eliezer Damascenus.

*Gesen.*—אֱלֵיזָר m., Gen. xv. 2 only; the most applicable interpretation, according to Simonis, *possession*, i. q., אֱלֵזָר, with the interchange of ז and ר (see ז). Hence אֱלֵזָר בֶּן הַבֵּן הַבֵּן הַבֵּן, *the son of possession, possessor*, hence *the possessor of my house will be Eliezer of Damascus*. A derivative of this root is אֱלֵזָר.—Onkelos *Pseudojon.*, *Saad.*, *Samar.*, *Vulg.*, express it by *filius procurationis, dispensator*.

*Prof. Lee.*—אֱלֵזָר, m. once, Gen. xv. 2, in יִצְחָק בֶּן אֱלֵזָר. LXX., ὁ δὲ υἱὸς Μασέκ τῆς οἰκογενεὸς μου. *Vulg.* *filius procuratoris domus meæ*. The Syriac translator omits the word. The LXX supposed it to be the name of Eliezer's mother. Some take אֱלֵזָר to be the root, and interpret the words, "*Filius cursitationis domus meæ*:" others, "*Filius possessionis domus meæ*." The latter take אֱלֵזָר to be equivalent to אֱלֵזָר.

Arab. مَسْكٌ, *tenuit*. Cogn. مَسْكٌ, *consuit*.

Or thus, وَتَنِي, *confisus, et fretus fuit aliquo*.

II. *Fidum, fiducia dignum esse dixit aliquem*.

III. *Fædus pactumve inivit; ثَقَّةٌ, fiducia*;

*homo, in quo fiduciam ponis; مَرْتَقٍ, fædus,*

*pactum*. Probably, *A trusty servant born in the house*, and already adopted as a son: a thing, even now, very common in the East. The latter part of the verse deserves notice, viz. וְאָמַרְתָּ הִנֵּה עֲרִיבִי וְגֵרְמִשְׁךָ בֵּיתִי הוּא i. e., *he (is) Dammesek Eliezer*: he is so named. Not, "*this Eliezer of Damascus*:" the passage says no such thing. Gesenius's "*Elieser Damascenus*" is wrong also. For, in this case, it ought to have been וְאָמַרְתָּ הִנֵּה עֲרִיבִי וְגֵרְמִשְׁךָ בֵּיתִי הוּא. The LXX is right, therefore, in giving οὗτος Δαμασκὸς Ἐλιέζερ, as a proper name, as also in Jerome, in saying, "*Vocaturque Damascus Eliezer*." It is not improbable, indeed, that Abraham gave, after all, to this man—if once adopted as a son—a portion of goods among the sons of his concubines, Gen. xxv. 6. And if so, he may have been the founder of *Damascus*, and have called the city after his own name.

Ver. 3.

*Heb. and Au. Ver.*—And Abraham said, &c.

*Ged.*—For lo! (said Abram.)

Ver. 11.

וַיָּבֹאוּ הַצִּיד עַל־הַפְּתָרִים וְגו'

κατέβη δὲ ὄρνεα ἐπὶ τὰ σώματα.

*Au. Ver.*—11 And when the fowls came down upon the carcases, Abram drove them away.

*Ged., Rosen., Ges.*—And when the birds of prey came down, &c.

Ver. 12.

וַהֲקָה אִמָּה חֲשֵׁכָה גְלִלָה נִפְלֶתָה  
עָלָיו :

καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.

*Au. Ver.*—12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

*And lo, &c.*

*Rosen.*—*Et ecce terror, obscuritas magna cadens cadebat super eum, terrore magno et caligine correptus est.*

*Booth.*—Horror and great darkness fell upon him.

Ver. 13.

וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדָע כִּי־נָרָא  
יְהוָה יֹרֵדָה בְּאַרְצְךָ לֹא לָהֶם וַעֲבָדוֹם  
וְעָנָה אֹתָם מֵאַחַד שָׁנָה :

13 καὶ ἐρρήθη πρὸς Ἀβραμ. γινώσκων γνώση ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ. καὶ δουλώσουσιν αὐτοὺς, καὶ κακώσουσιν αὐτοὺς, καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη.

*Au. Ver.*—13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;

*Ges.*—And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not their's, and they (the Egyptians) shall impose service on them, and oppress them four hundred years.

Ver. 20, 21.

וְאֵת־הַחִתִּי וְאֵת־הַפְּרִזִּי וְאֵת־  
הַקְּנִזִּי : 21 וְאֵת־הָאֱמֹרִי וְאֵת־הַקְּנִזִּי  
וְאֵת־הַנִּזְנִשִּׁי וְאֵת־הַיִּבְזִי :

20 καὶ τοὺς Χετταίους, καὶ τοὺς Φερεζαίους, καὶ τοὺς Ραφαεῖν, καὶ τοὺς Ἀμορραίους, καὶ τοὺς Χαναταίους, καὶ τοὺς Εὐαίους, καὶ τοὺς Γεργεσαίους, καὶ τοὺς Ἰεβουσαίους.

*Au. Ver.*—20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

*Ken.*—The word Hivites has been omitted here, it is supplied in the Sam. Pent. and LXX.

CHAP. XVI. 5.

וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם חֲמִסִּי עָלַיָּךְ

εἶπε δὲ Σάρα πρὸς Ἀβραμ. ἀδικοῦμαι ἐκ σοῦ.

*Au. Ver.*—5 And Sarai said unto Abram, My wrong *be* upon thee :

*Ged.*—My wrong lieth upon thee.

*Le Clerc.*—Contumelia quæ mihi fit, ad te pertinet. The dishonour done to me reflects upon thee, i. e., If I am dishonoured, thou who art my husband art dishonoured also.

Schumann finds fault with this translation, and with Rosenmüller understands the passage nearly in the same sense as our authorized version, *My wrong lieth upon thee*, i. e., thou art the person in fault.

Ver. 6.

וַתַּעֲנֶה שָׂרַי וַתִּבְרַח מִפָּנֶיהָ :

καὶ ἐκάκωσεν αὐτὴν Σάρα. καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς.

*Au. Ver.*—And when Sarai dealt hardly with her, she fled from her face.

*Ged.*—But Sarai so humbled her that she fled from her presence.

Ver. 7, 9, 11.

מִלְאָךְ יְהוָה

ἄγγελος κυρίου.

*Au. Ver.*—The Angel of the Lord.

*Booth.*—The Angel Jehovah.

*Rosen.*—Angelus Jovæ.

Ver. 11.

וַיֹּאמֶר לָהּ מִלְאָךְ יְהוָה חֲנֹה חֲרָה  
וְגו'

καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου. ἰδοὺ σὺ ἐν γαστρὶ ἔχεις.

*Au. Ver.*—11 And the angel of the Lord said unto her, Behold, thou art with child.

*Ged.*—For lo! (said again to her the angel of the Lord) thou hast conceived.

Ver. 13, 14.

13 וַתִּקְרָא שְׁם־יְחִזְקָה חֲבֵרָה אֵלֶיהָ  
אֵתָּה אֵל רֹאִי כִי אֶמְרָה חֲנָה חֲלָם  
רֹאִיתִי אֶחְבִּי רֹאִי : 14 עַל־כֵּן קָרָא

D

לְפָאֵר בְּאֵר לַחַי רֵאִי הַנֶּהָה בְּיַרְדֵּן  
יִבְנוּ בְּרֵד :

13 καὶ ἐκάλεσε τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν. σὺ ὁ θεὸς ὁ ἐπιδὼν με. ὅτι εἶπε, καὶ γὰρ ἐνώπιον εἶδον ὀφθέντα μοι. 14 ἔνεκεν τούτου ἐκάλεσε τὸ φρέαρ, φρέαρ οὐ ἐνώπιον εἶδον. ἰδοὺ ἀνὰ μέσον Κάδης καὶ ἀνὰ μέσον Βαρέδ.

*Au. Ver.*—13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me.

14 Wherefore the well was called Beer-lahai-roi [that is, The well of him that liveth and seeth me]; behold, it is between Kadesh and Bered.

13 *Thou God, &c.*

*Ged.*—See below.

*Rosen.*—Thou God art a God of vision [i. e., a God who revealest thyself]: for she said, Do I even here see [i. e., live] after vision? [i. e., after I have seen God.]

*Prof. Lee.*—God of vision, &c. Have I even thus far seen (lived) after vision, i. e., revelation? None being able to see God and live.

Several other translations are given, but they are rejected by Rosenmüller and the best modern commentators.

14 *Beer-lahai-roi.*

*Onk., Rosen.*—The well of the living (God) who appeared at it.

*Ges.*—*The well of life, of sight*, i. e., where one sees (God) and yet lives. Perhaps it would be more proper to read it with other vowels, (יָדָה): *the well of the conspicuous* or, *far seen rock*. In the same signification occurs יָדָה (*jaw*), Judg. xv. 17.

*Ged.*—13 And she called the name of the Lord who had spoken to her, THE VISIBLE GOD; "For, did not I here see him by me visible?" said she.

14 Wherefore the well was called Beer-Elahi-rui (*the well of the visible God*) Lo! &c., &c.

Chap. XVII., XVIII., XIX., XX., XXI.—In this part of the narrative, the order of time is not observed. Abraham's removal to Gerar was certainly before his ninety-ninth year; for when he was ninety-nine, Sarah was an old woman, whereas she was in beauty, and an object of desire, when he first settled in Abimelech's country. I apprehend, therefore, that the appearance of Jehovah, related in the seventeenth

chapter, took place in that country; and that the appearance related in the eighteenth chapter, and the destruction of Sodom, described in the nineteenth, were prior to Abraham's removal. This is in some measure confirmed by the beginning of the eighteenth chapter, which distinguishes the appearance of Jehovah related in that chapter, by this circumstance, that it was in the plains (or rather by the grove) of Mamre; which implies, that the appearance related in the seventeenth chapter, happened at some other place. The chapters, therefore, reduced to the order of time, would stand thus: XVI., XVIII., XIX., XX., XVII., XXI.—*Bp. Horsley.*

#### CHAP. XVII. 2.

*Heb., Au. Ver.*—And will multiply thee, &c.

*Ged., Booth.*—That I will multiply thee, &c.

Ver. 5.

וְלֹא-יִקְרָא עוֹד אֶת-שְׁמִי אַבְרָם וְהָיָה שְׁמִי אֲבְרָהָם כִּי אֲבִרְהָמוֹן גּוֹיִם נִהְיֶה :

*Au. Ver.*—5 Neither shall thy name any more be called Abram, but thy name shall be Abraham [that is, Father of a great multitude]; for a father of many nations have I made thee.

Abram.—Father of height, or high father. Abraham.—Father of multitudes.—*Ges.*

Ver. 11.

*Heb., Au. Ver.*—And it shall be a token, &c.

*Ged., Booth.*—That it may be a token, &c.

Ver. 14.

*Heb., Au. Ver.*—14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

*Circumcised.*—The LXX. and Sam. add *on the eighth day.*—*Geddes.*

Ver. 19.

יִצְחָק

*Au. Ver.*—19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac.

*Isaac*, i. e., laughter.—*Ges.*

#### CHAP. XVIII. 1.

וַיָּבֹא אֵלָיו וַיִּזְחַק בְּאֵלָנָיו מִמָּרָה

ᾠφθη δὲ αὐτῷ ὁ θεὸς πρὸς τῇ δρῦϊ τῇ Μαμβρῖν.

*Au. Ver.*—1 And the Lord appeared unto him in the plains of Mamre.

*Plains.* See the notes upon Gen. xii. 6, p. 14; and upon Deut. xi. 30, p. 681.

*Rosen.*—At the terebinth trees of Mamre. See notes on Gen. xii. 6.

Ver. 3.

וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם מִצָּדֵק  
וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם מִצָּדֵק

שָׂרָה

καὶ εἶπε, κύριε, εἰ ἄρα εὖρον χάριν ἐναντίον σου, μὴ παρέλθῃς τὸν παῖδά σου.

*Au. Ver.*—3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

*Ged., Schum.*—My Lords, if I have now found favour in your eyes, pass not by, I beseech you, from your servant.

The plural excellentiæ אֱלֹהִים pointed with  $\tau$  is only applied to God; and the Masorites have thus pointed the word in this verse. Schumann and others, as they think that Abraham did not at this time know that he was speaking to God, follow the Sam. Pent. and read in the plural number, אֱלֹהִים.—בְּנֵיכֶם—הַעֲבָד—עֲבָדְכֶם.

Rosenmüller reads אֱלֹהֵי, My Lord.

Ver. 8.

וַיִּקַּח חֲמֵאָה וַחֲלָב וַיֵּאָכְלוּ

ἔλαβε δὲ βούτυρον, καὶ γάλα, κ.τ.λ.

*Au. Ver.*—8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

*Ged.*—And he took cream and milk, &c.

*Gesen.*—חֲמֵאָה fem. 1. Thick, curdled milk (root, חָמַ, *spissum et velut durum fuit lac*). Gen. xviii. 8, Is. vii. 15, 22; וַיִּקַּח חֲמֵאָה כִּיבָר עֲשׂוֹת דָּבָר and on account of the quantity of sweet milk obtained, he shall use it as curdled. 2 Sam. xvii. 29. In poet. parallelism, perhaps not different from חֲלָב, Job xx. 17; xxix. 6; Judg. v. 25.

2. Cheese, Prov. xxx. 33: כִּי כִּיץ דָּבָר יִצְאָה, for the churning of milk produces cheese. (Butter, known among the ancient as well as the modern orientals as a medicine only, can scarcely be understood in any of these passages.)

Ver. 10.

וַיֹּאמֶר תָּשׁוּב אֵלַיִךְ בְּצֵאת חֵיהָ

ד †

וְהָיָה לְךָ וְלִבְנֵיךָ וְלִבְנֵי בְנֵיךָ  
פָּתַח הָאֵהָל וְהָיָה אִתְּךָ :

εἶπε δέ, ἐπαναστρέψων ἤξω πρὸς σέ κατὰ τὸν καιρὸν τοῦτον εἰς ὅρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνὴ σου. Σάρρα δὲ ἤκουσε πρὸς τῇ θύρᾳ τῆς σκητῆς οὕσα ὄπισθεν αὐτοῦ.

*Au. Ver.*—10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

*Rosen., Schum.*—And one of them said, (so also Geddes,) I will certainly return unto thee when this season returns; and, lo, Sarah thy wife, &c., &c. *Tunc dixit unus ex iis, certissimè redibo ad te hoc tempore vivente, i.e., redeunte, &c. Et audivit Sara post ostium tabernaculi, et illud scil. ostium erat post illum.*

*Ges.*—ד 1. Adj. living, 2, 3, &c., &c.

4. *Revising*, in the phrase: וְהָיָה לְךָ, Gen. xviii. 10, 14. 2 Kings iv. 16, 17, *when the time shall revive* (return), the ensuing year, *περιπλομένου ἐνιαυτοῦ*. (Od. xi. 247.) In three passages וְהָיָה לְךָ about this time, is added to it, and in Gen. xvii. 21, is the construction וְהָיָה לְךָ וְהָיָה לְךָ, which latter words place the sense of the preceding phrase beyond all doubt.

Ver. 19.

כִּי יִדְעֹתִיו לַמַּעַז אֲשֶׁר יַעֲזֶה אֶת-בְּנָיו  
וְאֶת-בֵּיתוֹ אֶתְרֵיו וְשִׁמְרוּ בְּרֵךְ יְהוָה  
לְעֲשׂוֹת צְדָקָה וּמִשְׁפָּט וּגְו.

ᾔδειν γὰρ ὅτι συντάξει τοῖς υἱοῖς αὐτοῦ, καὶ τῷ οἴκῳ αὐτοῦ μετ' αὐτόν· καὶ φυλάξουσιν τὰς ὁδοὺς κυρίου, ποιέειν δικαιοσύνην καὶ κρίναι, κ.τ.λ.

*Au. Ver.*—19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

*Rosen., Schum, &c.*—For I have respect unto him (*respicio, diligo*), because he will command his children and his household after him to keep the way of *Jehovah*, &c., &c.

Ver. 20.

*Heb., Au. Ver.*—20 And the Lord said: Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous: *The cry of Sodom and Gomorrah, i.e.,*



according to Schumann and some others : the cry against Sodom and Gomorrah. The cry of those who have been oppressed by the Sodomites.

Ver. 30, 32.

*Heb., Au. Ver.*—30 And he said unto him, Oh, let not the Lord be angry, and I will speak.

*Ged.*—And he said unto him, Oh, let not the Lord (Heb., Jehovah) be angry if I speak, &c.

CHAP. XIX. 11.

וְאֵת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבָּיִת הַזֶּה  
בְּפָנֵיהֶם מִקֵּץ וְעַד־גָּדוֹל וַיִּלְאֶה לְמַצֵּא  
הַפֶּתַח :

τοὺς δὲ ἄνδρας, τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου ἐπάταξαν ἐν ἀορασίᾳ, ἀπὸ μικροῦ ἕως μεγάλου· καὶ παρελύθησαν ζητοῦντες τὴν θύραν.

*Au. Ver.*—11 And they smote the men that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

*Rosen.*—*Et viros illos, qui erat in ostio domus, percusserunt cæcitalibus.* כְּעִיִּים LXX bene verterunt ἀορασίᾳ, non fuit enim cæcitas, neque oculorum usu prorsus privati erant, sed potius scotomatis sive vertiginis species, quali percussi sunt vinolenti. Aben Esra מהך העין לב ויחזק עיניו tenebras oculi et animi, i.e., cum quis oculorum usu quidem non privatus est, sed tamen non percipit, aut discernit, quod videt, nec agnoscit aut scit, quid videat. Onkelos פִּתְּרִיתִי vertit, quam vocem Buxtorfius *fatuitates visus* exponit (est enim פִּתְּרִיתִי *fatuus simplex*). Mercerus autem *irradiationes*, cum quis immodica luce offusatur. Syrus : *ἰλλῦσι*, *illusiones*. Nomen Hebraicum præter hunc locum semel duntaxat legitur, 2 Reg. vi. 18, de scotomate Syrus ab Elisæo immisso.

Ver. 13.

כִּי־מִשְׁחָתִים אֲנִי־הוֹנֵה אֶת־הַמָּקוֹם הַזֶּה  
וְרַגְלִי

οὐτὶ ἡμεῖς ἀπόλλυμεν τὸν τόπον τούτων κ.τ.λ.

*Au. Ver.*—13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

*Rosen.*—For we are now on the point of destroying this place. Jam perdentes sumus; jam in eo sumus ut perdamus.

Ver. 20.

הֲגַחֲנָא הָעִיר הַזֹּאת הֲרִבְהָ לָנוּ  
שָׁמָּה וְהִיא מִצְעָר אִפְּלֻטָּה לָּא שָׁמָּה  
הֲלָא מִצְעָר הוּא וְהִיא בְּפָשִׁי :

ἰδοὺ πόλις αὕτη ἐγγὺς τοῦ καταφύγειν με ἐκεῖ, ἥ ἐστὶ μικρά· καὶ ἐκεῖ διασωθήσομαι, οὐ μικρά ἐστὶ; καὶ ζήσεται ἡ ψυχὴ μου ἐνεκέν σου.

*Au. Ver.*—20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

We may also take הִיא as a neuter pronoun, and translate, Behold this city is near to flee unto, and it is a small thing (that I ask): Oh, let me escape thither, (is it not a small thing [that I ask]?) and my soul shall live.—*Rosen., Schum.*

(Or, is not this a small deviation from thy intention of destroying all this region?—*Schum.*)

Either translation agrees with the context.—*Rosen., Schum.*

CHAP. XX. 2.

וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אַחֲתִי  
הִיא וַיִּשְׁלַח אַבְיִמֶלֶךְ מֶלֶךְ גֶּרָר וַיִּקְחָהּ  
אֶת־שָׂרָה :

εἶπε δὲ Ἀβραὰμ περὶ Σάρρας τῆς γυναικὸς αὐτοῦ, ὅτι ἀδελφὴ μου ἐστίν. ἐφοβήθη γὰρ εἰπεῖν ὅτι γυνή μου ἐστὶ, μὴ ποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι' αὐτήν. ἀπέστειλε δὲ Ἀβιμέλεχ, βασιλεὺς Γεράρων καὶ ἔλαβε τὴν Σάρραν.

*Au. Ver.*—And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

*Ged.*—But Abraham having said of his wife Sara, "She is my sister," (for he was afraid to say, "She is my wife;" lest the men of the city should kill him, on her account\*), Abimelech the king of Gerar sent, and took away Sara.

\* 1 These words are added on the authority of the LXX. Rosenmüller considers them to be a gloss.

Ver. 6.

וַיֹּאמֶר אֵלָיו הֲאֵלֶּהֶם בְּחַלָּם גַּם אֲנִי  
יָדַעְתִּי כִּי בְּרִבְיָהֶם עָשִׂיתָ זֹאת  
וַיִּחָשֶׂה גַם־אֲנִי אֶת־הַחֲטָאִי עֲלֵיךְ  
לֹא־נִתְּתִיךְ לָנָצַח אֵלָיָה :

ἡβρ α

εἶπε δὲ αὐτῷ ὁ θεὸς καθ' ἕνα, καὶ ὡς

ἔγνω ὅτι ἐν καθαρᾷ καρδίᾳ ἐποίησας τοῦτο, καὶ ἐφεισάμην σου τοῦ μὴ ἁμαρτεῖν σε εἰς ἐμέ. ἕνεκα τούτου οὐκ ἀφῆκά σε ἀψαθαι αὐτῆς.

*Au. Ver.*—6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

*Ged.*—"Yea," answered God (in the dream), "I know that in the integrity of thy heart thou hast done this; and therefore I also have withheld thee from sinning against me; for which cause I allowed thee not to touch her."

Ver. 9.

וַיִּקְרָא אַבְרָמָה לְאַחֲרָהם וַיֹּאמֶר לָא  
מַה־עָשִׂיתָ לָּנוּ וּמַה־חָטָאתִי לָךְ כִּי  
הִבָּאתָ עָלַי וְעַל־מַלְכָּתִי חֲטָאתָ גְדֹלָה  
מִעֲשֵׂים אֲשֶׁר לֹא־יֵעָשׂוּ עֲשִׂיתָ עִפּוּרִי :

καὶ ἐκάλεσεν Ἀβιμέλεχ τὸν Ἀβραάμ, καὶ εἶπεν αὐτῷ. τί τοῦτο ἐποίησας ἡμῖν; μὴτι ἡμάρτομεν εἰς σέ, ὅτι ἐπήγαγες ἐπ' ἐμέ καὶ ἐπὶ τὴν βασιλείαν μου ἁμαρτίαν μεγάλην; ἔργον δ' οὐδεὶς ποιήσει, πεποιθήκας μοι.

*Au. Ver.*—9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? &c.

*Heb. Au. Ver.*—What hast thou done, &c.

*LXX., Ged.*—What is this thou hast done, &c.

*Au. Ver.*—That thou hast brought, &c.

*Ged.*—That thou wouldest bring, &c.

*Rosen.*—Ut adduceres.

Ver. 11.

וַיֹּאמֶר אַבְרָהָם כִּי אֲמַרְתִּי רָק אִין  
יִרְאתָ אֱלֹהִים בְּפָהָם הִנֵּה נִהְרָקוּנִי עַל־  
דְּבַר אִשְׁתִּי :

εἶπε δὲ Ἀβραάμ. εἶπα γάρ, ἄρα οὐκ ἔστι θεοσύβεια ἐν τῷ τόπῳ τούτῳ. ἐμέ τε ἀποκτενοῦσιν ἕνεκεν τῆς γυναῖκος μου.

*Au. Ver.*—11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

*Ged.*—Abraham answered, "Because I was afraid: \* For I said to myself, Perhaps the fear of God is not in this place; and they may slay me on account of my wife."

\* כִּי יִרְאתִי. Sam.

*Booth.*—Because I was afraid: For I said, Surely the fear of God, &c., &c.

Ver. 13.

*Au. Ver.*—13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, &c.

So the Heb. and LXX.

*Ged.*—So when God made me emigrate from my father's house and native land, I said to her, &c.

The Sam. Pent. reads ומצא כולדו.

Ver. 14.

*Heb., Au. Ver., Rosen., Schum., &c.*—14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

*Ged., Booth.*—And Abimelech took a thousand pieces of silver, and flocks and cattle, and menservants, &c., &c.

*A thousand pieces of silver.*—These words are added in the Sam. Pent. and LXX., but Rosenmüller and Schumann consider them to be a gloss of some transcriber, as the thousand pieces of silver were given to Sarah, and therefore are not mentioned in this verse, which only enumerates the things which were given to Abraham.

Ver. 16.

וַיִּשְׁרָה אֲמֵר הִנֵּה נָתַתִּי אֵלַי כֶּסֶף  
לְאַחֲרָה הִנֵּה הוֹאֵלֶךְ כִּסְוַת עֵינַי לְכָל  
אֲשֶׁר אֶחָד וְאַתָּה כָּל וְנִכְחַת :

τῇ δὲ Σάρᾳ εἶπεν. ἰδοὺ δέδωκα χίλια δίδραχμα τῷ ἀδελφῷ σου. ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου, καὶ πάσαις ταῖς μετὰ σοῦ. καὶ πάντα ἀλήθευσον.

*Au. Ver.*—16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

Of this verse, as Rosen. observes, there are as many translations as there are commentators.

*Ken.*—And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold he is to thee a covering of the eyes unto all that are with thee; and in all things speak the truth.

*Ken.* supposes the ו in נכחת to be only conversive, the use of the conversive ו however is denied by Professor Lee.

*Ged.*—Then to Sara he said, “Lo! I have given to thy brother a thousand pieces of silver, to purchase veils for thee, and for all thy attendants; for every one that is married.”

*Note.*—In those days it was usual for married or betrothed women to wear veils. Sara had neglected, it appears, to put on this distinctive badge of matrimony, that she might the better pass for Abraham's sister. Hence Abimelech's mistake; and hence his request that she will not so expose herself, nor any of her female attendants, who are not unbetrothed virgins.

Rosenmüller gives a similar explanation of this passage. And unto Sarah he said, “Behold, I have given thy brother a thousand pieces of silver: let that be to thee a covering of the eyes among all who are with thee.” Thus in all things she was reproved. He takes *לָקַח* to be the third feminine, and a form inclining to the Chaldee for *לָקַח*, and the *ו* to be redundant.

*Ecce fratri tuo mille argenteos dedi, illud tibi sit velamen oculorum inter omnes qui*

*tecum sunt:* Saadias: יִכּוֹן לְךָ מִסְרוּפָא

*impen-* *datur tibi pro vestitu pulchro omnibus qui tecum sunt.* Cepit is *בָּרַךְ*, significatu

Arabici *كِسْوَة*, et *עֲרִיב*, elliptice positum

existimavit pro *דְּרִיב* *desiderium* ocu-

lorum oculis desirabile, pulchrum adspectu (1 Reg. xx. 6, Ezek. xxiv. 16, 21, 25.) Jarchi verba ita exponit; ecce, hunc tibi honorem habui: dedi opes ei, quem fratrem tuum esse dixisti; opesque et honor iste erunt tibi *tegumentum oculorum*, i.e., defensio pudicitiae tuae, ne quis te tanquam stupratam despiciat. Aben Esra *וְהָאֵל* refert ad Abrahamum, ut dicat Abimelechus, Abrahamum Saræ pro velamine oculorum esse, eam ejus præsidio tutam, et quasi velamine tectam, ne quis ejus pulchritudine inflammatus in eam quicquam tentare auderet; ut non necesse haberet eum dissimulare, sed palam ac aperte pro marito suo posset agnoscere; eundemque Abrahamum fore quoque omnibus, quæ cum Sara sint, i.e., ancillis nuptis, operimentum oculorum, i.e., eis præstiturum, ne quis lascivos et impudicos oculos in eas conjiciat. Sed multo aptius

*וְהָאֵל* refertur ad *וְהָאֵל*, quomodo interpretes reliqui omnes statuunt.

*וְהָאֵל*, Onkelos.—*וְהָאֵל*, *et de omnibus quæ dixit redarguita*; s. *reprehensa est*. Quocum convenit Arabs Erpenii:

*وعلي كل شي توبخت*, *et de omni re*

*reprehensa est*. Quod disertius explicat Kimchius in Lexico, monens, verba hæc esse non Abimelechi, sed scriptoris volentis dicere, quod, quandoquidem omnia hæc illi evererint, nunc ita correpta et monita fuerit, ne ultra se diceret sororem Abrahami, ob periculum in quod semel jam atque iterum adducta fuerat eo nomine. Quæ quidem interpretatio et verbis et rei, de qua agitur, omnium optime videtur convenire. *ו* ante *לָקַח* redundat, ut Levit. xii. 16. *וְהָאֵל* *et postridie residuum ex eo comedatur*. Vid. et Jerem. xl. 8. Erant,

qui vocem *לָקַח*, ex Arabico *لَکَّ*, *matri-*

*monio sibi junxit feminam* explicandam putarent, ut *Seidenstücke* in Commendat. in h. l.; quæ legitur in *dem Magazin, für Religionsphilosophie, Exegese* etc. P. iv., p. 218. seqq., qui vertit: *et eris, permanebis juncta marito*; et J. H. Vershuir, qui in *Opuscul.* p. 323, seqq. hunc locum minus feliciter tractavit. Prætermittimus plures alias parum probabiles interpretationes, quas, qui noscere cupiat, evolvat A. Pfeifferi *Dubia vexata*, Cent. I. Loc. 49. in *Operr.* p. 67. seq., C. B. Starkii *Not. selectt.* p. 44, et J. D. Michaelis *Biblioth. Orient.* P. IX., p. 188.—*Rosen.*

*Schum.*—Behold, I have given thy brother a thousand pieces of silver; let them be to thee a covering of the eyes for (i.e., cause you not to see, to forget, or connive at) all those things which, through my means, have happened to you and to all who belong to you; and let them be a means of conciliating you to me.

*Deinde ad Saram se convertens, dixit, Ecce dedi fratri tuo mille argenteos siclos, ecce hi tibi sint oculorum velamentum eorum causâ, quæ tibi et omnibus tuis acciderunt, iidemque te mihi benevolam reddant.* *וְהָאֵל* he thus explains, Equidem putaverim *וְהָאֵל* esse nomen notione affine vocabulo *לָקַח* *rectum*, et formatum ex analogia vocabuli *וְהָאֵל* in quo repetendum sit mente *וְהָאֵל* hoc sensu: *et sit rectum oculorum*, i.e., pecunia quam Abrahamo dedi, efficiat, ut iis, quæ tibi tuisque acciderint, conniveas, et mecum

in gratiam redeas. Constat enim voces נָחַדָּה et נָחַדָּה significare id, quod rectum est et placet, v. c. נָחַדָּה נָחַדָּה Jud. xviii. 6. *Deo annuente.*—*Schum.*

Gesenius renders נָחַדָּה and she was convinced, i. e., could make no excuse.

*Prof. Lee.*—נָחַדָּה, f.—pl. non occ. r. נָחַדָּה. Syr. ܢܚܕܐ, *absconsio*. Arab. كَسَوِي, *indumentum*.

(a) *Covering*: meton. (b) *clothing*. (a) Gen. xx. 16, נָחַדָּה עֵינַיָּהּ הָיָה, *he, or it, is to thee a covering of the eyes*. According to Gesenius, the thousand shekels just mentioned, were to be considered as a mulct, or fine, from the king of Gerar, to induce Sarah to connive at his fault; and this he argues is the meaning of the LXX. ταῦτά ἐσται σοι εἰς τιμὴν τοῦ προσώπου σου, καὶ πάσαις τῆς μετὰ σοῦ. Which any ordinary reader of Greek would, perhaps, take to mean, *these shall be for the honour of thy person, &c.*, i. e., those shekels were to be considered as a present of honour, just as dresses of honour are now, when given by princes in the East. The *covering of the eyes* here seems to intimate much the same thing as St. Paul's *covering* for the woman, 1 Cor. xi. 5, seq., i. e., to procure the respect due to her, Job xxvi. 6.

Ver. 17.

*Heb., Au. Ver.*—17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

*And they bare.*

*Ged., Booth.*—So that they might bear.

CHAP. XXI. 7.

וַתֹּאמֶר מִי מָלַל לְאַבְרָהָם הַיִּנְיָהָהּ בָּנִים שָׂרָה קִיְיָלְדָתִי הִנֵּה לִּי וְזִמְנִי :

καὶ εἶπε. τίς ἀναγγελεῖ τῷ Ἀβραάμ, ὅτι θηλάζει παιδίον Σάρρα, ὅτι ἔτεκεν υἱὸν ἐν τῷ γήρα μου;

*Au. Ver., Rosen.*—7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

*Ged., and Booth.*—“Who now (added she) will say to Abraham, ‘Shall Sarah suckle children?’ since in his old age I have born a son to him?”

Ver. 8.

*Au. Ver.*—8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

So the Hebrew.

*Isaac.*—*Ged.*—His son Isaac. So the LXX.

Ver. 9.

וַתֹּאמֶר שָׂרָה אֶת־בְּרִיָּהּ הַמִּצְרִית אֲשֶׁר־יָלְדָהּ לְאַבְרָהָם מִצְרָיִם :

ἰδοῦσα δὲ Σάρρα τὸν υἱὸν Ἀγαρ τῆς Αἰγυπτίας, ὃς ἐγένετο τῷ Ἀβραάμ, παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς.

*Au. Ver.*—9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

*Mocking.*—*Ged.*—Deriding her son Isaac. LXX. and Vulg. supply the word Isaac, but they translate badly, ludentem cum Isaaco.—*Schum.*

Ver. 13.

וְגַם אֶת־בְּרִיָּהּ אֲמָתָה לְנִי אֲשֶׁר־נָתַנִּי כִּי יִרְעֶה הָיָא :

καὶ τὸν υἱὸν δὲ τῆς παιδίσκης ταύτης εἰς ἔθνος μέγα ποιήσω αὐτόν, ὅτι σπέρμα σὸν ἐστίν.

*Au. Ver.*—13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

*Ged.*—But of that \*handmaid's son also, I will make a great † nation, &c.

\* R. 18, Sam., LXX.

† Sam., LXX., Syr., Vulg.

Ver. 14—18.

14 וַיִּשְׁקֶם אַבְרָהָם בֶּצֶקֶר וַיַּקְחֵם לְהַמְת מִים וַיִּתֵּן אֶל־יֶדְיָהּ שָׁם עַל־שִׁכְמָהּ

וְאֶת־הַיֶּלֶד וַיִּשְׁלַח וַתֵּלֶךְ וַתֵּתֶע בְּמִדְבָּר

בְּאֶר שָׁבַע : 15 וַיִּבְרָךְ הַמֶּלֶךְ מֶרְחֻמֶת וַתִּשְׁלַח אֶת־הַיֶּלֶד פָּתַח אֶחָד הַשָּׂמִים :

16 וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִלְּקַד חֶרֶק בְּמִסְחִין

וַיֵּשֶׁב כִּי אֲמָתָה אֶל־אַרְחָה בְּמִזַּח חֵילָד

וַתֵּשֶׁב מִלְּקַד וַתִּשָּׂא אֶת־לֵילָהּ וַתִּבְרָךְ :

17 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנִּפְעָל וַיַּקְרָא

מִלְּאֶה אֱלֹהִים אֶל־הַיֶּלֶד מֶרְחֻמֶת

וַיִּאמֶר לָהּ מַחֲלֶה חָגֵר אֶל־יֶדְיָהּ כִּי

שָׁמַע אֱלֹהִים אֶל־קוֹל חַפְצָהּ בְּאֶמְרָה הָאֵל

שָׁם : 18 וְהָיָה שָׂרָה אֶת־הַנִּפְעָל וַתִּחְזִיקוּ

אֶת־יָדָהּ בְּרִיָּהּ לְנִי בְּדוֹל אֲשֶׁר־נָתַנִּי :

14 ἀνέστη δὲ Ἀβραὰμ τὸ πρωὶ, καὶ ἔλαβεν ἄρτους καὶ ἄσκὸν ὕδατος, καὶ ἔδωκεν τῇ Ἀγαρ. καὶ ἐπέθηκεν ἐπὶ τὸν ὦμον αὐτῆς τὸ παιδίον, καὶ ἀπέστειλεν αὐτήν. ἀπελθοῦσα δὲ ἐπ' αὐτὸ κατὰ τὴν ἔρημον, κατὰ τὸ φρέαρ τοῦ

δρκου. 15 ἐξέλιπε δὲ τὸ ὕδωρ ἐκ τοῦ ἀσκοῦ. καὶ ἔρριψε τὸ παιδίον ὑποκάτω μῶς ἐλάτης. 16 ἀπελθοῦσα δὲ ἐκάθητο ἀπέναντι αὐτοῦ μακρόθεν, ὥσει τόξου βολήν. εἶπε γάρ, οὐ μὴ ἴδω τὸν θάνατον τοῦ παιδίου μου, καὶ ἐκάθισεν ἀπέναντι αὐτοῦ. ἀναβοῶσαν δὲ τὸ παιδίον ἔκλαυσεν. 17 εἰσήκουσε δὲ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου ἐκ τοῦ τόπου οὗ ἦν. καὶ ἐκάλεσεν ἄγγελος θεοῦ τὴν "Αγὰρ ἐκ τοῦ οὐρανοῦ, καὶ εἶπεν αὐτῇ. τί ἐστὶν "Αγὰρ; μὴ φοβοῦ. ἐπακήκοε γὰρ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου ἐκ τοῦ τόπου οὗ ἐστίν. 18 ἀνάστηθι καὶ λάβε τὸ παιδίον, καὶ κράτησον τῇ χειρὶ σου αὐτό. εἰς γὰρ ἔθνος μέγα ποιήσω αὐτό.

*Au. Ver.*—14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

14 *Ged.*—Abraham then rose early in the morning; and, taking bread and a bottle of water, he put them on Agar's shoulder; and, with the lad, dismissed her.

Jerome, Le Clerc and Rosenmüller join *וַיְהִי כִּי יִשְׁמָאֵל בֶּן־שָׁנָי*, as Ishmael, who was now seventeen years old, could not have been carried on Hagar's shoulders as the Hebrew seems to express, tradiditque puerum et dimisit eam. Dathe, Eamque cum puero dimisit.

Schumann thinks that the text and context lead us to suppose that Ishmael was carried on Hagar's shoulders. I omit his explanation, as few of my readers will agree with it.

Bp. Horsley's explanatory note on the passage is as follows:—

"The Hebrew seems to express that the

boy was set upon his mother's shoulders, as well as the bread and water. So the LXX. understood it; and the expression of 'casting the child under one of the shrubs,' in verse 15, confirms this interpretation. Ishmael was not less than fourteen, when Isaac was born. At this time, therefore, he must have been at least in his fifteenth year. It is to be remembered, that human life, although by this time much contracted, still extended beyond the double of its present length. And as the length of infancy, and of every other stage of life, must always have borne some certain proportion to the extent of the whole, when men lived to 150, and even beyond it, it may reasonably be supposed that they were weak and tender at fourteen or sixteen years of age. This we must conclude, I think, from this story, to have been the case in the times of Abraham and his sons. And so Josephus thought. For he says expressly, that Ishmael at this time could not go alone. But things altered much in the three next generations. For Joseph, Abraham's great grandson, at the age of seventeen, took part with his brethren in the business of feeding their father's flocks, and at the age of thirty, interpreted Pharaoh's dream, and became his prime minister."

15.—*Au. Ver.*—She cast.

*Ged.*—She placed.

16, 17, & 18.—*Au. Ver.*—And she sat, &c.

*Ged.*—So, she sat down over against him. And the \*lad wept with a loud voice, 17 And God heard the voice of the lad, &c., &c. 18 Arise, lift up the lad, and give him thy assistance, for a great nation I will make of him.

\* So the LXX.

18 *Rosen.*—וְיָשָׁרָה לְיָדָיו וְיִשְׁמָאֵל *Confirma manum tuam in illo, i.e., ne eum deseras; curam ejus age, donec adoleverit.*

Ver. 20.

וַיְהִי לְיִשְׁמָאֵל כֹּחַ יְהוָה

*ἐγένετο δὲ τοξότης.*

*Au. Ver.*—20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

*Ged.*—And he became an expert bowman.

*Ges.*—And he became as he grew up an archer. *Vulg.*, factusque est juvenis sagittarius.

Rosenmüller takes *וְיָשָׁרָה* as equivalent to *וַיִּבְרַח* one who darts, and *וְיִשְׁמָאֵל* as an archer, here

put to qualify the general term יָצַח. *Jaculator arcuarius*, nam *jaculator* quum generalius æquo esset, quod ad ejaculationem lapidum etiam, non tantum sagittarum, posset pertinere, arctatum est per additum יָצַח, quasi dicat: fuit peritus; jaculandi arcu sagittarius. LXX. bene: τοξότης.—*Rosen.*

*Schum.*—Either, He continued to improve in archery, *fuit crescens sagittarius*, i. e., in deserto magis magisque excoluit artem sagittariam, erat magnus sagittarius, or else as Rosenmüller, one who shoots from a bow, *jaculator arcitenens*.

*Prof. Lee.*—He became increasing, i. e., growing up an archer. Arab. رَجِيَ, *adolevit*.

Ver. 22.

וַיְהִי בַעַת הַיּוֹם וַיֵּאמֶר אַבְרָהָם  
וַיִּפְחַל מִשְׁרָצָתוֹ אֶל־אַבְרָהָם לֵאמֹר  
אֲלֵהֶם עִמָּךְ בְּכָל מְשָׁרְתָאֲתָם עִמָּךְ :

22 ἐγένετο δὲ ἐν τῇ καίρῳ ἐκεῖνῳ. καὶ εἶπεν Ἀβιμέλεχ, καὶ Ὁχοῦθ δὲ συμφαγωγὸς αὐτοῦ, καὶ Φιχὼ δὲ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ πρὸς Ἀβραάμ, λέγων. ὁ θεὸς μετὰ σοῦ ἐν πάντι, οἷς ἐὰν ποιῇς.

*Au. Ver.*—22 And it came to pass at that time, that Abimelech, and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

*Ged.*—It was about this time that Abimelech, accompanied by \* his friend Ahuzzath and by Phicol the chief of his host, &c., &c.

\* Geddes supplies these words from the LXX. Rosenmüller thinks that the LXX. on their own authority added these words from chap. xxvi. 26.

Ver. 24.

*Au. Ver.*—24 And Abraham said, I will swear.

*Ged.*—And Abraham answered, "I swear."

Ver. 33.

וַיִּטַּע אַבְרָם בְּבֶרֶךְ וַיִּקְרָא שְׁמוֹ  
בְּרָכָה יְהוָה אֱלֹהֵי עֲלָם :

καὶ ἐφύτευσεν Ἀβραάμ ἀρουραν ἐπὶ τῇ φρέατι τοῦ ὄρκου. καὶ ἐπεκαλέσατο ἐκεῖ τὸ ὄνομα κυρίου, θεὸς αἰώνιος.

*Au. Ver.*—33 And Abraham planted a grove [or, tree] in Beersheba, and called there on the name of the Lord, the everlasting God.

*Rosen.*—And Abraham planted tamarisk trees in Beersheba, &c.

*Schum.*—Planted a tamarisk tree, &c.

*Gesen.*—<sup>עץ</sup> Arabic <sup>عش</sup> ائل, a kind of tamarisk which grows to the height of a middle-sized tree, is thorny, and bears on the knots of its branches little yellow-brown berries of a pea form, which resemble the gall-nuts, *Tamarix Orientalis* Linn. Gen. xxi. 33, 1 Sam. xxii. 6, xxxi. 13. The parallel passage 1 Chron. x. 12, has instead of it <sup>עץ</sup> fir-tree, but which must not be considered as a certain explanatory gloss.

CHAP. XXII. 1.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֵלֹהִים  
נִסָּה אֶת־אַבְרָהָם וַיֵּאמֶר אֵלָיו אַבְרָהָם  
וַיֵּאמֶר הִנְנִי :

καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα ὁ θεὸς ἐπείρασε τὸν Ἀβραάμ, καὶ εἶπεν αὐτῷ. Ἀβραάμ Ἀβραάμ. καὶ εἶπεν. ἰδοὺ ἐγώ.

*Au. Ver.*—And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [Heb. Behold me] here I am.

*Ged., Booth.*—And it came to pass after these events, that the Lord, to prove Abraham, said unto him, Abraham! Abraham! \* &c., &c.

\* K. 69, R. 16, LXX. Vulg. have the word Abraham twice.

Ver. 2.

וַיֵּאמֶר קַח־נָא אֶת־בְּנֶךְךָ אֶת־יִחִידְךָ  
אֲשֶׁר־אֲהַבָּה אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אַרְצָה  
הַפְּלִינְיָה וּרְגֵה :

καὶ εἶπε. λάβε τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας τὸν Ἰσαὰκ, καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλὴν, κ.τ.λ.

*Au. Ver.*—2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

*The land of Moriah*, i. e., according to Rosenmüller, *the land of vision*.

Ver. 11.

*Au. Ver.*—The angel of the Lord.

*Booth.*—The angel JEHOVAN. See note on xvi. 7.

Ver. 13.

וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וַהֲגֵד  
אֵיל אֲחֵר נִחְתָּי פִּסְבָּק בְּקֶרְתִּי

καὶ ἀναβλεψας Ἀβραὰμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδε. καὶ ἰδοὺ κριὸς εἰς κατεχόμενος ἐν φυτῷ Σαβέκ τῶν κεράτων.

*Au. Ver.*—13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns.

*Ken., Bochart, Gesen.*—And Abraham lifted up his eyes, and looked, and behold a ram caught in a thicket by his horns.

*A ram.* Many Hebrew manuscripts, Sam., LXX., Syr. read רֶמֶס one, instead of רֶמֶס behind.

Rosenmüller defends the present reading, and adopts the explanation of Abarbenel:—

And Abraham lifted up his eyes and looked, and behold a ram (feeding there); and afterwards (he saw the same ram) caught in the entanglement of the thicket by his horns.

Ex mente eorum, qui textum accentibus distinxerunt, וְרֵם non esse cum וְרֵם jungendum, docet accentus major distinctivus Sakeph-katon nomini וְרֵם impositus, neque וְרֵם cum verbis proximis, ut vult Aben Ezra, arctius connectendum esse, ostendit accentus distinctivus Sakeph-gadol, illi particulæ appictus. Quod non effugit Abarbenel, qui locum recte interpretandum esse docet hoc modo: *et ecce arietem*, scil. pascentem illic, *postea*, subaudi: vidit eundem arietem *detentum in vepreto*. “Duo igitur, quæ mira essent, hic commemorantur, primum quod aries præsto esset in eo loco quo tunc nullæ aliæ pecudes pascere, deinde, quod quum Abrahamus eum libere pascentem conspiceret, eundem statim videret in vepreto detentum, quo monitus est, arietem non fortuito, sed Deo sic dirigente, illuc venisse.” וְרֵם וְרֵם *Detentus s. implicitus erat in perplexitate*, subintellige, vepreti, dumi. Id enim subaudiendum esse patet tum ex ipsa textus serie, tum ex locis similibus, Ps. lxxiv. 5, Es. ix. 18, x. 34. Ita Jonathan Paraphrastes וְרֵם וְרֵם *inter densatam arboris*, Onkelos וְרֵם וְרֵם *in arbore*, Syrus וְרֵם, *in ramis*, Aquila *ἐν συχνῇ in condenso*, scil. dumi, Symmachus *ἐν δικτύῳ in reti*, quasi esset וְרֵם. LXX. retinuerunt vocem וְרֵם, verteruntque *κριὸς κατεχόμενος ἐν φυτῷ Σαβέκ*, quasi וְרֵם esset nomen proprium virgulti vel arboris. Ita et Theodotion. Hesychius interpretatur hanc vocem *βάρος, rubus*, Phavorinus *χρυσολάχανον*, de qua voce vid. Bochartum l. i. p. 618.—*Rosen.*

Schumann adopts the translation of Eben Ezra. And Abraham lifted up his eyes and saw a ram, and it was caught in a thicket by its horns [Heb., after it was caught in a thicket by its horns.] Sic redde mentem loci. *Tum vidit Abrahamus arietem eumque in perplexo cornibus implicitum, sive postquam in virgultis cornibus erat implicitus.*—Schum.

Ver. 14.

וַיִּקְרָא אֲבְרָהָם שְׁמִי יְהוָה וַיֹּאמֶר הָיִים בָּהָר יְהוָה יִרְאֶה:

καὶ ἐκάλεσεν Ἀβραὰμ τὸ ὄνομα τοῦ τόπου ἐκείνου, κύριος εἶδεν. ἵνα εἴπωσι σήμερον, ἐν τῷ ὄρει κύριος ὤφθη.

*Au. Ver.*—14 And Abraham called the name of that place Jehovah-Jireh [that is, the LORD will see, or, provide]: as it is said to this day, In the mount of the LORD it shall be seen.

*Ken.*—And Abraham called the name of that place Jehovah-Jireh, because he had said that day, “The Lord will provide.”

*Rosen., Schum.*—As it is said to this day, In the mount of Jehovah it shall be provided.

#### CHAP. XXIII. 1.

*Au. Ver.*—And Sarah was an hundred and seven and twenty years old: *these were the years of the life of Sarah.*

*These were the years of the life of Sarah.*

Geddes and Boothroyd omit these words on the authority of LXX. and Vulg.

Ver. 3.

וַיָּקָם אֲבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיִּרְבֶּה אֶל־בְּנֵי־הָאָרֶץ לְאָמָר:

καὶ ἀνέστη Ἀβραὰμ ἀπὸ τοῦ νεκροῦ αὐτοῦ. καὶ εἶπεν Ἀβραὰμ τοῖς υἱοῖς τοῦ Χὲρ, λέγων.

*Au. Ver.*—3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

*Ged.*—And Abraham stood up from lamenting over his dead, and spake, &c.

By this it seems apparent that in Abraham's time they sat upon the ground while they mourned, as it is certain they did in after ages.—*Bp. Patrick.* Comp. Is. iii. 26, And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

Ver. 10.

וַעֲפָרוֹ יֵאָב בְּתוֹךְ בְּנֵי־הָאָרֶץ וַעֲפָרוֹ

הַחֵתִּי אֶת־אַבְרָהָם בְּצֹנֶן בְּגֵיחוֹת לָלֵךְ  
בְּאֵי שְׂעָרָיו לְאֶמֶר :

*Ἐφρών δὲ ἐκάθητο ἐν μέσῳ τῶν υἱῶν Χέτ. ἀποκριθεὶς δὲ Ἐφρών ὁ Χετταῖος πρὸς Ἀβραάμ, εἶπεν ἀκούστων τῶν υἱῶν Χέτ, καὶ τῶν ἐισπορευομένων εἰς τὴν πόλιν πάντων, λέγων.*

*Au. Ver.*—10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience [Heb. ears] of the children of Heth, even of all that went in at the gate of his city, saying,

*Rosen.*—And Ephron was then sitting among the children of Heth: and, &c.

*Others.*—And Ephron sat (as a judge), &c., &c.

*Ged.*—But Ephron, who was then sitting among the Hethites (for Ephron was a Hethite), answered Abraham in the hearing of all the Hethites who frequented the gate of his city, saying,

CHAP. XXIV. 4.

כִּי אֶל־אֶרְצִי וְאֶל־כֹּזְלֹתַי כָּלָה וְגו'  
אַלל' ה' εἰς τὴν γῆν μου οὐ ἐγεννήθη  
πορεύση, κ. τ. λ.

*Au. Ver.*—But thou shalt go unto my country, and to my kindred, &c.

For *י* many codices, Sam., &c., read *בא* *י* which Rosenmüller and Schumann consider to be the correct reading.

Ver. 10.

וַיִּקַּח חֲצִבְדָּר עֲשָׂרָה בָמִלִּים מִבְּמִלֵּי  
אֲדָנָיו וַיִּלְחָ וְכָל־מוֹב אֲדָנָיו בְּיָדוֹ וַיָּקָם  
וַיֵּלֶךְ אֶל־אֶרֶם בְּהָרִים אֶל־עֵיר נָחוֹר :

*καὶ ἔλαβεν ὁ παῖς δέκα καμήλους ἀπὸ τῶν καμήλων τοῦ κυρίου αὐτοῦ, καὶ ἀπὸ πάντων τῶν ἀγαθῶν τοῦ κυρίου αὐτοῦ μετ' αὐτοῦ. καὶ ἀναστὰς ἐπορεύθη εἰς τὴν Μεσοποταμίαν εἰς τὴν πόλιν Ναχὼρ.*

*Au. Ver.*—10 And the servant took ten camels of the camels of his master, and departed; for [or, and] all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

*Ged., Schum.*—The servant then taking ten of the camels of his master, and of all the best things of his master along with him, set out and went into Mesopotamia, &c.

Rosenmüller gives both interpretations, but prefers that of our authorized version.

Ver. 12.

הַתְּרַחֵנָּה לִפְנֵי הַיּוֹם

*εὐδόωσον ἐναντίον ἐμοῦ σήμερον.*

*Au. Ver.*—12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

*Send me good speed.*

*Ges.*—Cause it [i. e., the object of my journey] to meet me this day.

*Rosen.*—Cause her [i. e., the damsel who is destined for my master's son], to meet me this day. *Fac occurrere coram me, scilicet quod volo, puellam filio herili destinatam.*

Ver. 14.

וְכָה אֵינֶה

*καὶ ἐν τούτῳ γνώσσομαι.*

*Au. Ver.*—14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.*

*And thereby let me know.*

*Rosen.*—And by her let me know, &c.

Ver. 15.

וַיַּחֲרִיחֵהוּ מָרֹם כֶּלֶךְ לְדַבָּר

*καὶ ἐγένετο πρὸ τοῦ συντελέσαι αὐτὸν λαλοῦντα ἐν τῇ διανοίᾳ αὐτοῦ.*

*Au. Ver.*—15 And it came to pass, before he had done speaking, that, &c.

*Ged.*—Before he had done speaking to himself.

The Sam. Pent. adds *א* *לבו*.

Ver. 22.

וַיְהִי כַּאֲשֶׁר כָּלָה הַבְּמִלִּים לְשָׁמֹת וַיִּקַּח  
הָאִישׁ נֶזֶם זָהָב בְּמֶשֶׁלֶךְו

*ἐγένετο δὲ ὥσπερ ἐπαύσαντο πᾶσαι αἱ κάμηλοι πίνουσαι, ἔλαβεν ὁ ἄνθρωπος ἐνώτια χρυσᾶ ἀνὰ δραχμὴν ὀκτῆς.*

*Au. Ver.*—22 And it came to pass, as the camels had done drinking, that the man took a golden earring [or, jewel for the forehead] of half a shekel weight, &c.

*Earring.*

*Ges., Rosen., &c.*—Nosering. An ornament of universal use through all parts of Arabia and Persia.

Ver. 27.

וַיֵּאמֶר בְּרָחָה יְהוָה אֱלֹהֵי אֲדָנָי



וַאֲבְרָהָם אָמַר לְאֵצְבֵּךְ חֲסִדָּךְ וְאֵמְתָּ  
מִצֵּם אֲדָנִי אֲלֵכִי בְּנֵדָרְךָ נְתַתִּי יְחִזְקָה בְּיֹת  
אֲחֵי אֲדָנִי :

εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου  
'Αβραάμ. ὃς οὐκ ἐγκατέλιπε τὴν δικαιοσύνην  
αὐτοῦ, καὶ τὴν ἀλήθειαν ἀπὸ τοῦ κυρίου μου.  
ἐμέ τ' εὐλόωκε κύριος εἰς οἶκον τοῦ ἀδελφοῦ  
τοῦ κυρίου μου.

*Au. Ver.*—27 And he said, Blessed be  
the Lord God of my master Abraham, who  
hath not left destitute my master of his  
mercy and his truth: *I being* in the way,  
the Lord led me to the house of my master's  
brethren.

*I being* in the way, &c.

*Ged.*—I am in the *right* way. The Lord  
hath conducted me unto the house of my  
master's own brother.

*Rosen., Schum.*—As for me, Jehovah  
hath led me in this [*i. e.*, in the *right* way]  
to the house of my master's brethren. *Ego*,  
me quod attinet, *in hac viâ Jova me duxit*,  
*in domum fratrum, consanguineorum, domini*  
*mei.*—*Rosen.*

*Ver.* 33.

*Heb., LXX., Au. Ver.*—He said, Speak on.  
*Sam., Syr., Ged.*—They said, Speak on.

*Ver.* 36.

μετὰ τὸ γηράσαι αὐτόν.

*Au. Ver.*—36 And Sarah my master's  
wife bare a son to my master when she was  
old: and unto him hath he given all that he  
hath.

*When she was old.*

Instead of, *When she was old*, *Sam.*  
reads גָּדְלָהּ when he was old.—*Rosen.,*  
*Ged.*

*Ver.* 40.

*Au. Ver.*—40 And he said unto me, The  
Lord before whom I walk, will send his  
angel with thee, and prosper thy way; and  
thou shalt take a wife for my son of my  
kindred, and of my father's house:

And thou shalt take. (*So the Heb.*)

*Ged.*—That thou mayest take, &c.

*Ver.* 43.

הִנֵּה אֲלֵכִי נָאָב עַל-עֵין הַיָּמִים וְהִנֵּה  
הַצִּלְמָה הַיְצִיאתָ לְשָׂאֵב וְאֵמְרָתִי אֵלֶיךָ  
הַשְׁקִינִינָה מִצִּמְטִים מִפְּנֵךְ :

Ἰδοὺ ἐγὼ ἐφέστηκα ἐπὶ τῆς πηγῆς τοῦ  
ὑδάτος, καὶ αἱ θυγατέρες τῶν ἀνθρώπων τῆς  
πόλεως ἐκπορεύονται ἀντλήσαι ὕδωρ. καὶ

ἔσται ἡ παρθένος, ἥ ἂν ἐγὼ εἴπω, πότισόν με  
ἐκ τῆς ὑδρίας σου μικρὸν ὕδωρ,

*Au. Ver.*—43 Behold, I stand by the well  
of water; and it shall come to pass, that  
when the virgin cometh forth to draw *water*,  
and I say to her, Give me, I pray thee, a  
little water of thy pitcher to drink;

*Ged.*—Lo! while I wait by this well of  
water when the \*daughters of the citizens  
come forth to draw; let it so happen that  
the water-drawing damsel, to whom I shall  
say, Let me drink, I pray thee, a little water  
from thy pitcher;

\* Following the LXX.

*Ver.* 45.

*Au. Ver.*—And I said unto her, Let me  
drink, I pray thee.

*Ged.*—And I said unto her, Let me drink,  
I pray thee, \*a little water from thy pitcher.

\* So the *Sam., Syr.*, and partly *Vulg.*

*Ver.* 47.

וְאָמַרְתִּי הִנֵּנִי עַל-אֶזְבִּיךָ

καὶ περιέθηκε αὐτῇ τὰ ἐνώτια.

*Au. Ver.*—47 And I put the earring  
upon her face.

*Ges.*—And I put the ring in her nose.  
See note on verse 22.

*Ver.* 55.

וַיֹּאמֶר אֲחִיכָהּ וְאִמָּהּ הַשֵּׁב הַפַּעַר  
אֲתָנִי יָמִים אֵין עָשׂוֹר אַחֵר פֶּלֶךְךָ :

ἔλεον δὲ οἱ ἀδελφοὶ αὐτῆς, καὶ ἡ μήτηρ.  
μεινᾶτω ἡ παρθένος μεθ' ἡμῶν ἡμέρας ὥσει  
δέκα, καὶ μετὰ ταῦτα ἀπελεύσεται.

*Au. Ver., Rosen., Gesen.*—55 And her  
brother and her mother said, Let the damsel  
abide with us *a few* days, at the least ten;  
[or, *a full year*, or *ten* months]; after that  
she shall go.

*Ged.*—The brother and mother of Rebekah  
answered, "Let the damsel remain with us  
a year, or ten months; after which she  
may go."

*Ver.* 60.

וַיְבָרֶכְהוּ אֶת-יִרְבֶּקָה וַיֹּאמְרוּ לָהּ אֲחִיכָהּ  
אֵת הַיָּמִים לְאֶלְכִי רַבָּה וַיִּבְרַשׁ יִרְעָה אֵת  
שְׁעָרָהּ שְׁנָאִיו :

καὶ εὐλόγησαν Ῥεβέκκαν, καὶ ἔλεον αὐτῇ.  
ἀδελφῇ ἡμῶν εἰ. γίνου εἰς χιλιᾶδας μυριάδων,  
καὶ κληρονομησάτω τὸ σπέρμα σου τὰς πόλεις  
τῶν ὑπεναντιῶν.

*Au. Ver.*—60 And they blessed Rebekah,

and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

*Ged., Rosen.*—And they blessed Rebekah, and said unto her, "O thou, our sister, be thou the mother of," &c., &c.

Ver. 62.

*Au. Ver.*—62 And Isaac came from the way of the well Lahai-roi.

See note on xvi. 14.

Ver. 65.

*Au. Ver.*—64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

*Ged.*—65 And said unto the servant, What man *is* this that walketh over the fields to meet us? And the servant said, "He *is* my master." So she took out a veil and covered herself.

CHAP. XXV. 1.

וַיִּקַּח אַבְרָהָם אִשָּׁה וְשֵׁםָּהּ קֶטֶרָה :

προσθέμενος δὲ Ἀβραὰμ ἔλαβε γυναῖκα, ἣ ὄνομα Κεττούρα.

*Au. Ver.*—1 Then again Abraham took a wife, and her name was Keturah.

*Booth., and others.*—And Abraham had taken another wife; and her name was Keturah.

Abraham was 137 years of age when Sarah died; and nearly forty years before that event, his age had rendered it very improbable he should have children; yet we find he had six sons by Keturah, whom he sent away in his life-time: on these grounds, as also on the literal language of the original, "And Abraham added and took a wife," it has been supposed that Abraham married this wife long before, while Sarah was alive; and that the passage may be rendered in the pluperfect tense, "And Abraham had added, and had taken a wife."—*Bagster's Bible.*

*Bp. Horsley.*—In the book of Chronicles, Keturah is called Abraham's concubine; and such, for many reasons, it is probable she was; i. e., a servant of his family with

whom he cohabited. The sacred historian's silence about her pedigree and condition favours this opinion. The improbability that Abraham would make an alliance with any family of the Canaanites (and his kindred were all at a distance); the improbability that any princess of Canaan would accept of him in his old age, when the whole inheritance was to go to Sarah's son; all these circumstances, added to the expression used in the Book of Chronicles, make it probable that Keturah was Abraham's concubine. Might not his cohabitation with her commence, without any imputation on his continence according to the standard of the morality of those days, before Sarah's death? Was the interval sufficient, between Sarah's death and Abraham's, for six sons to be born to him of one woman and grow up to manhood, when manhood hardly took place before the age of thirty at the soonest? In the charge that Abraham gives his servant about marrying Isaac, he talks like an old man preparing to leave the world. Is it likely that after this he should take a concubine, and beget six children? There is nothing in the original properly answering to the word "Then," at the beginning of this chapter, or to mark succession. The original expresses only that Abraham conversed with another woman besides Sarah and Hagar, who had been mentioned before; and that he had children by her. From xxii. 19, and xxiii. 2, it should seem that Abraham and Sarah lived apart for some time before Sarah's death. For Abraham dwelt at Beersheba, and Sarah died at Kiriath-arba, which is Hebron; and Hebron and Beersheba, according to Reland, were twenty miles distant. It seems probable that during this separation, Abraham took Keturah to his bed.

Ver. 3.

וַיִּקְרָא דִּדָּן הָיִי אֲשֻׁרִים וְלִטְשִׁים וְלִמְמִים :

υἱοὶ δὲ Δεδάν Ἀσσυρίαι, καὶ Λατουμεῖ, καὶ Λαωμῆι.

*Au. Ver.*—3 And the sons of Dedan were Asshurim, and Letushim, and Leummim.

*Ged.*—And from Dedan sprang the Asshurites, the Letushites, and the Leumites.

*Booth.*—And the sons of Dedan were the fathers of the Asshurites, and Letushites, and Leumites.

Ver. 8.

וַיָּנֹכַח אֶת־אֲבִרָתוֹ בְּשֵׁיבָה טוֹבָה  
זָקֵן וְשָׂבֵעַ וַיִּתְּקֵה אֶל־עַמּוּי :

καὶ ἐκλείπων ἀπέθανεν Ἀβραάμ ἐν γῇρα  
καλῶ πρεσβύτης, καὶ πλήρης ἡμερῶν. καὶ  
προστέθη πρὸς τὸν λαὸν αὐτοῦ.

*Au. Ver.*—8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

*Schum.*—Then Abraham gave up the ghost, and died in a happy old age, an old man, and full (of blessings); and was gathered to his people.

By *טובה* Schumann understands an old age free from misfortune; Rosenmüller, an advanced age.

*And full, &c.*—Many codices and versions supply the word זָקֵן which reading is defended by Houbigant, Kennicott, and others. Horsley, Schumann, and others, think that זָקֵן was purposely omitted, and that the phrase signifies *full* not of years only, but of all the blessings of life.

Ver. 11.

*Au. Ver.*—11 And Isaac dwelt by the well Lahai-roi.

See note on xvi. 14.

Ver. 15.

*Au. Ver.*—15 Hadar [or, Hadad], and Tema, Jetur, Naphish, and Kedemah:

*Ken.*—Men, who have read their Bible with care, must have remarked, that the name of the same person is often expressed differently in different places. Indeed the variation is sometimes so great, that we can scarce persuade ourselves, that *one and the same* person is really meant. An uniform expression of proper names is diligently attended to, in other books; perhaps in every other book, except the Old Testament. But here we find strange variety in the expression, and consequently great confusion: and indeed there is scarce any one general source of error, which calls for more careful correction, than the same proper names now wrongly expressed. One remarkable instance occurs in this verse; where the person is wrongly called Hadar, who is rightly called Hadad, in 1 Chron. i. 30. The word now Hadar, in the printed Hebrew text of Genesis, is Hadad here in the Samaritan Pentateuch and in the Arabic version, and also in 200 Hebrew MSS. I

shall add here, from the Pentateuch, some other proper names, which are strangely varied likewise: first, twenty-three names expressed differently in the Hebrew text itself, and seventeen of them in our English translation; and then, thirty-one names expressed uniformly in the Hebrew, yet differently in the English.

## SAME NAMES, DIFFERING IN THE HEBREW.

1 Gen. iv. 18, Mehujael	Mehljael, in the same verse.
2 .. x. 3, Riphath	Diphath, 1 Chron. i. 6.
3 .. x. 4, Tarshish	Tarshishah, .. 1. 7.
4 .. x. 4, Dodanim	Rodanim, .. 1. 7.
5 .. x. 23, Mash	Meshech, .. 1. 17.
6 .. x. 28, Obal	Ebal, .. 1. 22.
7 .. xxxii. 30 (31), Peniel	Peniel, in the next verse.
8 .. xxxiii. 11, Zephai	Zephi, 1 Chron. i. 36.
9 .. xxxvi. 23, Shepho	Shephi, .. 1. 40.
10 .. xxxvi. 39, Pau	Pai, .. 1. 50.
11 .. xxxvi. 40, Alvah	Alah, .. 1. 51.
12 .. xlv. 10, Jemuel	Nemuel, Num. xxvi. 12.
13 .. xlv. 10, Jachin	Jarib, 1 Chron. iv. 24.
14 .. xlv. 10, Zohar	Zerah, Num. xxvi. 13, and 1 Chron. iv. 24.
15 .. xlv. 11, Gershon	Gershom, 1 Chr. vi. 1 (16).
16 .. xlv. 12, Job	Jashub, Num. xxvi. 24.
17 .. xlv. 16, Ezbon	Ozni, .. xxvi. 16.
18 .. xlv. 21, Huphim	Huram, 1 Chron. viii. 5.
19 .. xlv. 21, Ard	Addar, .. viii. 3.
20 .. xlv. 23, Hushim	Shuham, Num. xxvi. 42.
21 Exod. iv. 18, Jethro	Jethro, in the same verse.
22 Num. i. 14, Deuel	Ruel, Num. ii. 14.
23 Deut. xxxii. 44, Hoshea	Joshua, Deut. xxxiv. 9.

## NAMES SAME IN HEBREW, YET DIFFERENT IN ENGLISH.

1 Gen. v. 3, Seth	Sheth, 1 Chron. i. 1.
2 .. v. 6, Enos	Enosh, .. i. 1.
3 .. v. 9, Cainan	Kenan, .. 1. 2.
4 .. v. 15, Jared	Jered, .. 1. 2.
5 .. v. 18, Enoch	Henoeh, .. 1. 3.
6 .. v. 21, Methusaleh	Mathushelah, .. 1. 3.
7 .. x. 6, Phut	Put, .. 1. 8.
8 .. x. 14, Philistim	The Philistines, .. 1. 12.
9 .. x. 14, Caphtorim	Capthorim, .. 1. 12.
10 .. x. 16, Emorite	Amorites, Gen. xv. 16, 21.
11 .. x. 16, Girsasite	Girgashites, .. xv. 21.
12 .. x. 19, Gaza	Azzah, Deut. ii. 23.
Jer. xlvii. 5, Gaza	Azzah, Jer. xxv. 20.
13 .. x. 22, Ashur	Asshur, 1 Chron. i. 17.
14 .. x. 24, Salah	Shelah, .. 1. 18.
15 .. xiv. 2, 8, Zebouim	Zebouim, Deut. xxix. 23.
16 .. xiv. 5, 15, 20, Rephaims	Giants, .. ii. 20; .. iii. 11, 13.
17 .. xxv. 15, Naphish	Nephish, 1 Chron. v. 19.
18 .. xxix. 6, Rachel	Rahel, Jer. xxxi. 15.
19 .. xxxvi. 34, Temani	The Temanites, 1 Chr. i. 45.
20 .. xxxvi. 37, Saul	Shaul, .. i. 48.
21 .. xxxvii. 25, 28, Ishmaelites	Ishmaelites, Jud. viii. 24.
22 Exod. i. 11, Raameses	Rameses, Exod. xii. 37.
23 .. vi. 18, Izhar	Izhar, Num. iii. 19.
24 .. vi. 19, Mahali	Mahli, 1 Chr. vi. 4 (19).
25 Lev. xlviii. 21, Molech	Moloch, Amos v. 26.
26 Num. xiii. 8, 16, Oshea	Hoshea, Deut. xxxii. 44.
27 .. xiii. 16, Jehoshua	Joshua, Num. xiv. 6.
28 .. xvi. 12, Zared	Zered, Deut. ii. 13.
29 .. xxxii. 3, Jazer	Jazer, Num. xxxii. 35.
30 .. xxxiii. 31, Bene-jaakan	Children of Jaakan, Deut. x. 6.
31 Deut. iii. 17, Ashdod-Pisgah	Springs of Pisgah, Deut. iv. 49.

Nothing can be more clear, than that these fifty-four proper names (at least, the far greater part of them) should be expressed with the very same letters, in the places where they are now different. In the second list, instances the sixth, tenth, and thirteenth

have been corrected, and expressed uniformly, in the English Bible, printed at Oxford, in 1769. And surely the same justice in the translation should be done to the rest of these proper names, and to all others through the Bible; at least, where the original words are now properly the same. Who would not wonder, at seeing the same persons named both Simon and Shimon, Richard and Ricard? And can we then admit here both Seth and Sheth, Rachel and Rahel? Again: whoever can admit (as above) both Gaza and Azzah, with Rameses and Raameses, should not object to London and Ondon, with Amsterdam and Amstradam. In short: in a history far more interesting than any other, the names of persons and places should be distinguished accurately, and defined with exact uniformity. And no true critic will think lightly of this advice of Origen:—*Contemnenda non est accurata circa NOMINA diligentia ei, qui voluerit probe intelligere sanctas literas.*—*Kennicott's Remarks on Select Passages in the Old Testament.*

Ver. 16.

אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל וְאֵלֶּה שְׁמֵהֶם  
בְּחֻצֹתֵיהֶם וּבְקִיֻּרָתָם שְׁגִירֵם עַשְׂוֹר נָשִׂיאָם  
לְאִמָּתָם:

οὗτοί εἰσιν οἱ υἱοὶ Ἰσμαήλ. καὶ ταῦτα τὰ  
ὀνόματα αὐτῶν ἐν ταῖς σκηναῖς αὐτῶν, καὶ ἐν ταῖς  
ἐπαύλεσιν αὐτῶν. δώδεκα ἄρχοντες κατὰ ἔθνη  
αὐτῶν.

*Au. Ver.*—These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

*Gesen.*—*חֻצִּי* 1. A court, 2. A farm-yard, hamlet, village, such as there were in the territory of a city, (otherwise *חֻצִּי* Josh. xiii. 23, 28, xv. 32, &c., Levit. xxv. 31: *הַבָּתִּים הָיוּ בְּתוֹךְ הַחֻצִּים* the houses in the villages which have no wall. Also, of moveable camps of the shepherds, Gen. xxv. 16, Is. xlii. 11, (comp. Cant. i. 5.)

*חֻצִּי* 1. A pen, fold, of the Nomades, also a farm-yard with folds, a village of huts, of hurdles.

*Rosen.*—*חֻצִּים* sunt pagi portatiles Noma- dum, tentorii in orbem positos constantes, quos Tatarico vocabulo Horde (اوردو, Ordu, Οὐρδὰ), dicere solemus. Vid. *Michaelis Supplem.* p. 893, seq. Bene

LXX. ἐν ταῖς σκηναῖς αὐτῶν. *חֻצִּי* esse domus pastoritias, in quibus sunt stabula, *Michaelis* 1. l., p. 1012, ostendit. Videlicet Nomades, quales Ismaelitæ fuerunt, suos quidem greges per alta deserta sub dio pascebant, videntur tamen et aliquando casas cum stabulis habuisse, in quæ greges cogebantur, maxime quidem cum tonderentur, sed fortasse et securitatis causa.

*Au. Ver.*—Twelve princes according to their nations.

*Rosen.*—Under twelve heads of tribes. *Sub duodecem phylarchis.*

Ver. 18.

וַיָּשְׁכְּנוּ מִחוּלָּה עַד-שׁוּר אֶשְׁוֹר עַל-  
בְּנֵי מִצְרַיִם בְּאֶרֶץ מִצְרָיִם עַל-פְּנֵי  
כַל-אֶחָיו נָפֵל:

κατώκησε δὲ ἀπὸ Εὐύλατ ἕως Σούρ, ἥ ἐστι  
κατὰ πρόσωπον Αἰγύπτου ἕως ἐλθεῖν πρὸς  
Ἀσσυρίους. κατὰ πρόσωπον πάντων τῶν  
ἀδελφῶν αὐτοῦ κατώκησε.

*Au. Ver.*—18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died [Heb. fell] in the presence of all his brethren.

*Bp. Patrick.*—Or, as some understand the verse: *The sons of Ishmael dwell from Shur which is towards Egypt, unto Havilah, which is towards Assyria; in the way from Egypt thither.*

*He died* (Heb. fell), &c. But his death has been spoken of before; and in this verse mention being made only of the situation of his country; some interpret it in this manner, *His lot fell*, i. e., he had his portion in the presence of all his brethren, according to the promise made to his mother, xvi. 12, “And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” The children of *Keturah* lying on the east of his country, and *Isaac’s* seed on the west. Or if we take it to relate to his death, it may have the same sense, *Till death he dwelt in the presence of all his brethren*, and was in a flourishing condition.

*Rosen., Schum.*—And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and his lot fell (i. e., he dwelt) in the presence of all his brethren. *In conspectu omnium fratrum suorum*, i. e., iis ab Oriente (ut Jos. xv. 8) *cecidit* scil. sors ejus, i. e., habitavit, cf.

supra xvi. 12, ubi pro  $\text{עַל}$  ponitur  $\text{עָלָיו}$ . Quia inter eos, qui coloni aliquem in locum mittebantur, sæpe sorte dividebatur ager, ideo etiam ubi nihil simile factum, *cecidisse* sorte ea loca iis dicuntur, qui ea possident. Prius ex Josua manifestum est, posterius e Ps. xvi. 6. *Sortes autem cadere* dicuntur, quia videntur in vas quoddam conjectæ, ex quo agitatæ egrediebantur et in humum cadebant; cf. Prov. xvi. 33. Non videtur quidem sorte Ismael ea loca cepisse, sed tralaticio sensu prædia ei *cecidisse* dicuntur, ad quem deveniunt, quocunque modo hoc fiat. Hieronymus vertit hic *obiit*; sed quum  $\text{עָלָיו}$  non soleat nisi de iis, qui præmatura, aut violenta morte occiderunt, usurpari; melior visa est prior interpretatio, quandoquidem Ismaelem ita obiisse non constat. Præterea non potest dici *occidisse coram omnibus fratribus suis*, qui in diversas oras erant amandati.

Ver. 22.

וַיִּתְּצֵנּוּ בְּתֶרְפָּהּ וַתֹּאמֶר אִם  
כֵּן לָמָּה זֶה אֲנִי וַתֵּלֶךְ לְדֹרֶשׁ אֶת־  
יְהוָה :

$\epsilon\sigma\kappa\iota\rho\tau\omega\nu$  δὲ τὰ παῖδια ἐν αὐτῇ, εἶπε δέ. εἰ οὕτω μοι μέλλει γίνεσθαι, ἵνα τί μοι τοῦτο; ἐπορεύθη δὲ πυθέσθαι παρὰ κυρίου.

22 *Au. Ver.*—And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord.

If it be so, why am I thus?—i.e., If I cannot be delivered, why did I conceive.—*Bp. Patrick.*

*Jarchi., Rosen.*—i.e., If the pains of pregnancy are so great, why did I wish and pray that I might conceive?

*Schum.*—If it be so [i.e., if the children thus struggle together within me], why am I thus [i.e., what does this condition which I am in portend]?

Ver. 25.

וַיֵּצֵא הָרִאשׁוֹן אֲדָמָוִי כָּלוּ פָאֶדְרָה  
עֶגֶר וַיִּקְרָא שְׁמוֹ עֵשָׂו :

$\epsilon\acute{\xi}\eta\lambda\theta\epsilon$  δὲ ὁ πρωτότοκος πυρράκης. ὄλος, ὥσει δορὰ, δασύς. ἐπώνωμσε δὲ τὸ ὄνομα, αὐτοῦ Ἡσαῦ.

*Au. Ver.*—25 And the first came out red, all over like an hairy garment; and they called his name Esau.

*Gesen.*— $\text{עֵשָׂו}$ , *Esau*. He received this

name, according to Gen. xxv. 25, from being covered with hair. *Comp. in Arabic*  $\text{عس}$ , to be hairy.

Ver. 26.

*Au. Ver.*—Jacob, i.e., supplanter, *Gesen.*, &c.

Ver. 27.

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ  
יָדָע צֹדֵר אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ חָם  
יֹשֵׁב אֹהֶלִים :

$\eta\upsilon\acute{\xi}\eta\theta\eta\sigma\alpha\nu$  δὲ οἱ νεανίσκοι. καὶ ἦν Ἡσαῦ ἄνθρωπος εἰδὼς κυνηγεῖν, ἄγροικος. Ἰακώβ δὲ, ἄνθρωπος ἀπλαστος, οἰκῶν οἰκίαν.

*Au. Ver.*—27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

*Gesen.*—חָם fem. תְּמָה, adj. (from תָּמַם) integer, but only in a moral sense, *blameless*, *honest*, *virtuous*, *pious*, i. q.,  $\text{עֲשֵׂר}$ . *Jacob* was a virtuous man, keeping at home, in opposition to the more rude and boisterous character of his brother.

*Rosen.*—*Vir integer*, i.e., mitis, placidis moribus: opponitur enim Esavi inquieto et efferato animo.

Ver. 30.

וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הֲלֵעִימָנִי כֹא  
מִן־הָאֵדָם הֲזֶה כִּי עָנָה אֲנִי  
עַל־כֵּן הִקְרָאתֶמָּה אֲדָם :

καὶ εἶπεν Ἡσαῦ τῷ Ἰακώβ. γευσόν με ἀπὸ τοῦ ἐψήματος πυρρῶν τούτου, ὅτι ἐκλείπω. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ, Ἐδώμ.

*Au. Ver.*—30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; [Heb., with that red, with that red pottage] for I am faint: therefore was his name called Edom [that is, red.]

*Heb., Rosen., Schum., &c.*—And Esau said to Jacob, Feed me, I pray thee, with that same red, red; for I am faint: therefore was his name called Edom (red.)

The repetition of the adjective red, and the omission of the substantive, shew the eagerness of a hungry man who is unable to recollect the food on account of his eagerness.—*Rosen.*

Some think that Esau did not know what it was, and therefore calls it only by its colour, asking for *that red, that same red*, as it is in the Hebrew.—*Bp. Patrick.*

Auctor repetit illud vocabulum, ut sive

cupiditatem Esavi, sive inhonestam Edomii nominis originem eum gravitate indicaret.—*Schum.*

עָלָה, to eat, particularly with greediness, daintiness.—*Jarchi, Rosen., Gesen.*

CHAP. XXVI. 5.

*Au. Ver.*—5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

*Because that Abraham.*—So the Hebrew. Geddes follows the Samaritan and LXX., Because thy father Abraham obeyed, &c.

Ver. 12.

*Au. Ver.*—12 Then Isaac sowed in that land, and received [Heb. found] in the same year an hundredfold: and the LORD blessed him:

And the Lord, &c.

*Booth.*—For Jehovah blessed him.

Ver. 13.

*Au. Ver.*—13 And the man waxed great, and went forward [Heb. went going], and grew until he became very great:

*Rosen.*—יָצַל הָאִישׁ יָלַךְ הָלַךְ וַיִּגְדַּל *Crevitque vir ille, magnus evasit, et ivit eundo et crescendo, magis magisque indies opibus crevit.*

Ver. 14, 15, 16.

וַיִּהְיֶה-לּוֹ מִקְהָל־צֹאן וּמִקְהָלָהּ בָּקָר  
וַיַּעֲבֹדָהּ רָבָה וַיִּהְיֶה אֹתוֹ פֶּלֶא שְׂקִים  
וּכְלִי-בְּהֵמָה וַיֵּשֶׁב חֶפְרֹה עֲבָדֵי אֲבִיו  
בְּיָמֵי אֲבָרָהָם אֲבִיו כְּתָמִים פְּלִשְׁתִּים  
וַיִּמְלֹאֵם עֶפְרָה וַיֵּאמֶר אֲבִיבֶלְהָה  
אֶל-יִצְחָק לֵאמֹר כַּעֲשֵׂנִי קָרְעָצְמָתָה כְּמִנְעֵה  
כֶּהָד :

14 ἐγένετο δὲ αὐτῷ κτήνη προβάτων, καὶ κτήνη βοῶν, καὶ γεώργια πολλά. ἐζήλωσαν δὲ αὐτὸν οἱ Φυλιστιεῖμ. 15 καὶ πάντα τὰ φρέατα, ἃ ὤρυξαν οἱ παῖδες τοῦ πατρὸς αὐτοῦ ἐν τῷ χρόνῳ τοῦ πατρὸς αὐτοῦ, ἐνέφραξαν αὐτὰ οἱ Φυλιστιεῖμ, καὶ ἔπλησαν αὐτὰ γῆς. 16 ἔπειθε δὲ Ἀβιμέλεχ πρὸς Ἰσαάκ. ἀπελθε ἀφ' ἡμῶν. οἱ δυνατώτεροι ἡμῶν ἐγένοντο σφόδρα.

*Au. Ver.*—14 For he had possession of flocks, and possession of herds, and great store of servants [or, husbandry]: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go

from us; for thou art much mightier than we.

*Ged.*—14 For he possessed flocks and herds, and a great number of servants, so that the Philistines became jealous of him,

15 And stopped up all the wells which his father's servants had digged (in the days of his father Abraham), and filled them with earth.

16 Abimelech therefore said unto Isaac, "Depart from us; for thou art much too powerful for us."

Ver. 18.

וַיֵּשֶׁב יִצְחָק וַיַּחֲפֹר וַאֲתֵּבְאֵלֶת  
חַפְזִים וַאֲשֶׁר חֶפְרֹה בְּיָמֵי אֲבָרָהָם אֲבִיו  
וַיִּסְתָּמֵם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבָרָהָם

καὶ πάλιν Ἰσαὰκ ὤρυξε τὰ φρέατα τοῦ ὕδατος, ἃ ὤρυξαν οἱ παῖδες Ἀβραὰμ τοῦ πατρὸς αὐτοῦ. καὶ ἐνέφραξαν αὐτὰ οἱ Φυλιστιεῖμ μετὰ τὸ ἀποθανεῖν Ἀβραὰμ τὸν πατέρα αὐτοῦ.

*Au. Ver.*—18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham:

*Houb., Ged., Ken.*—And Isaac digged again the wells of water which the servants of Abraham his father had digged before; for the Philistines, &c.

*Servants.*—Following the Sam., LXX., Syr., Vulg., which instead of בַּיּ in the days of, read יָמֵי servants of.

Ver. 22.

*Au. Ver.*—22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth [that is, room]; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

*Ged.*—And he removed from thence, and his servants digged another well; and for that the Gerarites strove not; so he called its name Rehoboth (room). "For now," said he, "the Lord [Heb., Booth., Jehovah] hath made room for us; that we may increase in the land."

Ver. 28, 29, 30.

וַיֵּאמְרוּ רָאֵן רֵאִינָה קִרְיָתָהּ יְהוָה  
עַמָּךְ וַיֵּאמְרוּ תְּהִי נָא מְלָכָה בְּיַדְהֵינוּ  
בְּיָנֵינוּ וּבְיָגֵד וְנִכְרַתָּה בְּרִית עִמָּךְ :

אִם-תִּשְׁלַח עֲשֵׂנוּ רֵעָה בְּאִשְׁרֵי לָא 29  
 בְּנֵי-עֲדָנָהּ וּבְאִשְׁרֵי עֲשֵׂנוּ צִמְדָּה בְּרִמְדָּה  
 וְנִשְׁלַחְהוּ בְּשָׁלוֹם אִתָּה עֲתָה בְּרִי  
 יְהוָה : 30 וַיַּעַשׂ לָהֶם מִשְׁתָּה וַיֵּאכְלוּ  
 וַיִּשְׁתְּנוּ :

28 οἱ δὲ εἶπαν. ἰδόντες ἑωράκαμεν, ὅτι ἦν κύριος μετὰ σοῦ. καὶ εἶπαμεν. γενέσθω ἄρὰ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον σου, καὶ διαθυσόμεθα μετὰ σοῦ διαθήκην 29 μὴ ποιῆσαι μεθ' ἡμῶν κακόν, καθότι οὐκ ἐβδελυξάμεθά σε ἡμεῖς. καὶ ὃν τρόπον ἐχρησάμεθά σοι καλῶς, καὶ ἐξαπεστελαιμέν σε μετ' εἰρήνης. καὶ νῦν εὐλογημένος σὺ ὑπὸ κυρίου. 30 καὶ ἐποίησεν αὐτοῖς δοχὴν. καὶ ἔφαγον καὶ ἔπιον.

*Au. Ver.*—28 And they said, We saw certainly [Heb. seeing we saw] that the Lord was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt [Heb. if thou shalt] do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord.

30 And he made them a feast, and they did eat and drink.

*Ged.*—28 They answered, "We have clearly seen that the Lord [Heb. Jehovah] is with thee, and, therefore, we propose that there be a mutual adjuration between us and thee.

29 Let us make a covenant with thee; that, as we did not touch thee, but did thee good only, and sent thee away in peace; so thou wilt do no harm to us; now that thou art blessed by the Lord [Heb. Jehovah]."

30 On this, he made a feast for them; and they ate and drank *together*.

*Ver. 34.*

*Au. Ver.*—And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

See note on chap. xxxvi. 2, 3.

CHAP. XXVII. 6.

וַיָּבֵרָהּ אֶמְרָה אֶל-יַעֲקֹב בְּנָהּ לְאִמָּהּ  
 'Ρεβέκκα δὲ εἶπε πρὸς τὸν Ἰακώβ τὸν υἱὸν αὐτῆς τὸν ἐλάσσων.

*Au. Ver.*—6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

*Ged.*—And Rebekah spake unto her \*younger son Jacob.

\* *Younger.* So the LXX.

*Ver. 9.*

לְהָרִיץ אֶל-יֶחֱזָאן וְהָרִיץ לִי מִשְׁעָם שְׁנֵי  
 בְּנֵי עֲזִים טָבִימִים וְאֶעֱלֶה וְנִ

καὶ πορευθεὶς εἰς τὰ πρόβατα λάβε μοι ἐκεῖθεν δύο ἐρίφους ἀπαλούς, καὶ καλούς. κ.τ.λ.

*Au. Ver.*—9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

*Ged.*—Go presently to the flock, and thence bring to me two kids \*tender and good, &c.

\* *Tender.* So the LXX.

*Ver. 24.*

וַיֹּאמֶר אִתָּה זֶה בְּנִי עֲשֵׂנוּ וַיֹּאמֶר  
 אָנִי :

καὶ εἶπε. σὺ εἶ ὁ υἱός μου Ἡσαῦ; ὁ δὲ εἶπεν. ἐγώ.

*Au. Ver.*—24 And he said, *Art* thou my very son Esau? And he said, I *am*.

*Schum.*—Thou art then really my son Esau. Cum Samaritani plerique omnes transferunt: *an vere es filius meus Esau?* Sed ἢ positum pronomini ἡμεῖς non tam interrogantis est quam ejus, qui nondum satis confidit, ideoque vult omnem dubitationem plane abjicere. Hoc redde sic: *tu igitur es revera filius meus Esau.* Sic ἡμεῖς distinguatur ab ἡμεῖς, v. 21.—*Schum.*

*Ver. 27.*

וַיָּבֵרָהּ אֶמְרָה בְּנִי בְּרִיחַ שְׂוִיחָה אֶשְׁמֶר  
 בְּרִיכְוִי יְהוָה :

ἰδοὺ ὁσμη τοῦ υἱοῦ μου, ὥς ὁσμη ἀγροῦ πλήρους, ὃν εὐλόγησε κύριος.

*Au. Ver.*—27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the Lord hath blessed.

*Ged.*—Lo, the fragrance of my son's garments is like the fragrance of a \*full-grown field which the Lord [Heb., *Booth*, *Jehovah*] hath blessed.

\* *Full-grown.* So Sam., LXX., Vulg.

*Ver. 28.*

וְכֵן וְהִירֵשׁ :

καὶ πληθὸς σίτου, καὶ ὄνου.

*Au. Ver.*—28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

*Gesen.*—וַיִּשָּׂא וְיִשְׂתּוּ, m. *new wine, must*, Gen. xxvii. 28. A frequent phrase is, וְיִשָּׂא וְיִשְׂתּוּ, *a land full of corn and must.*

Ver. 33.

וַיַּחֲדֵד וַיִּצְחַק חֲדָה גְּלִילָה עַד  
מֵאֹד וַיֹּאמֶר מִי־אִפּוֹא הוּא הַצֹּדֶצֶדִי  
וַיָּבֵא לוֹ וְאָכַל מִכָּל בְּמָרֹם תְּבוֹא  
וַיִּבְרַכְהוּ בְּסֻדְרוֹת יָתִיחַ :

ἐξίστη δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα. καὶ εἶπε. τίς οὖν ὁ θηρεύσας μοι θήραν καὶ εἰσενέγκας μοι, καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ ἐλθεῖν σε; καὶ εὐλόγησα αὐτὸν, καὶ εὐλογημένος ἔσται.

*Au. Ver.*—And Isaac trembled very exceedingly [Heb., trembled with a great trembling greatly], and said, Who? where is he that hath taken [Heb. hunted] venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

*Who? where is he? &c.*

*Rosen.*—Where now is he that, &c.?—Jarchius interpretatur וְהוּא וְהוּא, *quis est, et ubi est*; qui ferinam mihi attulit. Sed *ubi* valet וְהוּא; verum וְהוּא est nunc, וְהוּא, ut Onkelos infra Vs. 37. vertit. Est autem hic velut expletiva Particula: *quis jam? quis tandem? וְהוּא, Etiam benedictus erit, adeoque benedictus manebit.*

Ver. 39, 40.

וַיַּעַן וַיִּצְחַק אָבִיו וַיֹּאמֶר אֵלָיו הֲנֵחָה  
מִשְׁכְּנִי הָאָרֶץ יִהְיֶה מִשְׁכְּנִי וּמִכָּל  
הַשָּׂמִימִים מִצֵּל : 40 וְעַל-חֲרָבֹת תְּחַיֶּה  
וְאֶת-מִקְדָּשְׁךָ תַּעֲבֹד וְהָיָה בְּאֶשְׁרֵךָ תָּלִיד  
וַיִּבְרַכְתָּ עָלָיו מִצֵּל בְּיָמָיו :

39 ἀποκριθεὶς δὲ Ἰσαὰκ ὁ πατὴρ αὐτοῦ, εἶπεν αὐτῷ ἰδοὺ ἀπὸ τῆς πλώτητος τῆς γῆς ἔσται ἡ κατοίκησίς σου, καὶ ἀπὸ τῆς ὁρσού σου οὐρανοῦ ἄνωθεν. 40 καὶ ἐπὶ τῇ μαχαίρᾳ σου ζήσῃ, καὶ τῷ ἀδελφῷ σου δουλεύσεις. ἔσται δὲ ἡνίκα ἔαν καθέλης καὶ ἐκλύσης τὸν ὕγρον αὐτοῦ ἀπὸ τοῦ τραχήλου σου.

*Au. Ver.*—39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness [or, of the fatness] of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

*Ged.*—And Isaac his father answered and said unto him: “Lo! remote from the fatness of the earth, and the dew of the heavens from above, must thy residence be :

40 On thy desert thou shalt live, and to thy brother shalt thou be subordinate; but the time will come when thou shalt prevail, and break his yoke from off thy neck.”

*On thy desert.* Instead of וְעַל-חֲרָבֹת, Schumann and Geddes read וְעַל-חֲרָבֹת.

*Schum.*—Thy dwelling-place shall be without the fatness of the earth, and the dew of heaven, for in the desert shalt thou live, and shalt serve thy brother. Pinguedine terræ et rore cœlesti (i.e., fertilitate) habitatio tua carebit; nam in deserto vives, et fratri tuo servies.—*Schum.*

Rosenmüller translates as our authorized version.

Ver. 40.

*Au. Ver.*—And it shall come to pass, when thou shalt have the dominion, &c.

*Gesen.*—And it shall come to pass when thou shalt seek to accomplish it (strenue agis) thou shalt break his yoke from off thy neck.

*Prof. Lee.*—וְעַל-חֲרָבֹת, when thou wanderest, i.e., become a free, wandering people—such as the Arab descendants of Esau were—then, &c. See Rosenmüller on the place, where the view of Schröder is probably the correct one.

*Schum.*—Forte non male reddideris, quando persecutus fueris, sc. dominum cui servis.

*Rosen.*—Verborum וְעַל-חֲרָבֹת sensum difficile reddit illud, quod verbi וְעַל notio minus certa est. Hebræorum plures, inter quos Kimchi, significationem illi cum וְעַל dominari communem putant, et locum sic exponunt; cum venerit tempus, ut tu domineris, tunc franges jugum ejus, fratris tui, ab eo tibi impositi, franges illud removebisque a collo tuo. Dominandi significatum expressit et Arabs uterque;

Saadias per اسْتَوْلَيْتَ, Erpenianus per تتسلط. Sententia tamen: cum tu dominaberis, franges jugum ejus, mera est τавтоλογία. Alii Hebræorum, e quibus Jarchi, וְעַל querendi, plangendi significatu, e



Ps. lv. 3 (cf. not. ad eum loc.), loci sensum hunc esse volunt: cum questus fueris et ingemueris apud Deum præ dura servitute tibi a fratre imposita, tuas ille preces exaudiet, et tunc solves jugum fraternal e cervicibus tuis. Eodem modo Onkelosus videtur Hebræa cepisse; hæc enim ejus paraphrasis: וְיָדִי בְּרִשְׁתָּן בְּנֹדִי עַל־שְׂחָתִי אִתְּךָ et erit cum filii ejus (Jacobi) transgressi fuerint verba legis, tum excuties jugum ejus a collo tuo. Similiter duæ reliquæ Targumim. Querendi tamen significatus quum verbo יד non satis tuto tribui aliis videatur, illi ex Arabico (ان, (pro و) volendi, cupiendi notionem vindicandam censuere, præunte Lud. de Dieu in *Animadvers. ad Jerem.* ii. 31, ubi nostra verba sic reddit: *quando volueris, rumpes jugum.* Similiter Cocceius: *quum obstinaveris abrumpes jugum.* N. G. Schroederus in *Observatt. ad Orig. Hebr.* cap. i. 1, §. 9, verba יָדִי פָקַד vertit: *prout huc illuc vagari amas, tanquam animal ferox jugique impatiens, quod libero discursu pastuque se oblectare solet, de quo Arabicum verbum frequenter usurpari, pluribus exemplis docuit.* Impletum hoc votum observant cum sub Joramo Idumæi a Judæis defecerunt (2 Reg. viii. 20) et suæ gentis reges habuerunt, donec ab Hyrcano subjugati populo Judaico inserti sunt.

## CHAP. XXVIII. 4.

וַיִּפְתֹּחַ לָהּ אֶת־בְּרִית אֲבִרָהָם לָהּ  
וַיְצַדֵּק אֶתָּהּ וְגו'

καὶ δῶκε σοι τὴν εὐλογίαν Ἀβραὰμ τοῦ πατρὸς μου σοι, καὶ τῷ σπέρματί σου μετὰ σέ, κ. τ. λ.

*Au. Ver.*—And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

*Ged.*—May he give to thee the blessing of thy father Abraham both to thee and to thy seed, &c.

*Thy father.*—K. 109 and Sam. read אֲבִיךָ. LXX. read אֲבִי.

Ver. 8, 9.

וַיִּבְרָא עֲשׂוֹ קִי רְעוּת בְּנוֹת בְּנָעוֹ  
בְּעֵינָי וַיִּצְחָק אָבִיו: 9 וַיִּלָּךְ עֲשׂוֹ אֶל־  
יִשְׁמָעֵאל וַיִּלָּךְ אֶת־מִקְחֵלֶת אֲבִיתָ

יִשְׁמָעֵאל בְּרִיאָבְרָהָם אֲחֻת נָבִיחַת עַל־  
בָּשִׂי לוֹ לְאִשָּׁה:

Ἰδὼν δὲ καὶ Ἡσαὺ ὅτι ποιηραὶ εἰσιν αἱ θυγατέρες Χανανῶν ἐναντίον Ἰσαὰκ τοῦ πατρὸς αὐτοῦ, 9 ἐπορεύθη Ἡσαὺ πρὸς Ἰσμαήλ. καὶ ἔλαβε τὴν Μαελὲθ θυγατέρα Ἰσμαήλ τοῦ υἱοῦ Ἀβραὰμ, ἀδελφὴν Ναβεὼθ, πρὸς ταῖς γυναιξίν αὐτοῦ γυναῖκα.

*Au. Ver.*—6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not [Heb., were evil in the eyes of, &c.] Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath [chap. xxxvi. 3, she is called Bashemath] the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

*Schum.*—8 Then Esau saw that the daughters of Canaan pleased not Isaac his father:

9 And therefore Esau went unto Ishmael, &c., &c.

Ver. 11.

וַיִּצְעַק בְּמִקְוִים וַיִּלָּךְ שָׁם בַּיָּרְבָּא הַשָּׂמֶשׁ  
וַיִּהְיֶה מִאֲרֵב הַמִּקְוִים וַיִּשָּׂם מִרְאשָׁתוֹ  
וַיִּשְׁכַּב בְּמִקְוִים הַהוּא:

καὶ ἀπήνητησε τόπῳ. καὶ ἐκοιμήθη ἐκεῖ. ἔδω γὰρ ὁ ἥλιος. καὶ ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου, καὶ ἔθηκε πρὸς κεφαλῆς αὐτοῦ. καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκείνῳ.

*Au. Ver.*—And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

*And put them for his pillows.*

*Gesen.*—And put them under his head. מִרְאשָׁתוֹ, fem. plur. (denom. from ראש), towards the head, as מִרְאשָׁתוֹ, towards the feet. The accus. is used for at the head, i.e., near, or under the head.

Ver. 20.

וַיִּבְרַח יַעֲקֹב בְּדָר לְאִמְרֵי אִם־יִהְיֶה  
אֱלֹהִים עִשָּׂו וַיִּשְׁמְרֵנִי בְּדֶרֶךְ הַזֶּה אֲשֶׁר

אֲנִי חֹלֶה וְנִתְּרָלִי לַחֵם לְאֵלֶּיךָ וְיָבֹקֶד  
לְקֶבֶד : 21 וְשָׁכַנְתִּי בְשָׁלוֹם אֶל־בֵּית  
אָבִי וְיָהִי יְהוָה לִי לֵאלֹהִים : 22 וְהָיָה  
חֵזַק־תִּשְׁמָתִי מִצִּדָּה יְהוָה בֵּית  
אֱלֹהִים וְכֹל אֲשֶׁר תִּתְּנֵנִי עֲשֶׂה אֲעֲשֶׂה  
לָךְ :

20 και ηῤεξαστο Ἰακῶβ εὐχῆν, λέγων. ἐὰν ᾗ  
κύριος ὁ θεὸς μετ' ἐμοῦ, καὶ διαφυλάξῃ με ἐν  
τῇ ὁδῷ ταύτῃ, ᾗ ἐγὼ πορεύομαι, καὶ δῶ μοι  
ἄρτον φαγεῖν, καὶ ἱμάτιον περιβαλέσθαι, 21  
καὶ ἀποστρέψῃ με μετὰ σωτηρίας εἰς τὸν οἶκον  
τοῦ πατρὸς μου. καὶ ἔσται κύριός μοι εἰς θεόν.  
22 καὶ ὁ λίθος οὗτος, ὃν ἔστησα στήλην,  
ἔσται μοι οἶκος θεοῦ. καὶ πάντων, ὧν ἐάν μοι  
δῶς, δεκάτην ἀποδεκατώσω αὐτά σοι.

*Au. Ver.*—20 And Jacob vowed a vow,  
saying, If God will be with me, and will  
keep me in this way that I go, and will give  
me bread to eat, and raiment to put on,

21 So that I come again to my father's  
house in peace; then shall the Lord be my  
God :

22 And this stone, which I have set for  
a pillar, shall be God's house : and of all  
that thou shalt give me I will surely give the  
tenth unto thee.

*Ged.*—20 And Jacob made a vow, saying,  
“If *thou*, the Lord [so the LXX.] God, will  
be with me, and guard me in the way I am  
going, and give me bread to eat and raiment  
to put on;

21 And I return in safety to my father's  
house; and *thou*, the Lord (Heb., Booth.,  
Jehovah) 22 be a God to me; then this  
stone which I have erected, shall be called  
Bethel [the house of God]; and to thee I  
will dedicate the tithe of all that thou shalt  
have given me.”

*Rosen.*—21 And if I shall return to my  
father's house in safety; and if Jehovah  
will be a God to me [alluding to the promises  
of God in the 13th and 14th verses];

22 Then this stone which I have set up  
shall be God's house, &c., &c.

CHAP. XXIX. 1—8.

וַיָּשָׂא יַעֲקֹב רִגְלָיו וַיֵּלֶךְ אַרְצָה  
בְּגֵרֵהֶם : 2 וַיֵּרָא וְהָיָה בְּאֵר פְּשֻׁדָּה  
וְהָיָה שָׁם שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים  
עַל־יָדָהּ בֵּית מִדְּבַעַר הַחֹמָה וְשָׁקֵד  
הַצִּדְרִים וְהָיָה גֹלֶת עַל־פִּי הַבְּעָר :

3 וַיִּנְאָק־שָׂמָּה כָּל־הַעֲדָרִים וַיֵּלֶךְ  
אֶת־הָאֶבֶן מֵעַל פִּי הַבְּעָר וַחֲשָׂהוּ אֶת־  
הָאֵן וַהֲשִׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּעָר  
לְמַלְמָה : 4 וַיֹּאמֶר לָחֵם יַעֲקֹב אֶת־  
סֵאֵן אִתָּם וַיֹּאמְרוּ מִתְּרוֹן מִבְּהֵמָה :  
5 וַיֹּאמֶר לָהֶם תִּדְעֻתָם אֶת־לִבְּנוּ בָר  
בְּחֹר וַיֹּאמְרוּ יִדְעֵנִי : 6 וַיֹּאמֶר לָהֶם  
הַשָּׁלוֹם לָךְ וַיֹּאמְרוּ שָׁלוֹם וְהָיָה רַחֵל  
בְּהוֹ בָּאָה עִם־הָאֵן : 7 וַיֹּאמֶר תָּן עוֹד  
הַיּוֹם גְּדוּל לַמַּעַת הַאֶסָּה חֲשֹׁנֶיךָ  
חֲשָׂהוּ הָאֵן וְלָכֹ רָעָה : 8 וַיֹּאמְרוּ לֵא  
נִבְלָ עַד אֲשֶׁר יִנְאָק־כָּל־הַעֲדָרִים  
וַיֵּלֶךְ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּעָר  
וַחֲשָׂהוּ הָאֵן :

1 καὶ ἐξάρσας Ἰακῶβ τοὺς πόδας ἐπορεύθη εἰς  
γῆν ἀνατολῶν πρὸς Λάβαν τὸν υἱὸν Βαθουῆλ  
τοῦ Σύρου, ἀδελφὸν δὲ Ῥεβέκκας μητρός  
Ἰακῶβ καὶ Ἡσαῦ. 2 καὶ ὁρᾷ. καὶ ἰδοὺ φρέαρ  
ἐν τῷ πεδίῳ. ἦσαν δὲ ἐκεῖ τρία ποιμνια  
προβάτων ἀναπαυόμενα ἐπ' αὐτοῦ. ἐκ γὰρ  
τοῦ φρέατος ἐκείνου ἐπότιζον τὰ ποιμνια.  
λίθος δὲ ἦν μέγας ἐπὶ τῷ στόματι τοῦ φρέατος.  
3 καὶ συνήγοντο ἐκεῖ πάντα τὰ ποιμνια. καὶ  
ἀπεκύλιον τὸν λίθον ἀπὸ τοῦ στόματος τοῦ  
φρέατος, καὶ ἐπότιζον τὰ πρόβατα, καὶ ἀπε-  
καθίστων τὸν λίθον ἐπὶ τὸ στόμα τοῦ φρέατος  
εἰς τὸν τόπον αὐτοῦ. 4 εἶπε δὲ αὐτοῖς Ἰακῶβ.  
ἀδελφοί. πόθεν ἐστὲ ὑμεῖς; οἱ δὲ εἶπαν. ἐκ  
Χαρρὰν ἐσμέν. 5 εἶπε δὲ αὐτοῖς. γινώσκετε  
Λάβαν τὸν υἱὸν Ναχώρ; οἱ δὲ εἶπαν. γινώ-  
σκομεν. 6 εἶπε δὲ αὐτοῖς. ὑγαίνει; οἱ δὲ  
εἶπαν. ὑγαίνει. καὶ ἰδοὺ Ῥαχὴλ ἡ θυγατήρ  
αὐτοῦ ἤρχετο μετὰ τῶν προβάτων. 7 καὶ  
εἶπεν Ἰακῶβ. ἔτι ἐστὶν ἡμέρα πολλή. οὐπω  
ώρα συναχθῆναι τὰ κτήνη. ποτίσαντες τὰ  
πρόβατα, ἀπελθόντες βόσκετε. 8 οἱ δὲ εἶπαν.  
οὐ δυνασόμεθα, ὥς τοῦ συναχθῆναι πάντας  
τοὺς ποιμένας, καὶ ἀποκυλίσουσιν τὸν λίθον  
ἀπὸ τοῦ στόματος τοῦ φρέατος, καὶ ποτιοῦμεν  
τὰ πρόβατα.

*Au. Ver.*—1 Then Jacob went on his  
journey, [Heb., lift up his feet], and came into  
the land of the people [children] of the east.

2 And he looked, and behold a well in  
the field, and, lo, there were three flocks of  
sheep lying by it; for out of that well they  
watered the flocks: and a great stone was  
upon the well's mouth.

3 And thither were all the flocks gathered :  
and they rolled the stone from the well's

mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? [Heb., *Is there peace to him?*] And they said, *He is well*: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day [Heb., *yet the day is great*]; neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and feed them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

*Ken.*—1 Then Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in a field; and lo, three *shepherds* were lying by it, for out of that well they watered their flocks: and a great stone was upon the well's mouth.

3 (And there all the *shepherds* usually met together, and rolled the stone from the well's mouth, and watered the sheep; and put the stone again upon the well's mouth, in its place.)

4 And Jacob said unto them, My brethren, whence are ye? And they said, We are of Haran, &c.

7 And he said, Lo, *it is* yet high day; neither *is it* time that the cattle should be gathered together: water ye the sheep, and go, feed them.

8 And they said, We cannot, until all the *shepherds* shall be gathered together, and roll the stone from the well's mouth; then we water the sheep.

It seemed necessary to give these six verses entirely, that the reader may the more easily see the necessity of a few alterations. We have here a dialogue, and yet *no man* is mentioned but Jacob; the only living creatures present being *three flocks of sheep*. If therefore there were no other way of accounting for this dialogue, the reader would be apt to infer—that *shepherds* must be *understood*, though *not expressed*. But the truth seems to be, that the word for

*shepherds* was originally expressed in these verses; and that the strange narration, now given us in them, will be restored to its first beautiful simplicity, by allowing that some transcriber has, in three places,

instead of *רועים* pastores.

writ *הגדים* greges.

a mistake, which early obtaining in some copy of high repute, has been transcribed into all the later MSS. That the above mistake has actually been made, is certain from the Samaritan text, and the Arabic version in the English Polyglott; whose honour it is to have preserved the true reading in verses 3 and 8; and from the Greek version, which also has preserved it in the latter.

But though the Samaritan text and the Greek and Arabic versions, read *shepherds* instead of *flocks* in the eighth verse; and though the Samaritan and Arabic copies read also *shepherds* in verse the third, yet this passage is not yet clear of all its difficulties: since the third greatly interferes at present with the eighth verse. The third, as translated with the correction before-mentioned, tells us, that (when Jacob first came into the field and saw the well) *all the shepherds were there gathered together, and watered their sheep, and replaced the stone upon the well's mouth*. But the eighth verse tells us, that *the shepherds were not yet assembled all together*; and therefore those, who were present could not uncover the well, and water their own flocks separately.

The true method of reconciling these two verses is, to say—that the third speaks only of the custom of the shepherds assembling at that well, and watering their flocks all together; a sense this, which the words most naturally admit. For all the verbs in the third verse, though *preterite*, have a *future* signification, on account of the converse particle\* prefixed to every one of them; and therefore, as *futures*, cannot express a *past* assembly or action. But, being *frequentative*, and implying the *continuance* and *custom of doing a thing* (the known signification of Hebrew future tenses) remarkably express this sense:—*And there* (at this well) *all the shepherds usually met together, and rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth*. Consequently when Jacob would have the shepherds then present

\* Against the use of the converseive † see Prof. Lee's Hebrew Grammar.

to water their sheep; they might well answer,—*We cannot, until all the shepherds be gathered together, and roll the stone from the well's mouth; then we water the sheep.*

But then—if these shepherds, who were before supposed to be assembled at the third verse, were not assembled; and if that verse be expressive *only of the custom of their assembling*; shall we not be thought to destroy the whole advantage of the Samaritan reading? For, it will be said, if the third verse does not express shepherds so assembled, no preceding verse expresses the presence of any shepherds; and so Jacob will be again left with only the three flocks of sheep, and of *them* he is once more to make his inquiries. This difficulty, however formidable at first sight, may be satisfactorily removed. We have seen, that the word *הדרים* *flocks* has been writ instead of *דרים* *shepherds*, in the third and eighth verses; and certainly the same mistake *may* have been made also in the second verse; the admission of which third mistake, or rather of the same mistake in a third place, will complete the beauty and propriety of this passage—a passage, not properly translated (perhaps) in any one *version*, nor properly explained by any one *commentator*.

Before we leave this passage, it may be proper to add a few remarks. As first, that the word *shepherds* is expressed in Hebrew either by *דרים* or *רועים*; as in Gen. xlv. 32; Exod. ii. 17, &c. And that the participle *רועים* *cubantes, recubantes or recumbentes*, may be properly applied to the shepherds (lying by the well in expectation of their brethren) is sufficiently evident from Isaiah xiii. 20; where we read *רועים* *שם* LXX.—*οὐδε Ποιμένες ου μη αναπανουσιν εν αυτη*. Another remark may be, that by correcting *רועים* *greges* into *רועים* *pastores* in the second verse, we have a regular nominative case to the verb *פשו* *bibere fecerunt, adaquarunt*. And lastly, the signification here given to the third verse, as expressing a custom, receives confirmation from the Vulgate version; which renders the verse, *Morisque erat, ut cunctis ovibus* (it should have been *pastoribus*) *congregatis, devolverent lapidem, &c.*—*Kenicott's Dissertation on 1 Chron. xi.*

Ver. 9.

*Heb., Au. Ver.*—9 And while he yet

spake with them, Rachel came with her father's sheep: for she kept them.

*Ged.*—And while he was yet speaking to them, Rachel, Laban's daughter [so the LXX.] came, &c.

Ver. 17.

וַיָּבִי יִפְתָּה בְּרָחֵל הַיְיָהּ יִפְתָּה  
הָאִמָּה וַיָּפֶת מְרָאָהּ :

*οι δε οφθαλμοι Λειας αποθευσις. 'Ραχηλ δε ην καλη τῷ εἶδει, και ωρατα τη θυει σφοδρα.*

*Au. Ver., and all the best modern commentators.*—17 Leah was tender eyed; but Rachel was beautiful and well-favoured.

*Others.*—Leah had delicate eyes, i.e., all her beauty lay in her soft eyes. So the Chaldee.—*Bp. Patrick.*

Dr. Adam Clarke thinks that the original word denotes just the reverse of the signification generally given to it; and that it signifies “soft, delicate, lovely.” The design of the inspired writer, he observes, is to compare both the sisters together, that the balance may appear greatly in favour of Rachel. The chief recommendation of Leah was her *soft and beautiful eyes*; but Rachel was beautiful in her *shape, person, mien, gait, and countenance.*—*Bagster's Bible.*

CHAP. XXX. 14.

וַיֵּלֶךְ רְעוּבֵן בְּיָמֵי הַצִּירָה שָׁמַיִם וַיִּמְצָא  
דַּדְמַיִם בְּשָׂדֵה וְרָבָא אֹתָם אֶל-לֵאָה  
אִמּוֹ וַתֹּאמֶר רָחֵל אֶל-לֵאָה הִנֵּנִי לְךָ  
מַדְרָאִי בָגָד :

*ἐπορεύθη δε 'Ρουβην εν ημέρα θέριας πυρών. και ευρε μηλα μανδραγορών εν τῷ ἀγρῷ, και ηνεγκεν αυτα προς Λειαν την μητέρα αυτου. ειπε δε 'Ραχηλ τη Λειᾳ τη ἀδελφῇ αυτης. δός μοι τῶν μανδραγορῶν του υιου σου.*

*Au. Ver., Rosen.*—14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

*Gesen.*—מַדְרָאִי m. plur. A plant, to which is attributed, Gen. xxx. 14, 15, 16, the power of rendering barren women fruitful, and Cant. vii. 14, an agreeable scent. According to the versions *Mandragora, mandrake (Atropa Mandragora Linn.)*, a herb of the Belladonna class, with a root in the form of a turnip, which has white

and reddish blossoms, and bears a little yellow apple, which ripens from May to July. The superstition of the Orientals even to this day, imputes to this plant the virtue of rendering coition efficacious.

According to Professor Lee, this word is rightly translated mandrake in our authorized version. See his lexicon on the word מַדְמָדָה; where he shows that the herb was not used by Rachel as a love potion, and that Gesenius, who derives it from מַד, i. q., מַדְמָדָה *amator*, is mistaken in his etymology of the word.

Ver. 27—28.

וַיֹּאמֶר אֱלֹהֵי לָבָן אֶמְצֵא מְצָאתִי  
כֵּן בְּעֵינָיךָ נִחֲשֵׁתִי וַיְבָרֶכְנִי יְהוָה  
בְּנִלְלָהּ : וַיֹּאמֶר נְהַבְהָ שְׂכָרְךָ עָלַי  
וַיִּתְּנָהּ :

27 εἶπε δὲ αὐτῷ Λάβαν. εἰ εὖρον χάριν ἐναντίον σου, οἰωνισάμην ἂν. εὐλόγησε γάρ με ὁ θεὸς ἐπὶ τῇ σῇ ἐισόδῳ. 28 διάστειλον τὸν μισθόν σου πρὸς με, καὶ δώσω.

*Au. Ver.*—27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

27 Some take אֶמְצֵא interrogatively. Num inveniam gratiam in oculis tuis? Others translate it by utinam. So Geddes and Boothroyd, And Laban said unto him, "Let me, I pray thee, find favour in thine eyes. The Lord, I guess [Booth., I have learnt by experience that Jehovah], hath blessed me for thy sake."

Rosenmüller supplies *hear me*. And Laban said unto him, I pray thee, if I have found favour in thine eyes, *hear me*, &c., &c.

*Schum.*—V. 27. Voc. מְצָאתִי הֵן בְּעֵינֶיךָ plurimi per aposiopesin posita consent, ut ex analogia 18, 3, 50, 4, subaudiant vel: אֶמְצֵא תִּשָּׁב אֵצֶי (Saad., *maneas*) vel cum Clerico: שְׂכָרְךָ *audias me*. Quam aposiopesin Mercer derivat a perturbato Labanis animo, quo Iacobi orationem tulerit. Sed ea iure repudiata Vaterus et Schottus ad h. l. Gesenius s. v. אֶמְצֵא in Lex. min. אֶמְצֵא optandi particulam habent: *utinam apud te gratiam inire possem!* Alii אֶמְצֵא interrogative accipiunt: *num inveniam gratiam apud te?*

Atsi recte sentio, illa sunt verba modeste obvertentis iis, quæ de meritis suis Iacobus modo dixerat, hac mente: *si quidem gratiam apud te inii, auguror, mihi fausta contigisse a Iehova tua causa*, i. e., permitte, ut tibi obiciam, me non tibi, sed Iehovæ, qui tibi favit, servitii tui commoda debere. Nam sic explicare potest, cur Iacob v. 28, s. ea iactet, quæ v. 26, leviter dixerat. Quæ explicatio si tibi non arridet, verba: *auguror* etc. in parenthesi pone, ut hæc mens et verborum structura nascatur: *locutus est ad eum Laban: si quidem gratiam apud te inii (auguror enim, mihi fausta contigisse a Iehova tua causa), locutus est, inquam, (nunc mente repete: siquidem gratiam apud te inveni): indica mercedem, quam tibi præbeam.* נִחֲשֵׁתִי *auguratus sum*, sive *conticio, divino*. Veterum plurimi putant, eum per Theraphim idola, quæ Rachel postea suffurata esset (31, 18), auguratum esse (vid. Clericus.) Hoc vero non magis in verbis cernitur, quam Vulg., Onk., Syr., et Saad. translatio: *experimento didici, expertus sum*. Neque contextui probatur I. D. Michaelis in Suppl. p. 1682, et C. Aurelii in diss. in Genes. xlv. 5 (vid. ei diss. iunct. editt. p. 267) prolata coniectura, illud significare collato Ar. نَحْسٌ infelix, in-

faustus fuit: *haud sane prospere mihi cessit olim cura familiaris rei, ut tuo simulac uti cæpi ministerio, benedixit mihi deus*.

V. 28 Hic versus emphasin exhibet sic fere reddendam: nosti, quam egregium servitium tibi præstiterim, et quantus grex tuus factus sit mecum, i. e., cura mea et studio. Hæc v. 29, ab auctore clarius indicantur.

Ver. 29.

וַיֹּאמֶר אֱלֹהֵי יְדֻעָתָ יָתָהּ יָדָהּ אֶתְּ אֲשֶׁר  
עָבַדְתִּיךָ וְאֶת אֲשֶׁר־הִיָּה כְהִנֵּה אֵתִי :  
εἶπε δὲ Ἰακώβ. σὺ γινώσκεις ὅ δὲ δουλεύκαί σοι, καὶ ὅσα ἦν κτήνη σου μετ' ἐμοῦ.

*Au. Ver., Rosen.*—29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

*Ged.*—And he said unto him, Thou knowest what service I have done to thee, and what, through me, hath been thy acquisition;

Ver. 30.

לִּי מֵעֵלְ אֲשֶׁר־הִיָּה לְךָ לְפָנַי וַיַּנְחֵץ

לָרֹב וַיִּבְרַךְ יְהוָה אֶת־לְרֹגְלִי וַעֲמִתָּ  
מִתִּי אֶעֱשֶׂה בְּסֻמְלִי לְבִיתִי :

μικρὰ γὰρ ἦν ὅσα σοι ἐναντίον ἐμοῦ. καὶ  
ἡυξήθη εἰς πληθός. καὶ εὐλόγησέ σε κύριος ὁ  
θεὸς ἐπὶ τῇ ποδί μου. νῦν οὖν πότε ποιήσω  
κατ' ὅσον ἐμαυτῷ οἶκον;

*Au. Ver., Rosen., Schum.*—30 For it was  
little which thou hadst before I came, and it  
is now increased [Heb. broken forth] unto a  
multitude; and the Lord hath blessed thee  
since my coming [Heb., at my foot]: and  
now when shall I provide for mine own  
house also?

*And the Lord hath blessed thee since my  
coming.*

*Ged.*—For, through my conduct the Lord  
(Heb., Booth., *ЈЕНОВАН*) blessed thee.

*Rosen.*—*Et fortunavit te Deus ad pedem  
meum, i. e., ex quo pedem domum tuam  
intuli. Ita et Jarchi: cum pede meo, propter  
adventum pedis mei fortunavit te Deus.*  
*Similes loquutiones extant Exod. xi. 8; Jud.  
viii. 5.*

Ver. 31—40.

וַיֹּאמֶר מֶה אֶתְּרַלֶּךָ וַיֹּאמֶר וַיַּעֲלֵב  
לֹא־תִתְּרַלֶּךָ מֵאִמְרָה אִם־תַּעֲשֶׂה־לִּי  
תְּדַבֵּר הַזֶּה אֲשֶׁר־כָּדָה אֶרְעֶה צֹאנֶךָ  
אֲשֶׁר־: 31 אֲעֵבֶר בְּכָל־צֹאנֶךָ הַיּוֹם  
הַזֶּה מִשֵּׁם בְּלִיָּעָה וְנָקָד וְשִׁלְמָה וְכָל־  
שְׂחֹחֹהוּם בַּעֲשָׂבִים וְשִׁלְמָה וְנָקָד בָּעֲצִים  
וְהָיָה שְׂכָרִי: 32 וְעָנְתָה־בִּי צִדְקָתִי  
בְּיוֹם מִזְבֵּחַ קִרְיָתָבֹא עַל־שְׂכָרִי לִפְנֵי  
כָּל־אֲשֶׁר־אֵינָם נָקָד וְשִׁלְמָה בָּעֲצִים וְחֹהֵם  
בַּעֲשָׂבִים בְּגִיב הָיָה אִתִּי: 33 וַיֹּאמֶר  
לָבֹן הֲזֶה לִּי יְהִי כְדֻבָּרְךָ: 34 וַיִּסֹּר  
בְּיּוֹם הַחֹהֵם אֶת־הַחֲתָנִשִׁים הַעֲרֵבִים  
וְהַשְׂלָמִים וְאֶת־פְּלִי־הָעֲצִים הַמִּקְרָחוֹת  
וְהַשְׂלָמִים כָּל־אֲשֶׁר־לָבֹן צִוָּ וְכָל־הָחֹהֵם  
בַּעֲשָׂבִים וַיִּתֵּן בְּיַד־בְּנָיו: 35 וַיֵּשֶׁב  
הָרֹדֶף שְׁלֹשָׁת יָמִים בְּיָדוֹ וּבְיָדוֹ יַעֲלֵב  
וַיַּעֲלֵב לֵעָה אֶת־צֹאנוֹ לָבֹן הַקּוֹתָרוֹת:  
36 וַיִּקְחֵהוּ יַעֲלֵב מִקָּל לִבָּהּ לָח וְלֹא  
וַעֲרָמוֹ וַיִּפְּאֵל בָּהֶן פְּצִלוֹת לִבְנוֹת  
מִחֲשֶׁה הַלָּבֹן אֲשֶׁר עַל־הַמִּקְרָחוֹת:  
37 וַיִּגָּב אֶת־הַמִּקְרָחוֹת אֲשֶׁר פָּגַל  
הָרֹדֶף בְּשִׁמְנוֹת הַיָּמִים אֲשֶׁר תָּבֹאן

הַצֹּאן לַשְׂחֹחַת לִלְבָח הַצֹּאן וַיִּחְמֶנָה  
בְּבֹאֵן לַשְׂחֹחַת: 38 וַיִּחְמֶנָה הַצֹּאן אֶל־  
הַמִּקְרָחוֹת וַיִּתְּלוּן הַצֹּאן עֲרֵבִים נִקְרָחִים  
וְהַשְׂכָּבִים הַפְּרִיר וַעֲלֵב  
וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עֲקָר וְכָל־הָחֹהֵם בְּצֹאן  
לָבֹן וַיֵּשֶׁת לָו עֲרֵרִים לְבָדוֹ וְלֹא שְׂחֹם  
עַל־צֹאנוֹ לָבֹן:

31 καὶ εἶπεν αὐτῷ Λάβαν. τί σοι δώσω;  
εἶπε δὲ αὐτῷ Ἰακώβ. ὃ ὁ δώσεις μοι οὐθέν.  
ἐὰν ποιήσῃς μοι τὸ ῥῆμα τοῦτο, πάλιν ποιμανῶ  
τὰ πρόβατά σου, καὶ φυλάξω. 32 παρελ-  
θέτω πάντα τὰ πρόβατά σου σήμερον, καὶ  
διαχώρισον ἐκείθεν πᾶν πρόβατον φαῖον ἐν  
τοῖς ἄρνασι, καὶ πᾶν διάλευκον καὶ ῥαντὸν ἐν  
ταῖς αἰξίν, ἔσται μοι μισθός. 33 καὶ ἐπακού-  
σεται μοι ἡ δικαιοσύνη μου ἐν τῇ ἡμέρᾳ τῇ  
ἐπαύριον. ὅτι ἐστὶν ὁ μισθός μου ἐνώπιόν  
σου. πᾶν δ' ἐὰν μὴ ἦ ῥαντὸν καὶ διάλευκον ἐν  
ταῖς αἰξί, καὶ φαῖον ἐν τοῖς ἄρνασι, κεκλημ-  
μένον ἔσται παρ' ἐμοῦ. 34 εἶπε δὲ αὐτῷ  
Λάβαν. ἔστω κατὰ τὸ ῥῆμά σου. 35 καὶ  
διέστειλεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τοὺς τράγους  
τοὺς ῥαντούς καὶ τοὺς διαλεύκους, καὶ πάσας  
τὰς αἶγας τὰς ῥαντάς καὶ τὰς διαλεύκους, καὶ  
πᾶν ὃ ἦν φαῖον ἐν τοῖς ἄρνασι, καὶ πᾶν ὃ ἦν  
λευκὸν ἐν αὐτοῖς. καὶ ἔθηκε διὰ χειρὸς τῶν  
υἱῶν αὐτοῦ. 36 καὶ ἀπέστησεν ὁδὸν τριῶν  
ἡμερῶν, καὶ ἀνὰ μέσον αὐτῶν καὶ ἀνὰ μέσον  
Ἰακώβ. Ἰακώβ δὲ ἐποίμαυε τὰ πρόβατα  
Λάβαν τὰ ὑπολειφθέντα. 37 ἔλαβε δὲ ἐαυτῷ  
Ἰακώβ ῥάβδον στυρακίνην, χλωρὰν καὶ καρυί-  
νην καὶ πλατάνου. καὶ ἐλέπισεν αὐτὰς Ἰακώβ  
λεπίσματα λευκά. καὶ περισύρων τὸ χλωρὸν,  
ἐφαίνετο ἐπὶ ταῖς ῥάβδοις τὸ λευκόν, δ' ἐλέπισε,  
ποικίλον. 38 καὶ παρέθηκε τὰς ῥάβδους, ὥς  
ἐλέπισεν ἐν τοῖς ληνοῖς τῶν ποτιστηρίων τοῦ  
ὕδατος. ἵνα ὡς ἂν ἔλθωσι τὰ πρόβατα πίνειν,  
ἐνώπιον τῶν ῥάβδων ἐλθόντων αὐτῶν εἰς τὸ  
πικεῖν, ἐγκισσῇσωσι τὰ πρόβατα εἰς τὰς ῥάβ-  
δους. 39 καὶ ἐνεκίσσων τὰ πρόβατα εἰς τὰς  
ῥάβδους. καὶ ἔτικτον τὰ πρόβατα διὰλευκα  
καὶ ποικίλα καὶ σποδοειδῆ ῥαντά. 40 τοὺς δὲ  
ἀμνοὺς διέστειλεν Ἰακώβ. καὶ ἔστησεν ἐναν-  
τίον τῶν προβάτων κριὸν διάλευκον, καὶ πᾶν  
ποικίλον ἐν τοῖς ἀμνοῖς. καὶ διεχώρισεν  
ἐαυτῷ ποίμνια καθ' ἑαυτὸν, καὶ οὐκ ἔμμεξεν  
αὐτὰ εἰς τὰ πρόβατα Λάβαν.

*Au. Ver.*—31 And he said, What shall I  
give thee? And Jacob said, Thou shalt  
not give me any thing: if thou wilt do this  
thing for me, I will again feed and keep thy  
flock:

32 I will pass through all thy flock to-

day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

33 So shall my righteousness answer for me in time to come [Heb., to-morrow], when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks, in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

*Ep. Patrick.*—Ver. 32. *All the speckled and spotted.*—In this place, and in xxxi. 10, there are four distinct words used to express what should be his. The first of them is *nakod*, which we well translate *speckled*. For the word signifies little *points* or *pricks*, which the Greeks call *στίγματα*: as many have observed; particularly Bochart in his *Hiero-zoic.* par. i. lib. ii. cap. 45. The next is *talú*, which signifies, broader and larger spots; which we frequently see in cattle. The next is *akod*, which signifies, spotted with divers colours: but most properly *spots*, or rather *circles*, or *rings* about the feet or legs (which we translate *ring-straked*): so

Symmachus renders it *λευκόποδας*, *white-footed*: and Onkelos and Jonathan, having *marks on their feet*; rather *lists round their legs or feet*; for the word denotes, *binding*, or *twisting* about anything. And then the last word *barud* signifies, *whitish spots* like hail. For *barud*, in Hebrew, is *hail*.

*Of such shall be my hire.*—He doth not mean that those cattle which were already *speckled and spotted*, &c., should be given him: for that doth not agree with what went before, “thou shalt not give me anything” (i.e., I will take nothing that is now thine); and besides, it would have been no wonder, if those that were *spotted* already should bring forth others like to themselves. Therefore the sense is, that he would separate all the spotted sheep and goats; and then out of those which were of one colour, he would have all that should prove hereafter at all marked with any of the forementioned variety. Now this was a thing so unlikely to happen, that Laban, in the next verse, embraces the motion very greedily: thinking that white or black cattle would bring forth none but such as were like themselves.

Ver. 33.—This separation being made, it would appear, that if he had any *spotted*, they were not taken from Laban's flock; but given to him by God out of them, as a reward of his honest diligence.

Ver. 34.—He thought this so good a bargain, that he was afraid Jacob would not stand to it.

Ver. 35. *Into the hand of his sons.*—i.e., of Laban's sons, who were now grown up; though, perhaps, when Jacob first came to him, they were so little as not to be able to look after the flocks; which his daughter therefore fed (xxix. 9); as for Jacob's sons, the eldest of them was scarce seven years old; and therefore could not be fit for such employment. Laban therefore went and separated the *spotted* cattle from the rest; and then, lest Jacob should get any of them to mix with those of one colour, he committed them to his own sons, to be fed apart by themselves. And, as it follows in the next verse, made a distance of *three days' journey* between the one and the other; that none might be in danger to stray to the flock which was fed by Jacob: unto whose care were committed all that had no spots at all.

Ver. 36. *Set three days' journey, &c.*—

That they might be sure not to come near, so much as to see one another.

Ver. 37. *Of the hazel.*—The Hebrew word *lux* signifies an *almond*, as Bochart proves at large, out of a great many authors. And therefore St. Jerome here rightly translates it, *virgas amygdalinas*. And the Hebrew interpreters, who will have it signify a *hazel-tree*, confess that herein they depart from the opinion of those that went before them. So Aben Ezra and Kimchi, who both acknowledge that the ancient doctors expound it, *almond-rods*.

*Piled white strokes in them.*—He had three artifices to compass his end. The first was this: to peel off the bark from the rods, at certain distances, till the white appeared between the bark, which was of a different colour. And these rods, thus discoloured, he laid in the channels of water, at that time when the cattle were wont to couple (as it follows in the next verse), that their fancies might be painted with such divers colours as they saw in the rods. (See ver. 40, 41.)

Ver. 40. *Jacob did separate the lambs, &c.*—One species is put for all: and the meaning is, that those young cattle (whether lambs or kids of the goats, &c.) which were thus brought forth spotted, he did not suffer to remain with the flock of Laban; lest he should say that he did him wrong by letting them mix together, and so bring forth spotted cattle (and perhaps he might also think that they, looking upon Laban's one-coloured cattle, might bring forth young ones like to them). But, instead of this way of intrenching himself, he had a second artifice; which was to put the spotted cattle (produced by the former device) foremost; so that Laban's flock should always look upon them, and thereby be the more apt to conceive the like. And then it follows in the end of this verse,

*He put his own flocks by themselves, and put them not unto Laban's cattle.*—Which looks like a repetition of what was said in the beginning of the verse: but the meaning is, that those which brought forth spotted, by this second artifice, he also put by themselves; and suffered them not to be mingled with Laban's cattle: as before he had separated those that were brought forth spotted, by looking upon the rods.

*Ged.*—32 Let me, to-day, pass through thy whole flock; and remove from it every speckled and spotted beast among the goats,

and every grizzled beast among the sheep: then let the spotted and speckled among the goats, and the grizzled among the sheep, be henceforth my hire. 33 So shall my integrity be justified before thee, when, on a future day, thou shalt come to inspect my hire: let all that are not speckled or spotted among the goats, and grizzled among the sheep, be, if found with me, accounted stolen. 34 Laban answered, "Lo! I am well pleased that it be according to thine own words." (So Sam. and twenty MSS.) 35 That same day, he removed all the ring-streaked and spotted he-goats, and all the speckled and spotted she-goats (all that had any white in them) and all the grizzled among the sheep, and gave them in charge to his own sons; 36 putting the distance of three days' journey between them (so LXX., Arab.) and Jacob. And Jacob tended the rest of Laban's flock. Now an angel of God spoke to Jacob in a dream, and said, "Jacob!" He answered, "I am here." "Lift up thine eyes," said the angel, "and see how all the rams that leap on the flocks are ring-streaked, speckled, or grizzled! For I the God of Bethel (where thou anointedst a pillar, and where thou vowedst to me a vow), have seen all that Laban hath done to thee. Prepare therefore to depart from this land; and return to the land of thy father; for I will befriend thee." [This paragraph is inserted from the Sam. Pent. Many critics consider it genuine. Rosen., Gesen., and Schum. think it an interpolation.]

37 On this Jacob took green rods of poplar, of hazel, and of plane tree; and peeled white streaks in them, by making bare the white of the rods: 38 and the rods, which he had thus peeled, he stuck up (by the gutters of the watering places whither the flocks came to drink) over against the flocks when they came to drink, in coupling time. 39 And the flocks, coupling before the rods, brought forth ring-streaked and speckled and spotted young. 40 And when Jacob severed the weanlings, he set aside (from the rest of the flock) all the ring-streaked [Sam., LXX., he placed before the flock a ring-streaked ram], speckled and grizzled in Laban's flock; and placed them apart, for a flock to himself, and put them not among the flock of Laban.

*Rosen.*—32 I will pass through all thy flock to-day. Remove thou from thence,



&c. *Dixitque*, sc. Laban, *quid dabo tibi?* quantum mercedis poscis? 32. *אֶפְרָיִם—יָצֵא* *Transibo per totum pecus tuum hodie.* Vulgatus: *gyra per omnes greges tuos*, quum mox Imperativus subiiciatur. Sed loquitur Jacobus de se, quod ipsius esset, quum curam gregis haberet, pecus ducere et disponere. Mox vero ad Labanem sermonem convertit: *אֶפְרָא* *aufer*, q.d. me hodie per totum tuum pecus transeunte aufer, peto ut auferas, et segreges inde. Alii pro Infinitivo capiunt (Cod. Sam. *הִסִּיר*), vertuntque *auferendo*, i. e., transibo et auferam, s. segregabo. Sed magis est verisimile, Jacobum id Labani dicere, ut ipsemet id faciat; et Vs. 35. Laban hoc fecisse legitur. Utrumque nomen, *אֶפְרָא* et *הִסִּיר*, *ovillum* et *caprinum* genus comprehendit. Sed *אֶפְרָא* collectivum est, quum *הִסִּיר* tantum de singulis dicatur, et vox *הִסִּיר* significat *punctatum punctis*, s. maculis minoribus *respersum*. *אֶפְרָא* a *אֶפְרָא* *consuere multis pannis et coloribus* de ovibus et capris usurpatum significaret tales earum, quæ *maculas habent adpersas*, aut tanquam assutas, ut in centone particulas aut assummenta. A *הִסִּיר* vero ita differre plerique interpretes statuunt, ut *אֶפְרָא* sint *majoribus maculis variegatæ* oves et capræ. Sed *אֶפְרָא* potius esse ovem, quæ *in nigro aut rufo vellere medias habet maculas albas*, probavit Bochartus *Hieroz.*, t. 1. p. 480, ed. Lips. Ita LXX.: *διάλευκος*, quod *maculis albis insignem* denotat, consentiente Onkeloso, qui *אֶפְרָא* interpretatur, quod convenit cum Arab. *اَفْرَا* *ovis, quæ latera habet alba, et אֶפְרָא* quod *nigrum et album est*. *אֶפְרָא* est *fuscus*, a *אֶפְרָא* *calor*, quasi adustus, fumeus color. Arabibus *اَفْرَا* est *carbo*, hincque *אֶפְרָא* *niger*, et *אֶפְרָא* *nigredo*. LXX. *Καὶ διαχώρισον ἐκείθεν πᾶν πρόβατον φαῖον ἐν τοῖς ἀρνασι, καὶ πᾶν διάλευκον καὶ παντὸν ἐν ταῖς αἰξίν.* Pro utroque colore, *אֶפְרָא* *הִסִּיר*, unum posuerunt, *φαῖον*, quum hoc sit potius *אֶפְרָא*. Verum ordinem contextus perverterunt, *הִסִּיר* et *אֶפְרָא*, *διάλευκον* et *παντὸν* convertentes. Primum itaque, quod generale est omiserunt, et duo posteriora specialia tantum posuerunt. Totus vero hic locus ita est impeditus, ut jam Hieron. in *Quæst. Hebr.* fassus sit, se usque præsentem diem neminem potuisse invenire, qui ad liquidum, quid in hoc loco diceretur, exponeret. Tres omnino colores poni vides, *punctatum, albo nigroque variegatum et fuscum*, duos priores in universum, tam in ovibus, quam in capris, fuscum

speciatim in ovibus, et rursum duos priores speciatim in capris. Petit igitur Jacobus, ut fuscas tantum oves separet Laban, non item punctatas et varias, et rursum capras tantum punctatas et varias, non item fuscas. Verba hujus versus postrema, *אֶפְרָא* *et erit merces mea*, obscuriora sunt. Nam videtur pro mercede petere quicquid horum trium colorum in capris aut ovibus, separatione facta, inventum fuerit, quod sane plurimum fuisset, et repugnasset Jacobus sibi ipse, qui professus esset, se nihil petere de iis, quæ Labanis nunc essent. Sed e progressu narrationis intelligitur, loqui Jacobum de eo, quod in posterum ex sibi relictis ovibus nasciturum sit varium, segregatis Labanis fuscis, maculosis et variegatis. Dicit igitur: *eritque merces mea* videlicet omne fuscum, maculosum aut varium, quod ex unicoloribus, id est, albis aut pure nigris mihi relictis nascetur. Non satis recte hæc intellexit Hieronymus, qui Jacobi verba hac paraphrasi explicat: *Separa omnes discolors et varias, tam oves quam capras, et trade in manum filiorum tuorum, rursumque ex utroque grege alba et nigra pecora, id est, unius coloris, da mihi. Si quid igitur ex albis et nigris, quæ unius coloris sunt, varium natum erit, meum erit; siquid vero unius coloris, tuum.* Sed Jacobus præter variegatas oves et capras sibi fuscas oves accedere postulat.

*Rosen.*—33 So shall my innocence answer for me before thee in time to come, when thou shalt come to my hire [i.e., to see what I have gained], &c.—*Respondet pro me justitia, innocentia, mea*, i.e., testificabitur pro me. *הִסִּיר* verbum forense, *testimonium ferre* pro vel contra, quo sensu semper cum ב construitur; ut Exod. xx. 13, *אֶפְרָא* *non respondebis in socium tuum testis falsus*, non falsum testificaberis in eum. Hoc loco vero ב valet *pro*, ut res ipsa docet. *אֶפְרָא* *Die crastino*, i.e., vel cras, si ita accadat, i.e., in posterum, ubi res acciderit, de qua paciscimur. Voce *הִסִּיר* non tantum qui proprie crastinus dicitur dies, sed et quivis sequens significatur, vid. Exod. xiii. 14; Deut. vi. 20. *אֶפְרָא* *הִסִּיר* *הִסִּיר*, *cum postero tempore rogabit te filius tuus*,—*אֶפְרָא* *הִסִּיר*, *cum veneris super*, s. *ad mercedem meam*, cum vises, quæ sit merces mea ex fœtibus. Alii *אֶפְרָא* ad *אֶפְרָא* referunt, hoc modo: *cum veniet*, vel, *quia veniet ad mercedem meam* innocentia mea, i.e., adjungetur veluti comes mercedi meæ coram te. Sed prior sensus simplicior est, et *אֶפְרָא* *coram te* referendum ad initium

versus, non ad proxima; testabitur, inquam, *in tuo conspectu*, te præsentē. *Quicquid non fuerit punctatum aut varium in capris, vel fuscum in agnis, a. ovis, surreptum erit apud me.* Contestata, inquit, erit fides mea, solo gregum meorum inspectu, in quibus si quid fuerit alium pecus ovilli aut caprini generis, aut hujus etiam nigrum, furto tibi sublatum dices.

34 הן hic non est ecce! sed particula assentientis, Talmudicis quoque usitatissima. Sic in *Baba-kama* Cap. 8. sub fin. וְהָיָה כִּי יִשְׁמַע אֶת הָעוֹלָם וְהָיָה כִּי יִשְׁמַע אֶת הָעוֹלָם, *Justarum ita est ita, et non eorum est non*, i.e., ubi quid ita esse ajunt, tam certum est, ac si jurejurando asseverassent, item cum quid negant. Cf. *Matth.* v. 37. In codice Samaritano ita legitur: וְהָיָה כִּי יִשְׁמַע אֶת הָעוֹלָם, quæ verba, ut ostendit *Gesenius* in *Commentat. de Pentat. Sam.* p. 38, hoc modo sunt capienda: *et si non, erit secundum verba tua*, scil., ut ista furto ablata credam. Nam וְהָיָה כִּי Samaritanis valet *si, cum* וְהָיָה כִּי, *Utinam sit, fiat, secundum verbum tuum*, vel, *verba tua*, si Jod, pluralis signum, vis desiderari. וְהָיָה hic non est optantis, uti alias plerumque, sed approbantis et assentientis. Neque enim ita cum nonnullis verba capienda, quasi Laban fidem Jacobi suspectam haberet, q.d.: *utinam ita facias, ut loqueris, et nihil de meo surripias*. Sed significat potius, *se conditionem accipere: sit sane! gratum habeo, quod postulas*. Persuadebat enim sibi Laban, fœtus omnes sibi futuros, quia contra naturam fit, ut alba pecora non pariant alba, nigra, nigra. Sed naturam immutavit Labanus arte, ut vs. 37, seqq. narrabitur.

35 **וַיִּפְרֹק לָבָן אֶת הָעִזִּים מֵעַל הָעִמְּלִים וַיִּבְרָךְ**, *Removit ergo, separavit, Laban, die illo hircos fasciatos. Hircorum supra vs. 32, nulla facta erat mentio; sed vix dubium eos illic capris contineri.* **וַיִּפְרֹק** ab **וַיִּצְרֵק** *vincire*, et quidem pecudem mactandam, supra xxii. 9, aut tendendam, 2 Reg. x. 12. Quia vero tale pecus pedibus vincire moris erat, inde Jarchi **וַיִּפְרֹק** explicat *varios in loco ligationis, id est, in malleolis anteriorum et posteriorum pedum.* Ita et veterum Interpr. alii. Videtur igitur **וַיִּצְרֵק** proprie dici, quod maculas habet iis in locis, quibus in cruribus aut talis ligari solet, quasi dicas maculis velut fasciis in pedibus revinctum. Nisi potius cum **וַיִּצְרֵק** **רוֹס** **וַיִּצְרֵק**, vs. 32, respondeant, cum Clerico, coll.

Arab. عقدة <sup>عقده</sup><sub>نقطه</sub> *nodus*, pecudes punctis  
nigris aut albis variegatas, quasi *nodatas* dici

putemus, ut puncta *nodis*, propter similitudinem conferantur. Verba וְכָל הַבְּרִיָּה *omne in quo erat album*, Hieronymus una cum iis, quæ sequuntur, וְכָל הַבְּרִיָּה male sic vertit: *cunctum autem gregem unicolore* *id est, albi aut nigri velloris*. Quid enim, si albæ etiam segregatæ fuissent oves; Jacobo custodiendum et pascendum remansisset? Sed verbis וְכָל הַבְּרִיָּה significatur omne, in quo sunt maculæ albæ in vellere nigro. Contra non dicit de agnis aut ovibus: וְכָל הַבְּרִיָּה, sed וְכָל הַבְּרִיָּה, quia Jacobus petierat, præter variegatas pecudes, ovili generis fuscas.

**37 Au. Ver.—Poplar.**

*Prof. Lee, Rosen.*—The white poplar.

*Sumsit autem Jacobus virgam, i.e., collective, virgas, populi arboris viridem; amygdalique et platani. Sequitur sumus LXX., et Hieronymum. LXX. tamen שֶׁמֶשׁ, Hos. iv. 13, λεύκη, populus alba, hic στύρακα verterunt; nec male, quum voc. Arab. ليف*

ῥαβ, *styracis arborem* denotet. ῥῶ *viridis*  
etsi de populea tantum virga ponatur, vix  
dubium tamen et ad reliquarum duarum  
arborum virgas referri. Neque existi-  
mandum est, Jacobum tres duntaxat virgas  
sumpsisse; plures enim fuisse necesse est.—  
*Rosenmülleri. comp.*

*Gesen.*—תָּפֵף, m. Gen. xxx. 37; Hos. iv. 13. The LXX. and Arabic interpret it in Gen. xxx. 37, *Styrax*, the storax-shrub, out of which flows a well-known odoriferous milky gum. The analogy of the Arabic is particularly in favour of this signification, where لَبْنِي (which itself corresponds exactly to the form, concerning the affixed ת and ي—See A. and C. B. Michaelis Lum. Syriaca, § 32,) signifies styrax, and Saadius uses here the same Arabic word. The Ethiop. version has also ሕ, for the Greek στύραξ. Gregory describes it as a little tree, from the flowers of which is distilled an odoriferous water. Erp. has لَبْنَة, which, indeed, Castellus translates, *white poplar*, according to the usual meaning of the Hebrew, but which is scarcely different from لَبْنِي, which Saadias uses. The Alex. in Hos. and the Vulgate in Gen. have on the contrary λεύκη, *populus (alba)*, white poplar, which answers likewise to the etymology, but not to the analogy of the Arabic; therefore it wants confirmation,

although applicable. See Celsii. Hierobat. P. I. S. 292, and J. D. Michaelis *Supplem.*, p. 1404.

*Au. Ver.*—Hazel-tree.

*Gesen., Rosen., Prof. Lee.*—Almond-tree.

*Au. Ver.*—Chestnut-tree.

*Gesen., Rosen., Prof. Lee.*—The plane-tree.

*Schum.*—32 I will pass through all thy flock to-day. Remove thou all the party-coloured [Heb., speckled, &c.] sheep from the sheep of one colour, &c.

33 And my righteousness shall answer for me in time to come [i.e., thou shalt thyself be persuaded how sincerely I have acted towards thee, when thou comest to view my hire which is before thee, i.e., the party-coloured cattle which for the future shall be my wages].

35 And he separated that day all the party-coloured he-goats, and all the party-coloured she-goats; all that were white among them [i.e., among the flocks just mentioned]; and all the sheep that were of one colour, and gave into the hands of his sons (what belonged unto them).

39 And the flocks conceived before the rods, and brought forth party-coloured cattle. [Heb., cattle ring-straked, &c.]

40 And Jacob did separate the lambs [i.e., those which were thus born of different colours]; and set the faces of the flocks towards the party-coloured sheep, that is to say, all Laban's sheep of one colour (towards his own party-coloured sheep); but he put his own flocks by themselves, and put them not towards Laban's cattle.

32. Quamquam iam Hieronymus in Quæstt. Hebr. professus est, se neminem potuisse invenire, qui sensum huius versiculi ad liquidum exponeret: spero tamen fore, ut haud ita improbabilis explicatio existat, modo haud invito contextu construatur, et ab omni vano coniiciendi studio sis remotissimus. Itaque ante omnia observa, auctorem bis posuisse *וּפָּ* non per pleonasmum, sed ut eo indicaret, a quibus pecudibus separandæ sint discolores, hoc modo: *transibo per gregem tuum hodie, separa ibidem omne pecus ovillum varii coloris ab omni pecore ovillo unius coloris*. Apparet enim *וּפָּ* comparationis causa ad utrumque genus pecoris ovilli pertinere. Cui translationi primo favet hoc, quod v. 33, Iacobus pecus ovillum unius coloris furtim

ablatus vult isque varii coloris tantum pecus sibi mercedem vindicat. Deinde separat Laban v. 35, omnes pecudes discolores (in quibus albi quid erat præter rufum colorem i.e., versicolores) ab unicoloribus (rufis) ne illæ Labanis pecudes versicolores cum iis commiscerentur, quas in posterum tanquam mercedem Iacobo parerent unicolores. Tum v. 36, Iacobus unicolores (reliquas i.e. separatis Labanis versicoloribus unicolores) accipit, id quod inito pacto plane convenit, ne Iacobus Labani fucum facere posset (v. 34). Præterea Iacobus laciniis albis studet efficere, ut unicolores discolores parerent. Insuper v. 39, faciem gregis unicoloris Labanis quem pascitur collocat e regione discoloris pecoris. Denique xxxi. 8, 10, 12, discolores commemorantur neque unicolores sive rufæ pecudes. Unde sequitur, ut *וּפָּ* reddendum sit propter v. 35, imperativo, quum idem, si ex aliorum (Syri, Clerici, Dathii, Vateri, Schotti, Hirzelii de Pent. Syr. p. 82) sententia scriptor infinitivum ad Iacobum referendum spectasset, haud dubie sonaret *וּפָּ*. Itemque monendum est, primum *וּפָּ*, quod hic ut Deut. xiv. 4, cum sequente *וּפָּ* coniunctum significat *pecus ovillum*, a nonnullis sicut *פָּ* sensu latiori male intelligi de *pecoribus*. Postremo non prætereundum est, omnes fere interpretes contra contextum etiam rufas oves Iacobo assignare mercedem, quum tamen v. 34, et 36, doceant, separatas velle Iacobum oves et capras discolores a pecore ovillo rufo i.e., unicolore, ne Laban se decipi posse suspicetur. Iam vero quod attinet verba *וּפָּ*, ea significare: *et separa capras discolores ab unicoloribus*, res ipsa demonstrat: alioquin enim capræ non separandæ fuissent. His ita expositis facile capies mentem vocabulorum *וּפָּ* *et sit merces mea*; totus enim contextus affirmat, ideo separandas fuisse pecudes discolores ab unicoloribus, ut Iacobus in posterum ex pecudibus Labanis unicoloribus, quas ipse pasceret, si quid illius generis pariant mercedem accipiat. Itaque cogitur, illa verba a multis minus recte explicari: *et erit merces mea omne fuscum, maculosum, varium, quod ex unicoloribus, albis vel pure nigris mihi relictis nascetur* (vidd. Mercer, Clericus, Schott, et Rosenmueller ad h. l.); nam fuscæ pecudes pertinent ad unicolores ideoque Iacobus eos non postulavit, imo potius v. 33, hoc pactum init, ut pecudes, quæ Labani mercedem illius in posterum per-

lustranti viderentur unius coloris et rufæ, furtim ablatæ iudicaretur.

33 *Et respondebit pro me iustitia mea die crastino*, i. e., quam sincerum me erga te gesserim, ipse tibi persuadebis, quando veneris ad mercedem meam, quæ coram te est, i. e., pecudes discolores, quæ mihi mercedi erunt, perlustraturus.

35  *fasciis circumligati*. Onk., Ion., Arabb. et Persa, *pedibus signatos* intellexerunt (vid. Rosenmuelleri diss. de Pent. pers. p. 25); Symm. λευκόποδας, Gr. Ven. πεπεθμενους. וַיִּקְשְׁטוּ לָבָן לְפָדָיו לְמַעַן יִשְׁלַח אֹתָם וַיִּקְשְׁטוּ לָבָן לְפָדָיו לְמַעַן יִשְׁלַח אֹתָם quamquam hæc verba (præter Hieronymum, qui transfert: *cunctum gregem album*) plerique interpretes exponunt: *in quo albi aliquid est*, i. e., pecus maculosum et discolor, quia hac significatione singula discoloris pecoris genera comprehenduntur: male tamen ea coniunxerunt cum seqq., quibuscum non coherent nisi hac ratione: *separavit omne pecus varii coloris ab omni pecore unius coloris*. Itaque וַיִּקְשְׁטוּ per synecdochen positum est pro *unicolores*. Attamen non plane displicet Hieronymi sententia, contra quem Clericus et Rosenmueller disputarunt, transferentis illius: *cunctum autem gregem unicolore, id est, albi aut nigri velleris*. Nam is haud dubie intelligit, Labanem separasse discolores pecudes ab unicoloribus, albis et rufis. Quod quidem ut ex contextu sic ex lingua ferri potest. Verba enim וַיִּקְשְׁטוּ לָבָן לְפָדָיו לְמַעַן יִשְׁלַח אֹתָם ob seqq. וַיִּקְשְׁטוּ לָבָן לְפָדָיו לְמַעַן יִשְׁלַח אֹתָם, cum quibus eadem constructione copulata sunt, reddi debent: *omnia quæ alba erant in iis* i. e., in pecoribus, quæ modo commemoraverat auctor, *et omnia quæ rufa sunt in ovibus*: igitur Laban separavit discoloria ab unicoloribus, ab albis et rufis. וַיִּקְשְׁטוּ לָבָן לְפָדָיו לְמַעַן יִשְׁלַח אֹתָם *et tradidit filiis suis*. Quum scriptor v. 36, dicat, Iacobum reliquum gregem pascendum accepisse, sponte apparet, Labanem alteram partem pecudum (discolores) filius, alteram (unicolores) Iacobo dedisse. Ex contextu autem (cfr. vv. 34—36, cum 37, ss.) satis elucet, filios Labanis accepisse discolores pecudes patris sui sorsum custodiendas, ne hæc commiserentur cum discoloribus Iacobi in posterum ipsi pariendis ab unicoloribus. Itaque Iacob necessario pavit greges unicolores. Quæ cum ita sint, haud scio annon peccaverint interpretes in eo, quod verbum וַיִּקְשְׁטוּ quod scriptor consulto posuisse videtur indefinite, ut ex contextu intelligatur, quæ pecora Laban tradiderit, explicant: *et tradidit hæc omnia, nodosa, varia, ea, in quibus albi quid*

*apparuit, et ex agnis, quicunque nigri fuerunt, in manum filiorum suorum*.

36. וַיִּקְשְׁטוּ Sam., LXX., Saad.—Legem secutus, quam sibi in additamentis e locis parallelis repetendis scripsit, Samaritanus post hunc versum inserit probante Geddesio ea, quæ infra de somnio Iacobi xxxi. 11—13, nobis offeruntur. In quibus paulum recedit ab Hebræis, quod pro וַיִּקְשְׁטוּ habet וַיִּקְשְׁטוּ post וַיִּקְשְׁטוּ addit וַיִּקְשְׁטוּ, pro וַיִּקְשְׁטוּ exhibet וַיִּקְשְׁטוּ denique pro וַיִּקְשְׁטוּ scripsit וַיִּקְשְׁטוּ. Non dubito, quin hoc additamentum maius hic a Sam. insertum sit, ut Iacobus ob artificium, quo in facultatibus augendis deinde usus est, non male sed bene audiret, quum ei divinitus adiuto contingerit, ut discerneret. Nam si ille lacunam narrationis tantum hac interpolatione tollere voluisset, procul dubio longe aptius inseruisset ea, quæ xxxi. 7, 8, de mercedis sæpius a Labane mutata ratione narratur (quam respexit Ilgen *Urk.*, p. 181 s.). Ceterum optime docuit Gesenius in diss. de Pent. Sam. p. 46, ss. quanta sit cautio adhibenda, ne temere ad stipuleris istis interpolationibus, quæ in Pentateucho ab illo haud raro factæ sunt.

38. Iacobum variis laciniiis, quas in aquariis posuerat contra pecudes coeuntes, imaginationes ovium unicolorum in foetu formando tantopere excitasse, ut discolorum foetum procrearent, variis exemplis et testimoniis affirmant cum veteres tum recentiores. Vid. Wineri *Realw.*, p. 308. Rosenmuelleri Scholl. et *Morgenl.* P. I., p. 150.

40 De hoc versu, quum de legitima eius interpretatione desperaverint, multa coniecerunt interpretes. Nam præterquam quod multi variam lectionem secuti sunt, ut suam opinionem in textum inferrent, alii vel inepta paraphrasi vel inconcinna verborum structura usi sunt ad mentem loci constituendam. In iis præter LXX. numerandus est Hieronymus, qui sic transfert: *divisitque gregem Iacob, et posuit virgas in canalibus ante oculos arietum, erant autem alba et nigra quæque Laban, cetera vero Iacob, separatim inter se gregibus*. Plerique autem etsi me quidem indicie recte statuunt, novum hic Iacobi artificium, quo is in opibus augendis usus sit, describi: a vero tamen aberrasse mihi videntur, quod verba וַיִּקְשְׁטוּ לָבָן לְפָדָיו לְמַעַן יִשְׁלַח אֹתָם construunt vel cum proxime antecedd. וַיִּקְשְׁטוּ hoc modo: *et convertit faciem gregis ad nodosum et ad omne fuscum in grege Labanis*, vel וַיִּקְשְׁטוּ לָבָן לְפָדָיו לְמַעַן יִשְׁלַח אֹתָם referunt ad וַיִּקְשְׁטוּ לָבָן לְפָדָיו hac sententia: *ovium, quæ erant in grege Labanis, faciem*

convertit ad varia et fusca sibi nata, sive: collocavit agnos ita, et versicolores et nigri ex adverso starent gregibus Labanis (vidd. Mercer, Clericus, Bonfrer, Dathe, Rosenmueller ad h. 1). Atvero, ut quæ sentio dicam, mihi omni clara et plana esse videntur, modo ne contextum lædas neque ea, quæ sibi opposita sunt, ignores. Itaque ante omnia monendum est, verba *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו* arcte coherere cum v. 39, ita, ut Iacob non omnes omnino agnos sed discolores tantum, qui parti erant, separarit; vult enim auctor, novam Iacobi astutiam commemoraturus, seqq. describere, quomodo et cur illi separati sint a reliquis pecudibus. Deinde vocc. *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו* opposita sunt seqq. *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו*, ut illa significant: *oculos gregis, quem pascebat, convertibat ad discoloria*, hæc autem transferenda sint: *suos autem greges* (agnos discolores) *collocavit seorsim*. Iamvero ut hæc recte intelligerentur, auctor ipse curavit, quod primo addidit verba: *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו* ne forte antecedentia *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו* de Iacobi grege sed ut potius de unicoloribus pecudibus Labanis explicarentur hac ratione: *convertit oculos gregis ad discoloria, nimirum unicoloria in grege Labanis* (repete ex antecedd.: *convertit ad discoloria*, quæ parta erant Iacobo). Tum idem vice versa addidit explicationis causa in altera parte verba: *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו*, ut antecedens *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו* accuratius definiretur hoc modo: *sed greges suos seorsim posuit, i.e., eos (discolores) non posuit contra gregem Labanis (contra unicolores)*. Itaque liquido apparet, Iacobum duplici artificio imaginationem pecudum, ut unicolores discolores parerent, incitasse, et virgis variis, in aquariis contra pecudes coeuntes positis, et eo, quod unicolores Labanis pecudes ita collocavit, ut ante se viderent pascere discolores Iacobi easque tamen oculis ab unicoloribus aversas, ne discolores unicolorum adspecu et imaginatione conciperent unicolores.

Ver. 41, 42.

וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 41  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 42  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 43  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 44  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 45  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 46  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 47  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 48  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 49  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 50  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 51  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 52  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 53  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 54  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 55  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 56  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 57  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 58  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 59  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 60  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 61  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 62  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 63  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 64  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 65  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 66  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 67  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 68  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 69  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 70  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 71  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 72  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 73  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 74  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 75  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 76  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 77  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 78  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 79  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 80  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 81  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 82  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 83  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 84  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 85  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 86  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 87  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 88  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 89  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 90  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 91  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 92  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 93  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 94  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 95  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 96  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 97  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 98  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 99  
וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו 100

41 ἐγένετο δὲ ἐν τῷ καιρῷ ᾧ ἐνεκίσσωσιν τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα, ἔθηκεν Ἰακώβ τὰς ῥάβδους ἐναντίον τῶν προβάτων ἐν τοῖς

ληνοῖς, τοῦ ἐγκισσῆσαι αὐτὰ κατὰ τὰς ῥάβδους. 42 ἦν ἡμεῖς δ' ἂν ἔτεκε τὰ πρόβατα, οὐκ ἐτίθει. ἐγένετο δὲ τὰ μὲν ἄσθημα τοῦ Λάβαν, τὰ δὲ ἐπίσθημα τοῦ Ἰακώβ.

*Au. Ver.*—And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

*Ged.*—41 Now this was Jacob's method. Whensoever the stronger part of the flock were coupling, Jacob put rods, by the gutters, before their eyes, that they might couple at the rods: but for the feebler of the flock he put no rods.

42 So the feebler of the young were Laban's, and the stronger were Jacob's.

*Bp. Patrick.*—Ver. 41. This was his third artifice: which is thus expounded by the Chaldee and a great number of other authors, (which may be seen in Bochart, par. i. Hierozoic. lib. ii. cap. 46), that he laid the rods before the cattle only in the spring-time, when the sun was ascending, and the cattle lusty and vigorous; but let them alone when the cattle came together in September, or the declension of the year (for they bred twice a-year in those countries), at which time they were become more feeble. If he had always laid the rods before the cattle, there might have been none but spotted, and so Laban have been quite impoverished. Therefore he chose to do it only in their first and prime copulation, which was in the spring time; and omitted it in the later, which was in the autumn. Our famous Mr. Mede follows this interpretation (Discourse xlv. p. 355.) But there is no certainty in it: for Pliny and Columella prefer those begot in autumn to those begot in the spring. And therefore our translation is most proper, which represents Jacob as using this artifice, of laying the rods before them, only when the stronger cattle came together, and not when the weaker. And so the LXX. understood the words, without respect to the former or later breed: and so the Hebrew words import, as Bochartus shows in the place before named (p. 514).

41, 42. Sequitur tertium artificium, quo Jacobus est usus. *וְיָקַם יַעֲקֹב מִלְּפָנֵי הָעֵינָיו* Fiebat autem in omni ardore ovium vegetarum.

נִקְרָא a רַבָּא *vincire, ligare*, proprie *ligatus* denotat, sed quia quidpiam vinciendo firmius ac validius fit, hinc *vinctæ* pecudes sunt robustiores et vegetiores. Arabibus quoque *ligandi* verba fere et *firmandi* notionem sibi iunctam habent. Vegetioribus ovibus vero intelliguntur hic eæ, quæ coibant in prima admissura, i. e., in mense Martio. It. Onkelos et Syrus: *primitivæ*; Arabs uterque: *vernæ*; Aquila: *πρώϊμα*. Symmachus: *πρωτόγονα*, Hieron.: *quæ primi temporis*. LXX. cur reddiderint: *τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα*, difficile dictu. תִּקְרָא — וְעַל. Ut poneret Jacobus *virgas ob oculos ovium in canalibus ad calefaciendum eas in virgis*, i. e., ad adspectum virgarum; quod admissura illa prima verni temporis sit melior, et inde geniti fœtus robustiores. Vid. Plinius *Hist. Nat.* l. viii. cap. 47, § 72, qui contendit, fœtus, qui postea conciperentur, esse invalidos. Varronis tamen (*de re rust.* ii. 2) sententia est, matres hujuscemodi foetibus debilitari, non ipsos. תִּקְרָא est Infin. Piel cum Nun epentheticò, pro תִּקְרָא *ad concipere eam*, pecudem. Sed in nonnullis Codd. legitur תִּקְרָא, quod Kimchi vult factum ex תִּקְרָא pro תִּקְרָא, *ad incalescendum eas*, sc. oves (quomodo pluralia præcedunt), Zere pro Camez posito, ut in בִּרְי Ps. lxxviii. 28, pro בִּרְי *dominans eis*. Hoc modo הֵרִית hic paragogicum. 42 עֲוֵה אֶל תִּקְרָא תִּקְרָא, *sed cum debiles erant oves, non ponebat*, sc. virgas in canalibus. תִּקְרָא *obtegere*, in secundaria significatione usurpatur pro *desicere, languere*; vid. Ps. lxi. 3, Thren. ii. 11, 12. Pro תִּקְרָא Onkelos posuit תִּקְרָא *in ærotinatione ovium*, i. e., dum coirent pro serotino partu, quod fiebat secundâ admissurâ. Ita et reliqui interpretes, præter LXX. qui verbis Hebr. inconvenienter verterunt: *הִנֵּכָה ד' אֶל עֵרֶכָה תִּקְרָא, cum oves peperissent*. In autumno vero, quo secunda fiebat admissura, oves minus alacres, hinc fœtus editi imbecilliores, qui hoc Vs. עֲוֵה vocantur.

**Ver. 43.**

נִיחִי-לִי צֶמֶן רַבּוֹת

καὶ ἐγένετο αὐτῷ κτήνη πολλὰ, καὶ βόες.

*Heb., Au. Ver.*—43 And the man increased exceedingly, and had much cattle, &c.

*Ged.*—Thus, the man grew exceedingly rich; for he had a numerous flock, and herds. [So the LXX.]

CHAP. XXXI. 1.

*Heb., Au. Ver.*—And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

*Glory.*

**Ged., &c.—Wealth.**

**Ver. 7.**

*Heb., Au. Ver.*—7 And your father hath deceived me, and changed my wages ten times ;

*Rosen., Schum.*—Ten times, i.e., very often.

*Bp. Patrick.*—*Changed my wages ten times*, i. e., very often; as many interpret it from the like expression in other places, particularly Levit. xxvi. 26, where *ten women* are put for a great number of women. But others think that he really changed his wages just *ten times*. For he served him six years, after he made the agreement with him, mentioned in the foregoing chapter, ver. 31, &c. And the first year he stood to his bargain: but seeing him thrive exceedingly, he altered the form of their covenants, at the end of that year. And in like manner, every half year, when the ewes brought forth young ones (which they did twice a-year) and he saw them spotted, he broke his contract, and made a new one, less advantageous to Jacob, sometimes restraining it to one sort of cattle, sometimes to another; and not letting him have the whole benefit of his contract. Which is not at all improbable: for Jacob mentions his ill-dealing with him in the very same words (ver. 41). And in the next verse to this he relates how Laban would sometimes let him have only the *speckled*; at another time, none but the *ring-straked*; and so we may suppose of the rest. See this explained by St. Jerome in Quæst. Hebr., and by St. Austin, Q. xcvi. in Gen.

**Ver. 9.**

וַיֹּאמֶר אֱלֹהִים אֶת־מִקְהַלְךָ אֲבִיכֶם  
וַיִּמְרָא לִי :

καὶ ἀφείλετο ὁ θεὸς πάντα τὰ κτήνη τοῦ  
πατρὸς ὑμῶν, καὶ ἔδωκέ μοι αὐτά.

*Au. Ver., Rosen.*—9 Thus God hath taken away the cattle of your father, and given *them* to me.

**Cattle.**

**Ged.—Substance.**

Ver. 11 to 13.

וַיֹּאמֶר אֱלֹהֵי מַלְאָךְ הָאֱלֹהִים בְּחֶלֶם  
וַיִּשְׁלַח וַיֹּאמֶר הַנֶּגֶד :

11 καὶ εἶπέ μοι ὁ ἄγγελος τοῦ θεοῦ κατ' ὕπνον· Ἰακώβ. ἐγὼ δὲ ἔπτα· τί ἐστι;

*Au. Ver.*—11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

*Booth.*—And the Angel God spoke to me in the dream, &c.

*Angel God.*] This is manifest from what he says, v. 13, I am the God of Bethel, &c.

*Angelus Dei.* Nempe filius Dei, quippe Deus ipse, ut patet ex v. 13.—*Poli. Syn.*

*Bp. Patrick.*—11 *The angel of God spake unto me, &c.*]—In the name of God, as his ambassador: God being supposed to be present, where his angels, who are his retinue, are said to appear; as I have often noted. (See xxviii. 17.)

12 *Lift up now thine eyes.*]—He said (ver. 10), that he did *lift up his eyes*: therefore the meaning here is, *Observe now*, and mark what thou seest.

*I have seen all that Laban doeth unto thee, &c.*]—Taken such notice of it that I will do thee right.

13 *I am the God of Bethel.*]—It is plain by this, that though the angel only appeared (ver. 11), yet God himself was present and remembered him, how he had appeared unto him in Bethel (xxviii. 11, 12, &c.), and how “Jacob had anointed the pillar, and vowed a vow unto him.” So Mai-monides expounds it; for Jacob, no doubt, saith he, made the vow to God, and not to the angel: and therefore the angel (as he understands it) speaks here in the name of God and not of himself. (More Nevoch. par. 1, cap. 27.) See ch. xxii. 11, 15. But I see no reason why we should not suppose the Divine Majesty himself to have appeared also, as he did at Bethel: when Jacob saw the angels ascending and descending upon the ladder, and the Lord himself

standing at the top, and speaking to him, as he doth here. For upon a serious consideration of all the circumstances, this vision, here mentioned, seems to me to be distinct from what was represented, by an angel in a dream (ver. 11). For he had *that*, it is evident, at the beginning of his last six years' service: *this*, at the conclusion of them: but he puts them both together, because they belong to the same matter.

And God now remembers his vow, to show him that he was well pleased with it; and to excite him to perform it, when he had brought him (as he assures him he would) to that place again.

Ver. 15.

הֲלֹא אֲנִי נִכְרִית וְנִחְשָׁבְנִי לֵץ

οὐχ ὡς αἱ ἀλλότριάι λελογισμέθα αὐτῷ;

*Au. Ver.*—15 Are we not counted of him strangers?

*Ged.*—Have we not been accounted by him as strangers? So Sam., LXX., Vulg., Syr., Arab.

Ver. 19.

וַהֲנִיב רַחֵל אֶת־תְּרָפִים אֲשֶׁר לְאָבֶיהָ  
ἔκλεψε δὲ Ῥαχὴλ τὰ εἰδωλά του πατρὸς αὐτῆς.

*Au. Ver.*—19 And Laban went to shear his sheep: and Rachel had stolen the images [Heb., teraphim] that *were* her father's.

*Bp. Patrick.*—*The images that were her father's.*]—These images in the Hebrew are called *teraphim*: of which we read very often afterward, in the Holy Scripture. Mercer and Simeon de Muis. take it for an exotic word; but others derive it from the Hebrew word *rapha*, which signifies, to *cure* or *heal*; as if these were looked upon as *salvatores*, saviours and deliverers, or preservers from mischief.

There are other derivations, of which there is no certainty; but most agree they were a kind of *penates*, as the Romans called them, *household gods*; in which style Laban speaks of them, when he says (ver. 30), “Wherefore hast thou stolen my gods?” But it is a great question among the Hebrew doctors, whether, in these ancient times, they worshipped them as gods, or only used them as instruments of divination; as Mr. Selden observes (de Diis Syriis

Syntagm. i. cap. 2), where he shows, that several of the Hebrew doctors take them to have been figures in human shape (1 Sam. xix. 13), made by astrologers to be capable (as they fancied) of the heavenly influences. And for this reason, they think, Rachel stole them—that Laban might not inquire by them, which way Jacob and his family were gone. Hottinger also hath many ingenious arguments to prove, that they were the same with the Arabian talismans in after-times: which were images made under such and such constellations, to receive the heavenly influences; either to be a phylactery, or an oracle. (See lib. i. Histor. Orient. cap. 8.)

But the conjecture of Lud. de Dieu upon this place seems to me far more probable, that they were the representations of some angelical powers (teraphim and seraphim being the very same, by the change only of a letter), who, they imagined, declared the mind of God by them. For, in those countries where the Shechinah, or presence of the Divine Majesty, did not appear, as it did in Abraham's family, they had at least some tradition of it, and of the angels that were its attendants: the resemblance of which they made, in hope they might by that means have a communication with them, and gain intelligence from heaven. Of which evil spirits made their advantage; and abused mankind by the lying answers they gave to their inquiries. For there is no reason to think that God allowed, much less appointed, the making of these teraphim; which Gaffarel adventures to say, were piously used before the law of Moses, and God manifested his mind and will by them. This had been to lead men into idolatry, by image worship: unto which they were too prone of themselves.

Expositors differ very much about Rachel's intention in stealing them. Some fancy, she still retained a tang of superstition: but I take it to be more likely, that Jacob, who loved her extremely, and was no less beloved by her, had brought her off from the false notions and bad customs of her country. And then she did not carry them away, for fear Laban should inquire by them which way they were gone (for she knew they were but vain idols, which could give no direction): but rather designed to convince her father of his superstition; by letting him see, that his gods (as he

called them) could not preserve themselves, much less do any service to him. Or, perhaps, she intended to give herself some portion of his goods, which she thought justly belonged to her: and so took these teraphim, which were of some value (though small images) because they are generally supposed to have been made of silver.

*Gesen.*—A kind of domestic idols or penates, similar to the sacred images of the Roman or Greek Church, (Gen. xxxi. 19, 34, 1 Sam. xix. 13, 16), which were also used by the superstitious, for domestic oracles. (Ezek. xxi. 26, Zech. x. 2.) From 1 Sam. xix. 13, 16, it appears clear that their size and figure were those of the human form. The plural תְּרָפִים appears also to be here the *pluralis excellentiæ*, and to refer to a single image; but in Gen. xxxi. 34, it is construed with the plural. The remaining passages are, Judg. xvii. 5, xviii. 14, &c., 2 Kings xxiii. 24, Hos. iii. 4. To their use as oracles the derivation from תִּשְׁלַח, *percontari, inquirere* is applicable (Castell.) See the accounts of the Rabbins concerning their figure, and the ceremonies relating to them in Buxtorf's "Lex. Chald.," s. v.

*Prof. Lee.*—*Teraphim*; apparently figures of the human form, 1 Sam. xix. 13, 16; objects of worship, Gen. xxxi. 19, 30; consulted with regard to futurity, Ezek. xxi. 26; Zech. x. 2. The etymology of the word is doubtful. Possibly the meaning might originally be *Relics*. Comp. Æth. ὀρεῖς: *reliquus, residuus fuit, superfluit*.

Ver. 20.

וַיִּגְנֹב יַעֲקֹב אֶת־הַלֵּב לָבוֹן הָאֱרֻמִּי עַל־  
בְּלִי הַנֶּגִיד לֹא קִי בְּרַחֲ הוּא :

ἐκρύψε δὲ Ἰακώβ λάβαν τὸν Σύρον, τοῦ μὴ ἀναγγεῖλαι αὐτῷ, ὅτι ἀποδράσκει.

*Au. Ver.*—20 And Jacob stole away unawares to Laban [Heb., the heart of Laban] the Syrian, in that he told him not that he fled.

*Ged.*—Thus Jacob eluded Laban the Syrian by keeping from him the intelligence of his flight.

*Gesen.*—And Jacob deceived Laban the Syrian, &c.

*Bp. Patrick.*—*Laban the Syrian.*—There being no necessity of mentioning his country (which was well known from the preceding



story), some think he is here called *the Syrian*, to denote that, as cunning as he was, Jacob was too hard for him. For the Syrians, in ancient authors, are observed to have been a very crafty, subtle people. But there is no certainty of this; there being a frequent redundancy very obvious in this language. (See ver. 24.)

*Rosen.*—Labanem hic vocari *Syrum* Clericus putat, non ut patria ejus signetur, sed ut viri mores notentur. Q. d. scriptor, Labanem, quamvis callidum, ut vulgo Syri esse solent, delusum tamen a Jacobo prudentiore fuisse. Quæ appellationis illius ratio tamen non valet infra Vs. 24, ubi Deus *Labani Syro apparuisse* dicitur. Pro יצאך לך *eo quod non indicavit*, Cod. Samar. aliique habent יצאך לך *adeo ut ne quidem nunciaret*. Sed recepta lectio, antiquis interpretibus probata, meliorem reddit sensum, quum rationem reddat verborum: Jacobus Labanis cor furatus est.

Ver. 26.

וַיֹּאמֶר לָבָן לְיַעֲקֹב מַח עֲשִׂיתָ וְהַגֵּב  
אֶת־לְבָבְךָ וְהַגֵּב אֶת־בְּנֹתַי בְּשִׁבְיוֹת  
חֶרֶב :

εἶπε δὲ Λάβαν τῷ Ἰακώβ. τί ἐποίησας; ἰναὶ κρυφῇ ἀπέδρας, καὶ ἐκλοποφόρησάς με, καὶ ἀπηγάγες τὰς θυγατέρας μου, ὡς αἰχμαλώτους μαχαίρα;

*Au. Ver.*—26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

*Ged.*—And Laban said to Jacob, Why hast thou thus eluded me, and stolen, &c.

*Booth.*—Why hast thou done this, stolen away unawares from me, and carried, &c.

*Rosen.*—*Quid fecisti ut furatus sis cor meum?* quod me in scio abieris; cf. not. supra ad Vs. 20. Alii יצאך לך pro simplici יצאך poni volunt, ut 1 Reg. viii. 32, וַיֵּצֵא וַיִּשְׁפֹּךְ *et fecisti et judicasti*, i. e., judicasti. Vid. et Jud. ix. 16, Dan. viii. 12, ad quem locum in *Animadverss. philolog.* A. Schultens similem usum pleonasticum

Arabici جَعَلَ *fecit* observavit.

Ver. 31, 32.

וַיֵּצֵא יַעֲקֹב וַיֹּאמֶר לָבָן כִּי יִזְמְנִי  
כִּי אֶמְרֹתִי פָדִיתָ לְךָ אֶת־בְּנוֹתַי מִכַּעֲמִי :  
עַם אֲשֶׁר תִּמְצָא אֶת־יָהְלֵהָ לֹא יִתְּנֶה :

בְּכֹךְ אֶחָיוּתִי הִפְרַלְתָּ מִן עַמִּי וְהִזְדַּלְתָּ  
וְלֹא־תֵנֶה יַעֲקֹב כִּי רָחֵל בְּנִי :

31 ἀποκριθεὶς δὲ Ἰακώβ εἶπε τῷ Λάβαν. ὅτι ἐφοβήθην. εἶπα γάρ, μή ποτε ἀφέλῃ τὰς θυγατέρας σου ἀπ' ἐμοῦ, καὶ πάντα τὰ ἐμά. 32 καὶ εἶπεν Ἰακώβ. παρ' ᾧ ἂν εὗρης τοὺς θεοὺς σου, οὐ ζήσεται ἐναντίον τῶν ἀδελφῶν ἡμῶν. ἐπίγνωθι τί ἐστὶ παρ' ἐμοὶ τῶν σῶν, καὶ λάβε. καὶ οὐκ ἐπέγνω παρ' αὐτῷ οὐθέν. οὐκ ᾔδει δὲ Ἰακώβ, ὅτι Ῥαχὴλ ἡ γυνὴ αὐτοῦ ἔκλεψεν αὐτοῦς.

*Au. Ver.*—31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren, discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

*Ged.*—31 Jacob answered and said to Laban, I *fled* because I was afraid; for I thought that, perhaps, thou wouldest take from me, by force, thy daughters and all that belongeth to me. [So the LXX.] 32 As for thy gods, added Jacob [so the LXX.], let him die with whomsoever thou shalt find them, &c. For Jacob knew not that Rachel his wife [so the LXX.] had stolen those gods.

*Rosen.*—Verba יצאך לך *coram fratribus nostris*, plures jungunt iis, quæ præcedunt, h. s.: ille pereat coram fratribus, i. e., palam. Quum vero voci יצאך accentus distinctivus major sit appositus, rectius sic explicatur: יצאך לך *coram fratribus nostris* (propinquis et comitibus nostris omnibus testibus) *agnosce tibi quid sit apud me*, sc. de rebus tuis. Quæ interpretatio probatur Jacobi verbis Vs. 37.

Ver. 33.

וַיֵּבֶן יַעֲקֹב בָּתָּהּ וַיֵּבֶן לְבָנָהּ  
וַיֵּבֶן לְרָחֵל בָּתָּהּ וַיֵּבֶן לְרָחֵל בָּתָּהּ  
וַיֵּבֶן לְרָחֵל בָּתָּהּ וַיֵּבֶן לְרָחֵל בָּתָּהּ :

εἰσελθὼν δὲ Λάβαν ἠρνήθησεν εἰς τὸν οἶκον Λείας, καὶ οὐχ εὔρεν. καὶ ἐξῆλθεν ἐκ τοῦ οἴκου Λείας, καὶ ἠρνήθησεν τὸν οἶκον Ἰακώβ, καὶ ἐν τῷ οἴκῳ τῶν δύο παιδισκῶν, καὶ οὐχ εὔρεν. εἰσῆλθε δὲ καὶ εἰς τὸν οἶκον Ῥαχὴλ.

*Au. Ver.*—33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

*Ken., Ged., Booth.*—Laban then went and searched [Sam. LXX.] in Jacob's tent, and in Leah's tent, &c.

*Venitque Laban in tabernaculum Jacobi.* Cod. Sam. post לָבָן inserit: וַיִּדְבֹּשׁ s. וַיִּדְבֹּשׁ (quod nostro Cod. extat Vs. 35) *et scrutatus est in tabernaculo Jacobi.* LXX. quoque ἡρεύνοντες inserunt, וַיִּדְבֹּשׁוּ *Exiitque e tabernaculo Leæ ac ingressus est Rachelæ tabernaculum.* Modo quidem dixerat, Labanem prius intrasse in ancillarum tabernacula, quasi antea cetera excusserit tentoria, quam in Rachelæ venerit. Verum haud raro negligi ordinem in ejusmodi circumstantiis commemorandis constat.—*Rosen.*

Ver. 38—41.

וְהָיָה עֲשָׂרִים שָׁנָה אֲנֹכִי עִמָּךְ רַחֲלִי 38  
וְעֵצֶיךָ לֹא שָׁפַרְוּ וְאֵילֵי צִמְאֹךְ לֹא  
אֲכָלְתִּי : 39 מִרְפָּךְ לֹא־הִקְבֹּאתִי אֵלֶיךָ  
אֲנֹכִי אֲחַשְׁנָה מִדִּי חֶבְרָה־שָׁנָה בְּגִבְתִּי יוֹם  
וּבְגִבְתִּי לַיְלָה : 40 חֵיטִיתִי בָּלִים אֲכָלְתִּי  
חֶרֶב וְקֶרֶחַ בְּלִילָה וְתִדְדַּד שְׁנָתִי מִצִּמְאֵי :  
41 וְחֵלְלִי עֲשָׂרִים שָׁנָה בְּגִבְתְּךָ עֲבַדְתִּיךָ  
אֶרְבַּע־עֶשְׂרֵן שָׁנָה בְּשָׂפְתֵי בְּתֻלְךָ וְלֹא־  
שָׁנִים בְּצִמְאֹךְ וְתַחֲלִילָה אֶת־מִשְׁכָּרְתִּי  
עֲמַלְתָּ מְאֹד :

38 ταῦτά μοι εἴκοσι ἔτη ἐγὼ εἶμι μετὰ σοῦ.  
τὰ πρόβατά σου, καὶ αἱ αἰγὲς σου οὐκ ἤτεκ-  
νώθησαν. κριοὺς τῶν προβάτων σου οὐ κατέ-  
φαγον. 39 θηριάδωτον οὐκ ἐνήνοχά σοι. ἐγὼ  
ἀπετίνυνον παρ' ἐμαυτοῦ κλέμματα ἡμέρας, καὶ  
κλέμματα νυκτός. 40 ἐγενόμην τῆς ἡμέρας  
συγκαιόμενος τῷ καύματι, καὶ τῷ παγετῷ τῆς  
νυκτός, καὶ ἀφίστατο ὁ ὕπνος μου ἀπὸ τῶν  
ὀφθαλμῶν μου. 41 ταῦτά μοι εἴκοσι ἔτη ἐγὼ  
εἶμι ἐν τῇ οἰκίᾳ σου. ἐδούλευσά σοι δεκατέσ-  
σαρα ἔτη ἀντὶ τῶν δύο θυγατέρων σου, καὶ ἔξ  
ἔτη ἐν τοῖς προβάτοις σου. καὶ παρελογίσω  
τὸν μισθόν μου δέκα ἀμνάσιν.

*Au. Ver.*—38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy

house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

39 Whether stolen by day, or stolen by night.

So Rosenmüller and all the best commentators.

*Ged.*—I was scorched [so Onk., Arab.] by day, I was scorched by night.

N.B. Walton, however, in his Polyglott, translates the Chald., *custodiebam*. And the Arab., *Laboravi die, laboravi nocte*.

41 *Ged.*—Some late interpreters would distinguish these twenty years from those mentioned in ver. 38, from an idea that the chronology of Jacob's life cannot be reconciled without admitting that he was forty years with Laban. They would, therefore, render verse 38, *During the one twenty years, &c.*, and verse 41, *During the other twenty years, &c.* But whatever difficulty there may be in reconciling the chronology, this expedient cannot be admitted without doing violence to the text.

38—41 *Ken.*—If every reading which introduces but a single difficulty, demands our attention, much greater must that demand be, when several difficulties are caused by any one mistake, or any one mis-translation. Of this nature is the passage before us, which therefore shall be here considered more fully: especially, as I have not already submitted to the learned any remarks upon this subject. Jacob's age, at the time of his going to Laban, has (till very lately) been fixed, perhaps universally, at seventy-seven years. But I think, it has been shown by the learned Mr. Skinner, in an excellent dissertation (4to., 1765) that the number seventy-seven cannot here be right.

Jacob was 130, when he went down (with sixty-six persons) into Egypt. Joseph had been then governor ten years; and, when made governor, was thirty; therefore Jacob could not be more than ninety, at the birth of Joseph. Now, upon supposition that Jacob was seventy-seven, at going to Laban; and that he had no son till he was eighty-five; and that he, with eleven sons, left Laban at ninety-seven: there will follow these, amongst other strange consequences, which are enumerated by Mr. Skinner, p. 11, &c. 1. Though Isaac and Esau married at forty, Jacob goes, at seventy-seven, to look for a wife; and agrees to

marry her seven years after. 2 Issachar is born after the affair of the mandrakes; which Reuben finds, and brings home, when he (Reuben) was about four years old: that is, if Issachar was born *before* Joseph, agreeably to Gen. xxx. 18, 25. 3 Judah begets Er, at thirteen. For in the second of the following tables, Judah is born in Jacob's year 88, and Er in 102. 4 Er marries at nine, and is destroyed for profligacy. Er, born in 102, marries in 111. See also Gen. xxxviii. 7. 5 Onan marries at eight. For Onan, born in 103, marries in 111. 6 Shelah, being grown at ten, ought to be married. For Shelah, born in 104, is marriageable, but not married to Tamar, in 114. See Gen. xxxviii. 14. 7 Pharez kept from marrying whilst young; yet has a son at thirteen. For Pharez, born in 115, had two sons, at going to Egypt, in 130. 8 Esau goes to Ishmael, and marries his daughter, after Jacob went to Laban, at seventy-seven; though Ishmael died, when Jacob was sixty-three. See Gen. xvi. 16; xxv. 17, 26; xxviii. 9. 9 If Jacob had no son till he was eighty-five, and if Joseph, the youngest except Benjamin, was born when his father was ninety, then the eleven sons, and Dinah, were born in five years. Lastly: if Jacob had no son till eighty-five, and he went to Egypt at 130, with sixty-six persons; only forty-five years are allowed for his family: whereas the larger sum of sixty-five years seems necessary, for the births of so many children and grandchildren. On this subject Le Clerc has pronounced:—"Hisce in rebus occurrunt nodi, quos nemo hactenus solvit; neque porro, ut opinor, solvet." But, upon the single principle of Mr. Skinner, that Jacob went to Laban at fifty-seven (instead of seventy-seven) these difficulties are solved. And it only remains to wish, that *some authority* may be found to support this conjecture, thus strongly founded on the *exigentia loci*. The common opinion is formed, by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth; and from the twenty years, which the text says Jacob was with Laban. This number, Mr. Skinner thinks, was originally forty. And I think, that the Hebrew text, as it now stands, confirms the conjecture, and furnishes the very authority, which is so much wanted.

After Jacob had served Laban fourteen

years for his two wives; where was Jacob to reside? Esau was still living; and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment: and had the death of Esau happened, Jacob would then have been secure. But let us also remember that Isaac was still alive; and that Esau had determined to kill Jacob, whenever their father should die. It would therefore be no wonder, if Jacob should have desired to continue longer in Haran. And, to carry this point the more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood: upon such terms of advantage to Laban, as could not easily be withstood. Lastly: when the good effects to Laban from this connexion had been experienced, without profit, nay with some losses, to Jacob for twenty years; Jacob might naturally grow tired of thus assisting Laban, without providing for his own growing family. Accordingly we find, that Jacob covenants with Laban, for six years of more close attendance, and service in Laban's own house; for which the wages were expressly settled. Agreeable to the preceding possibilities seems to have been the fact; Jacob living in Haran forty years, and in this manner:

14 years, in Laban's house, a covenant servant for Rachel and Leah.

20 — in Laban's neighbourhood, as a friend.

6 — in Laban's house, a covenant servant for cattle.

40

Now the twenty concurrent years of neighbourly assistance, and the disjointed twenty of covenant service, seem both of them mentioned, and both of them distinguished, in the history itself. For, upon Laban's pursuit of Jacob, when Jacob is vindicating his past behaviour, he mentions twenty years *twice*; which two sets of twenty, if really different, make forty. Each mention of the twenty years is introduced with the word *ו*; which word, when repeated, is used in opposition, or by way of distinction; as when we say, *This and that, the one or the other*. Thus, Exod. xiv. 20, "so that the one came not near the other." Eccl. vi. 5, "this hath more rest than the other." And with the two words at a great distance: Job xxi. 23, "*one* dieth—25, and *another* dieth," &c. So here in Gen. xxxi., at verse 38, Jacob says

to Laban, *וה עשרים שנה אמי עמך*, During the one set of twenty years I was with thee, &c., meaning the time in which he lived, not in Laban's house, but in his neighbourhood; not as a servant, but a friend; after he had served in Laban's house, fourteen years for his daughters, and before he served six years for his cattle. But then, as to the other twenty, he tells Laban, at verse 41, —varying the phrase very remarkably— *וה לי עשרים שנה בניקן עמך*, During the other twenty years (לי) *for myself* (for my own benefit *in thy house*, I served thee fourteen years.....and six years, &c. And, during this last period, though only six years, he charges Laban with changing his wages ten times. So that Jacob insists upon having well earned his wages, through the twenty years, when he served for hire; but he makes a far greater merit of having, for another twenty years, assisted him without wages, and even with some losses; and therefore, with particular propriety, he reminds Laban of that set of twenty years in the first place.

The true chronology of Jacob will be greatly elucidated, by the following tables; taken, chiefly, from Mr. Skinner:—

TABLE I.,

*On Jacob's being at Haran Forty Years.*

	0	Jacob [and Esau] born.	
	40	Esau marries two wives, Hittites ....	Gen. xxvi. 34.
	57	Jacob goes to Haran.	
	58	Esau goes to Ishmael, and marries his daughter .....	Gen. xxviii. 9.
	63	Ishmael dies, aged 137 .....	Gen. xxv. 17.
	64	Jacob marries Leah and Rachel ..	Gen. xxix. 20, 21, 27, 28.
14 years' service	65	REUBEN born, of Leah	} Gen. xxix. 32—35.
	66	SIMON .....	
	67	LEVI .....	
	68	JUDAH .....	
	69	Rachel, not bearing, gives Bilhah.	
		<i>Dem</i> born, of Bilhah.	} Gen. xxx. 6—24.
	71	<i>Naphtali</i> .....	
		Leah, not bearing, gives Zilpah.	
	72	<i>Gad</i> born, of Zilpah.	
	74	<i>Asher</i> .....	
	78	Reuben, at 13, finds the mandrakes	
	79	ISSACHAR born, of Leah.	
	81	ZEBULON .....	82 Dinah.
	86	Judah, at 18, marries Shuah's daughter. *	
	87	Er born—88 Onan—89 Shelah.	
	91	JOSEPH born, of Rachel.	
30 yrs. assistance	97	.....years' service for cattle.	
		Jacob comes, from Haran, to Succoth and Shalem.	
		Dinah defiled, and Shechemites destroyed.	
	98	BENJAMIN is born, and Rachel dies.	
	103	Beriah, fourth son of Asher, born.	
	105	Tamar married to Er—106 to Onan.	
	108	Joseph, at 17, is carried to Egypt.....	Gen. xxxvii. 2.
	109	Shelah, at 20, not given to Tamar.	

\* Not recorded in order of time (Gen. xxviii.); see Skinner, p. 28. See also his note, p. 30, on Keturah; here mentioned already, in p. 22.

110	Pharez and Zarah, born of Tamar, by Judah.	
120	Isaac dies, aged 180 .....	Gen. xxxv. 28.
121	Joseph, at 30, Gov. of Egypt..	Gen. xli. 46.
123	Beriah, at 20, marries.	
125	Heber—127 Malchiel, born, to Beriah.	
128	Pharez, at 18, marries.	
129	Hebron—130 Hamul, born, to Pharez.	
130	Benjamin, at 32, has ten sons.	
	Jacob goes to Egypt .....	Gen. xlvii. 9.
147	.....and dies .....	Gen. xlviii. 28.

TABLE II.,

*On Jacob's being at Haran only Twenty Years.*

0	Jacob [and Esau] born.	
40	Esau marries two wives, Hittites, Gen. xxvi. 34.	
63	Ishmael dies, aged 137 .....	Gen. xxv. 17.
77	Jacob goes to Haran.	
84	.....marries Leah and Rachel..	Gen. xxix. 20, 21, 27, 28.
85	REUBEN born, of Leah.	} ..Gen. xxix. 32—35.
86	SIMON .....	
87	LEVI .....	
88	JUDAH .....	
89	<i>Dem</i> born, of Bilhah.	
	<i>Naphtali</i> .....	} Gen. xxx. 6—24.
	<i>Gad</i> born, of Zilpah.	
	<i>Asher</i> .....	
	ISSACHAR born, of Leah.	
	ZEBULON .....	
91	JOSEPH born of Rachel.	
97	Jacob returns from Haran.	
98	.....dwells in Succoth.	
99	.....comes to Shalem, and continues there 8 years.	
101	Judah marries Shuah's daughter.	
102	Er born—103 Onan—104 Shelah.	
106	Shechemites destroyed, by Simeon and Levi.	
107	BENJAMIN is born, and Rachel dies.	
108	Joseph sold, when 17 .....	Gen. xxxvii. 2.
111	Tamar married to Er, and immediately afterwards to Onan.	
114	Tamar's incest with Judah.	
115	Pharez and Zarah born, to Judah.	
120	Isaac dies, aged 180 .....	Gen. xxxv. 28.
121	Joseph is made Governor of Egypt, Gen. xli. 46.	
130	Jacob goes into Egypt .....	Gen. xlvii. 9.
147	.....and dies .....	Gen. xlviii. 28.

Our translation now is—31, 38, *This twenty years have I been with thee*; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day or stolen by night. 40 Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 *Thus have I been twenty years, in thy house*: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

The alteration, here recommended, is this. 31, 38, *During the one twenty years, I was with thee*; thy ewes and thy she-goats have not cast their young, and the rams, &c., &c. 41 *During the other twenty years, for myself, in thy house*; I served, &c. The same distinction is expressed, in xxx. 29:—Thou knowest how I have served thee, and how thy cattle was with me, i.e., how

I behaved, during the time I was with thee, as thy servant; and how thy cattle fared, during the time that they were with me, as thy friend.

It must not be omitted, that Archbishop Usher and Bishop Lloyd ascribe sons to Jacob very soon after his coming to Laban; nay assert that he was married almost as soon as he came to Haran: instead of waiting seven years, as he most evidently did. And Mr. Jackson allows, that some of the sons of Benjamin, who are expressly numbered, as going into Egypt with Jacob, might be born in Egypt! From such distresses, and such contradictions, does the distinction of the two sets of twenty years happily deliver us.—*Kennicott*.

*Bp. Horsley*.—Dr. Kennicott assigns unanswerable reasons for this opinion.

Ver. 42.

*Au. Ver.*—And rebuked thee.

*Ged., Booth.*—Therefore he rebuked thee.

Ver. 44.

וְעַתָּה לָכֵן נִכְרְתָה בְּרִית אֲנִי וְאַתָּה  
וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ:

νῦν οὖν δεῦρο διαθῶμαι διαθήκην ἐγὼ τε καὶ σὺ. καὶ ἔσται εἰς μαρτύριον ἀνὰ μέσον ἐμοῦ καὶ σοῦ. εἶπε δὲ αὐτῷ. ἰδοὺ οὐθεὶς μεθ' ἡμῶν ἐστίν. ἰδε, ὁ θεὸς μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

*Au. Ver.*—44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

*Ged.*—Come then, and let us make a covenant, I and thou, and let it be for a witness between me and thee. Jacob answered, "Lo! there is no one present with us: Let God then see, and be a witness between me and thee." [So the LXX.]

Ver. 48, 49.

וְהָיָה הָאֵשֶׁר אֲשֶׁר יִצְחָק  
בֵּינִי וּבֵינֶךָ כִּי נִסְתָּר, אֵישׁ מִרְעָהוּ:

καὶ ἡ ὄρασις ἣν εἶπεν. ἐπιδου ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ, ὅτι ἀποστησόμεθα ἕτερος ἀπ' ἑτέρου.

*Au. Ver.*—48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah [that is, a beacon, or, watch tower]; for he said, The Lord watch between me and thee, when we are absent one from another.

49 *And Mizpah.*

*Ged.*—And the standing-stone [Arab.] was called Mizpah [the spy], &c. So also Boothroyd and Schumann.

49 והיזפה , K. 129.—היזפה Sam.—Integram lectionem restituisse videtur Ewald. *Compos.* page 64, sic: והיזפה היזפה. Nam primo ob ὁμοιοτέλευτον una vox facile poterat prætermitti, ita ut alteram servaret textus hebræus, alteram cod. Sam. Deinde favet contextus, quippe qui docet, etiam cippum היזפה (v. 45, 51, 52) testimonii loco erectum esse. Quomodo autem tumulus היזפה, quia testimonio inserviebat, cognomen accipit, sic necessario היזפה quoque debebat singulari appellatione insigniri. Denique huic lectioni optime congruit addita explicatio: וזו. Itaque cave, ne coniungas היזפה cum וזו v. 48. Vatero iudice, id quod articuli causa soloecismum præ se ferret, aut ne cum LXX. et Ilgenio (*Urk.*, p. 190—192) versuum ordinem pervertas.—*Schumann*.

Ver. 51, 52.

וַיֹּאמֶר לָקֵן לְיִצְחָק הֵנָּה הַגֵּל  
הַזֶּה וְהָיָה הַמַּצְבָּה אֲשֶׁר יִרְתִּי בֵּינִי  
וּבֵינֶךָ: 52 עַד הֵנָּה הָיָה וְעַתָּה  
הַמַּצְבָּה אֲסִיֵּא אֲנִי לֹא-תַעֲבֹר אֵלַי  
הַגֵּל הַזֶּה וְאִם-תַּעֲבֹר לֹא-תַעֲבֹר אֵלַי  
אֶת-הַגֵּל הַזֶּה וְאֶת-הַמַּצְבָּה הַזֹּאת  
לְרִעָה:

καὶ εἶπε Λάβαν τῷ Ἰακώβ. ἰδοὺ ὁ βουνὸς οὗτος καὶ μάρτυς ἡ στήλη αὕτη. 52 εἰάν τε γὰρ ἐγὼ μὴ διαβῶ πρὸς σέ, μήτε σὺ διαβῇς πρὸς με τὸν βουνὸν τοῦτον καὶ τὴν στήλην ταύτην ἐπὶ κακίᾳ.

*Au. Ver.*—51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee.

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

*Ged., Booth.*—Again Laban said to Jacob, "Behold this heap, and behold this standing-stone, which thou [so the Sam., Arab., and 1 MS.] hast erected. 52 Between me and thee let this heap be a witness, and this pillar be a witness, that I will not pass over this heap and this pillar [LXX., Arab.] to thee, and," &c.

52 *Rosen.*—אֲסִיֵּא לֹא-תַעֲבֹר, *Si ego non*



parentis numen, quasi utrique reverendum." Nobis recte observasse videtur Aben Esra, verba אֱלֹהֵי מִצְרָיִם esse Mosis, adeoque per parenthesis a reliquo sermone secludenda, quasi diceret: suum quisque numen violati fœderis ultorem invocavit. LXX. illa non expresserunt. Haud inepte Syrus in plurali legit et cum affixo 1 Pers.: *Deus patrum nostrorum*.—*Rosenmüller*.

Ver. 54.

*Heb., Au. Ver.*—54 Then Jacob offered sacrifice [or, killed beasts] upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

*His brethren.*

*Ged., Booth.*—All his brethren. So two MSS.

CHAP. XXXII.—*Heb.* 2, 3; *Au. Ver.* 1, 2.

וַיַּעֲלֶה בְּדֶרֶךְ הַרְצֵחַ וַיִּפְנֶעֱבָרָו  
מִלֵּאכֵי אֱלֹהִים : וַיֹּאמֶר יַעֲקֹב מֵאֲמָר  
רָאם מִחֲנֶה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-  
הַמָּקוֹם חֲנָנִי מִחֲנֶה :

καὶ Ἰακώβ ἀπῆλθεν εἰς τὴν ὁδὸν ἑαυτοῦ.  
καὶ ἀναβλέψας εἶδε παρεμβολὴν θεοῦ παρεμ-  
βελγκύαν. καὶ συνήντησαν αὐτῷ οἱ ἄγγελοι  
τοῦ θεοῦ. 2 εἶπε δὲ Ἰακώβ, ἡνίκα εἶδεν  
αὐτοῦς. παρεμβολὴ θεοῦ αὐτῇ. καὶ ἐκάλεσε  
τὸ ὄνομα τοῦ τόπου ἐκείνου, παρεμβολαί.

*Au. Ver.*—And Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim [*that is, two hosts, or, camps*].

*Ged., Booth.*—Jacob also was proceeding on his journey, when raising his eyes he saw a great camp assembled [so the LXX.], and angels of God *thence* directing their course towards him.

2 *Mahanaim.*—Duo castra, seu duas turmas Fag., Munst. At dualis numerus sæpe ponitur pro plurali, ut in *Mitzraim*, &c. Sic dictum locum Hebræi putant, vel. 1 Propter duo castra angelorum; quorum alii erant præsides et custodes Mesopotamiæ, unde eum deduxerant; alii Cananea, qui eum redeuntem excipiebant, cuique provinciæ et regioni suos angelos deputatos sentiunt Hebræi. Vel 2 Propter sua (i.e., Jacobi) castra et angelorum. Vertendum potius puto, *castra Dei*.—*Poli Syn.*

*Rosen.*—*Gemina castra*, i.e., angelica et

Jacobi ipsius castra. Alii duali numero hic indicari putant, Jacobum castra angelorum a dextris et sinistris conspexisse, quasi illis undique cinctus esset et stipatus præsidii causa.

*Au. Ver.* 10; *Heb.* 11.

כָּשָׁנִי מִלֵּל הַחֲסִידִים וּמִכָּל-הָאֲמָת  
אֲשֶׁר עֲשִׂיתִי אֲתָּהּ וְעַבְדְּךָ וְגו'

ἱκανούσθω μοι ἀπὸ πάσης δικαιοσύνης, καὶ ἀπὸ πάσης ἀληθείας, ἥς ἐποίησας τῷ παιδί σου. κ.τ.λ.

*Au. Ver.*—10 I am not worthy of the least of all [*Heb., I am less than all, &c.*] the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

*Schum.*—הָיִיתִי מִנְּךָ minor sum quam omnia beneficia tua et omnis fides tua, i.e., indignus sum quæ in me adhuc contulisti summis et plurimis beneficiis. Hæc vocc. mihi videtur minus recte explicare præunte Iarchio Rosenmuellerus sic: *indignus sum fide verborum tuorum, dum mihi servasti omnia promissa, quæ mihi promisisti*. Nam verba הָיִיתִי מִנְּךָ, si recte sentio, apposita sunt, ut antecedentia הָיִיתִי מִלֵּל i.e., beneficiorum ratio definiretur. Cfr. 24, 27. Cui sententiæ respondent seqq., ubi auctor beneficiorum magnitudinem et rationem singulatim exponit. Schottus transfert: *indignus sum beneficiis tuis omnibus et summo favore, quem servo tuo exhibuisti*. Sed הָיִיתִי מִנְּךָ ad utrumque erat referendum neque suffixum subaudiendum.

*Au. Ver.* 11, 12; *Heb.* 12, 13.

וְהִצִּילֵנִי נָא מִיַּד אָחִי מִיָּד עֵשָׂו  
כִּי-רָאָה אָנֹכִי אֹתוֹ פֹּדֵרְבָּאוֹ וְהִפְנִי אֵם  
עַל-פָּנָיִם : וְהָאִמָּה וְהָאֲמָרָה חֵיטָב  
אִימָכִי עֲשָׂה וְגו'

11 ἐξελού με ἐκ χειρὸς τοῦ ἀδελφοῦ μου, ἐκ χειρὸς Ἰσαὺ. ὅτι φοβούμαι ἐγὼ αὐτόν, μή ποτε ἔλθῶν πατάξῃ με, καὶ μητέρα ἐπὶ τέκνοις.  
12 σὺ δὲ εἶπας. εὖ σε ποιήσω, κ.τ.λ.

*Au. Ver.*—11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with [*Heb., upon*] the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the

sea, which cannot be numbered for multitude.

11 *The mother with the children.*—i.e., My whole family: which could not consist with God's promise, mentioned in the next verse.—*Bp. Patrick.*

*Rosen., Schum.*—These words are not to be understood of Jacob's wives and children, but is merely a proverbial expression denoting great cruelty. See below.

12 *And thou saidst.*

*Ged., Booth.*—Yet thou saidst.

*Libera me, quæso, e manu fratris mei, e manu Esavi.* Quod non simpliciter dicit: *e manu fratris mei, Esavi*, sed distributive, *de manu*, inquam, *Esavi*, in eo, Jarchio observante, est emphasis, quasi dicat: *e manu ejus*, qui non tam mihi frater nunc est, quam Esavus, sævus et infestus. *וְיָרֵא אֶת-עֵשָׂא וַיִּירָא, Vereor enim, ne me aggrediatur, matremque cum liberis occidat.* Proverbialis locutio, et Hos. x. 14, obvia, qua et crudelitas summa et occisio omnium eorum, de quibus sermo est, significatur. Desumpta esse videtur ex eo, quod fit interdum in urbibus obsidione captis et occidioni damnatis, ubi non omnes modo mares sed sæpe etiam parentes post liberos trucidantur.—*Rosen.*

*Schum.*—12 *אִם עַל-בְּנֵי אִם* Cave, ne hæc de uxoribus et liberis Iacobi dicta censeas; in proverbium enim abierunt, ut summam crudelitatem, qua omnes omnino sine discrimine occiduntur, significarent. Cfr. Hos. x. 14, et Rosenmuelleri Scholl. ad h. l.

Heb. 14; Au. Ver. 13.

*וַיֵּלֶן אֶת-בְּלִילָה הַהִיא וַיִּנָּח מֶלֶךְ הַמָּלָא בְּיָדוֹ מִנְחָה לְשָׂאוֹ אִתּוֹ :*

*καὶ ἐκοιμήθη ἐκεῖ τὴν νύκτα ἐκείνην. καὶ ἔλαβεν ὃν ἔφερεν δῶρα. καὶ ἐξ᾿απέστειλεν Ἰσαὺ τῷ ἀδελφῷ αὐτοῦ.*

*Au. Ver.*—13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

*Bp. Patrick.*—*And took of that which came to his hand, &c.*—According to this translation, he took what he first lighted upon without any choice; being still in a passion of fear. But the Hebrew phrase *בְּיָדוֹ*, *that which was in his hand*, signifies what was in his power to present him withal, viz., such cattle as are after mentioned; though he had no jewels or precious raiment.

And it appears that he chose them with great consideration, in exact proportions; for having commended himself, upon such good grounds, to the protection of the Almighty, his fear vanished.

*Rosen.*—*Cepit ex iis, quæ in manu erant*, i.e., *ἐκ τῶν παρόντων*, ut Græci loquuntur, ex iis, quæ in promptu ipsi erant.

Ver. 23.

*Heb., Au. Ver.*—23 And he took them, and sent them over [Heb., caused to pass] the brook, and sent over that he had.

*That he had.*

*Ged., Booth.*—*All that he had.* So Sam., LXX., Syr., Vulg., Arab., and one MS.

Heb. 26; Au. Ver. 25.

*וַיִּנָּח אֶת-בְּלִילָה לֹא וַיִּנָּח בְּכַף-יָדוֹ וַיִּתְּנֵם בְּחַמְצָתוֹ עִמּוֹ :*

*εἶδε δὲ, ὅτι οὐ δύναται πρὸς αὐτόν, καὶ ἤψατο τοῦ πλάτους τοῦ μηροῦ αὐτοῦ, καὶ ἐνάρκησε τὸ πλάτος τοῦ μηροῦ Ἰακώβ ἐν τῷ παλαίειν αὐτόν μετ' αὐτοῦ.*

*Au. Ver.*—25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

*Ged., Booth.*—And when he saw that he could not prevail against him; he struck Jacob on the hollow of his thigh; so that the hollow of Jacob's thigh was strained, while he wrestled with him.

*Rosen.*—*Et vidit, quum videret, quod non prævaleret ei, Jacobo*, in illa sc. virium corporis contentione, *teligit volam femoris ejus.* Luctantium artificium est, ut arte aliqua membrum corporis contorqueant, ut vel dejiciatur, vel offendantur adversarius, ut succumbat, aut saltem non sit omni ex parte superior. *Tactus femoris est læsio nervi ejus*, ut liberum femoris motum non haberet Jacobus. *Vola*, metaphorice hic est concavitas ischii et vertebra, qua femoris pars inferior cum superiori jungitur et colligitur, ac velut in illud inseritur, Latini *acetabulum femoris* dicunt, Græci *κοτύλην*. *Atque ita luxata est acetabulum femoris Jacobi.* *אָרַץ*, a quo *וַיִּנָּח*, ab Hebræis exponitur: *recessit a loco suo*, qui significatus convenit et huic loco, et Jer. vi. 8.

Heb. 29; Au. Ver. 28.

*וַיִּנָּח אֶת-בְּלִילָה לֹא וַיִּנָּח בְּכַף-יָדוֹ וַיִּתְּנֵם בְּחַמְצָתוֹ עִמּוֹ :*



אִם-יִשְׂרָאֵל קִי-שָׂרִית עַם-יִלְהִים וְעַם-  
אֲנָשִׁים וְהוֹרָלָה :

καὶ εἶπεν αὐτῷ. οὐ κληθήσεται ἔτι τὸ ὄνομά σου Ἰακώβ, ἀλλ' Ἰσραὴλ ἔσται τὸ ὄνομά σου. ὅτι ἐνίσχυσας μετὰ θεοῦ, καὶ μετὰ ἀνθρώπων δυνάσδς ἔση.

*Au. Ver.*—28 And he said, Thy name shall be called no more Jacob, but Israel [that is, a prince of God]: for as a prince hast thou power with God and with men, and hast prevailed.

*Bp. Patrick.*—For as a prince hast thou power with God and with men.] These words explain the end and intention of this combat; which was to show, that he, having such power with God as to prevail over one of his ministers, needed not fear his brother Esau. So the Vulgar Latin expresses it: *If thou hast been strong against God, how much more shalt thou prevail with men?* And it is the sense of our translation, which more literally renders the Hebrew words, *Thou hast behaved thyself like a prince* (so the word *Scharitha* imports) *with God and with men*, &c. That is, hast showed such an heroic spirit (as we speak) in this combat, that thou needest not fear Esau and all his followers: this victory is an assurance that thou shalt get the better of him.

There is nobody skilled in the original language, but easily sees no other derivation of the name of Israel is to be sought for, but what is contained in this word *Scharitha*: which gives the reason of it. For *sar*, as St. Jerome observes, signifies a *prince*; and the *jod* in the beginning, is the common note of a proper name. So the meaning of Israel is as much as a *prince with God*.

*Ged.*—"Not only shall thy name henceforth be called Jacob, but also Israel [*who contendeth with God*]. For with God thou hast contended, as well as with men, and hast prevailed."

*Gesen.*—Israel, a combatant of God: from יָרָץ only in *Kal*, to contend, to wrestle with one, with עָר, Gen. xxxii. 28, with רָע, Hos. xii. 4. (Arab. شَرَا, Conj. III. *idem*.) The future is formed from עָר, No III.

*Rosen.*—Thy name shall be called no more Jacob but Israel: because thou hast contended with God: and how much more shalt thou prevail against men.

*Non Jacob dicetur nomen tuum, sed Israel*, non quod nomine Jacob ultra vocatus non

fuerit; sed quod eo longe insignius et augustius esset hoc, Israel, ad commendandam hujus luctus et victoriæ de Deo relatæ, memoriam. Verba עָרָתָ עִמָּי וְעִם-בְּנֵי אָדָם LXX. ἐνίσχυσας κατὰ Θεοῦ reddiderunt, et hinc Hieron.: *contra Deum fortis fuisti*. Alii: *quia dominatus es cum Deo*, i. e., principem te gessisti in Deum, certamine eum vincens. Sed יָרָץ nusquam aut *fortitudinis* aut *victoriæ* notionem habet. Sed Nom. יָרָץ significat potius *θεομαχεῖ*, s. ἀγγελομαχεῖ, et referendum est ad יָרָץ, quod, ut consonum voc. Arab. denotat: *contendit cum aliquo*. Vertendum igitur est: *quia contendisti, certasti cum Deo*. וְהָיָה שְׁמִי יִשְׂרָאֵל. Et hominibus quanto magis prævalueris? וְאֵנִי אֶנְתָּה דֹּנָתִים וְעִם-בְּנֵי אָדָם ante הָיָה דֹּנָתִים videtur exponendum esse, q. d. הָיָה לְךָ דֹּנָתִים. Deinceps non erit tibi quispiam hominum timendus, postquam tam feliciter tete cum Deo pugnans gessisti; non est ergo, quod fratrem timeas. Quia יָרָץ construitur cum עָר, eandem constructionem et לָרָע propter similitudinem recipit cum עָר, pro לָרָע.

*Schum.*—29 Plura sunt, quæ te hic offendant, si interpretes sequeris. Primo cavere te oportet, ne particulas אִם וְ עַם הָאֱלֹהִים haud amplius nisi (cfr. xxxv. 10), intelligas sic: *semper, quotiescunque vocaberis, te vocabunt Israël*. Alioquin enim plane necires, quorsum hæc dicta essent, quoniam in seqq. vicissim reperitur modo nomen Iacob, modo nomen Israël (vid. xxxii. 30, 33; xxxiii. 1, 10, 20; xxxiv. 1, 6, 7; xxxvi. 31; xlv. 8, 26, 27, al.) ideoque facile cum iis temere faceres, qui, ut hanc diversitatem explicarent, duo monumenta discernenda putabant, quorum alteri nomen Israël alteri nomen Iacob sit usitatus (vid. Ilgen *Urk.*, p. 379, 393, 458, s.). Atvero si locos xxxii. 33, xxxiii. 20, xxxiv. 7, xxxvi. 31, xlv. 8, accurate contuleris cum iis, in quibus reperitur nomen Iacob, non dubitabis mecum statuere, auctorem hæc nomina non pro arbitrio, sed consulto adhibere ac probe discernere ita, ut nomen Israël sit nomen venerabile progenitoris Israëlitarum ideoque tum maxime usurpetur, cum vel explicatur mos Israëlitarum (xxxii. 33) vel commemoratur Deus Israëlitarum (xxxiii. 20), vel omnino Israëlites spectantur, qui non a nomine Iacob sed ab augustiore nomine, quod Deus ipse Iacobo imposuerit, appellationem suam derivare gestiebant (xxxiv. 7, coll. Deut. xxii. 21, Iud. xx. 7, Hos. vii. 15, Gen. xxxvi. 31, xlv. 8);

contra Iacob nomen obtineat, quando Iacobi  
rea gestæ narrantur nulla habita Israëlitarum  
(יִשְׂרָאֵל יִצְחָק) ratione, et quoties familia eius  
sensu strictiori (יִצְחָק יִשְׂרָאֵל) intelligenda est.  
Cfr. Ewaldi *Compos.*, p. 111, s. et 246. Ita-  
que hæc mens illorum vocc. enascitur vel:  
*haud amplius Iacob vocaberis, nisi etiam*  
*Israël*, i. e., inde ab hoc tempore nomine  
Israëlis quoque insignis eris, vel: *posteri*  
*tui te potius Israëllem quam Iacobum ap-*  
*pellare amabunt* (adde mente: quia se ipsos  
non Iacobitas sed Israëlitas vocant. Cfr. v.  
33). Deinde mihi errasse videntur inter-  
pretes in explicatione verborum יִשְׂרָאֵל יִצְחָק,  
יִצְחָק quæ ab antecedd. יִשְׂרָאֵל יִצְחָק dissociant,  
ita ut Vau conversivum ante יִצְחָק vel re-  
dundare censeant (LXX., Vulg., Dathe,  
Vater, Schott), vel *δυνήσκουσ* exponant,  
quasi scriptum esset יִצְחָק יִשְׂרָאֵל יִצְחָק, et  
*hominibus quanto magis prævalueris?* vid.  
Rosenmuelleri Scholl.) Etenim verba op-  
timum sensum fundunt, si legitima uteris  
interpretatione hac: *nam cum Deo con-*  
*tendiisti et cum hominibus ita, ut prævaleres,*  
i. e., dignus es, qui Israël audias, quippe  
qui nunc cum Deo, antea autem cum  
hominibus (Esavo, Iizchacho et Labane)  
tam fortiter egisti, ut superior discederes,  
ideoque noli quidquam salutis tuæ timere ab  
Esavo fratre.

*Prof. Lee.*—Israel, prince of God, compounded of **נָשִׂא** *Prince, leader*; and **אֱלֹהִים**, *God*. **נָשִׂא**, v. **נָשָׂא**, i. q. **נָשָׂא**. *Was a prince; prevailed with*, constr. med. **נָשָׂא**, **נָשָׂא**, Gen. xxxii. 28; Hos. xii. 3, only.

**Heb. 31 ; Au. Ver. 30.**

*Au. Ver.*—30 And Jacob called the name of the place Peniel [*that is, the face of God*]: for I have seen God face to face, and my life is preserved.

*Peniel*.—Two MSS., Sam., Symm., Syr., Vulg., Chald. in three codices, read *Penuel*. Compare verse 31.—*Schum*.

**Heb. 32; Au. Ver. 31.**

וַיִּזְכֹּר לֹו הַשֶּׁמֶשׁ פֶּאֱמָר צָבָר אֶת־  
 פְּנֵאָל וְהוּא צִלָּע צֶלֶב־יֶרֶקוֹ :

ἀνέτειλε δὲ αὐτῷ ὁ ἥλιος. ἡνίκα παρήλθε τὸ  
 εἶδος τοῦ θεοῦ. αὐτὸς δὲ ἐπέσκαζε τῷ μηρῷ  
 αὐτοῦ.

*Au. Ver.*—And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

*Ged., Booth.*—And as he passed over

Peniel, the sun rose upon him, and he halted upon his thigh; for his thigh had been strained [so the Syr.]. N.B. Walton translates the Syr. "was out of joint:" *Si quidem luxata fuerit coxendix Jacob.*

**Heb. 33; Au. Ver. 32.**

על-כֵּן לֹא יֵאָכְלוּ בְּהַיְשָׁאֵל אֶת-חֵד  
הַנֶּשֶׁח אֲשֶׁר עַל-פֶּת הַבַּיִת עַד חַיִּים  
הֵנָּה פִּי נִבֵּל בְּכַהֲנִיָּה יַעֲקֹב בְּנִיד  
הַנֶּשֶׁח :

ἔνεκεν τούτου οὐ μὴ φάγωσιν υἱοὶ Ἰσραὴλ  
τὸ νεῦρον, ὃ ἐνάρκησεν, ὃ ἐστὶν ἐπὶ τοῦ πλάτους  
τοῦ μηροῦ, ἕως τῆς ἡμέρας ταύτης. ὅτι ἤφατο  
τοῦ πλάτους τοῦ μηροῦ Ἰακώβ τοῦ νεύρου,  
ὃ ἐνάρκησεν.

**Au. Ver.—32** Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

*Ged., Booth.*—Therefore, to this day, the children of Israel eat not the principal sinew, on the hollow of the thigh; because the hollow of Jacob's thigh had been struck on the principal sinew.

*Ges.*—נֶרֶב, m. Gen. xxxii. 33, i. q., the Arab. نِصْل, *nervus seu tendo, qui per femur et crus ad talos fertur*, probably the *nervus ischiaticus*.—So also Prof. Lee and Rosenmüller.

CHAP. XXXIII. 1.

*Heb., Au. Ver.*—And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men.

*Esau.*

*Ged., Booth.*—His brother Esau [so the LXX. and one MS.].

**Ver. 8.**

וַיֹּאמֶר לְמַצְאֵהוּן פְּעִינִי מֵלִנִּי :

ὁ δὲ εἶπεν. ἵνα εὕρῃ ὁ παῖς σου χάριν ἐναντίον σου κύριε.

*Au. Ver.*—8 And he said, What *meapest* thou by all this drove [Heb., What is all this band to thee?] which I met? And he said, *These are* to find grace in the sight of my lord.

*To find grace.* So the Heb.

*LXX., Ged., Booth.*—That thy servant may find favour in, &c.

Ver. 10.

**וַיֹּאמֶר יְעֻקֵּב אֶל-לָזָר אֲבִי-חַנָּה מַעֲזֵבָה,**

חן בעיניך וקחתה מנחתי מירי פי  
על-כן ראיתי פניך בראות פני אלהים  
ותרצני :

εἶπε δὲ Ἰακώβ. εἰ εὖρον χάριν ἐναντίον σου, δέξαι τὰ δῶρα διὰ τῶν ἐμῶν χειρῶν. ἔνεκεν τούτου εἶδον τὸ πρόσωπόν σου, ὥς ἂν τις ἴδοι πρόσωπον θεοῦ. καὶ εὐδοκήσεις με.

*Au. Ver.*—10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

*Bp. Patrick.*—*As though I had seen the face of God.*—For Esau's kind reception of him, he could not but look upon as a token of the Divine favour towards him. Some think by *God* may be meant an angel, or great man: into whose presence, inferiors, as I said, were wont to approach with presents.

*Thou wast pleased with me.*—Received me kindly.

*Ged.*—"Nay, I pray thee," said Jacob, "that if now I have found favour in thine eyes, thou wilt accept my present from mine hand, and be propitious to me: for, on that account, have I appeared before thee, as I would appear before a god."

*Booth.*—For on this account do I appear before thee, as I would appear before a prince, that thou mayest accept me.

*Schum.*—יָדַעְתִּי עֲלֵיךָ. —Nam ex eo iudicavi, num te talem viderem, qualem deum vidi, nimirum mihi cupientem. Orientales enim munera accepta pro signo benevolentiae, repudiata autem pro signo malevolentiae habent. Vid. Rosenmuelleri *Morgenl.*, P. i., p. 165.

Ver. 11.

קחניגה את-ברכתי אשר תבאת לך  
כי-הגני אלהים ופי ישרליכל ויפצור  
בו ויקח :

λάβε τὰς εὐλογίας μου, ἃς ἤνεγκά σοι. ὅτι ἡλόυσέ με ὁ θεός, καὶ ἔστι μοι πάντα. καὶ ἐβιάσατο αὐτὸν, καὶ ἔλαβε.

*Au. Ver.*—11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough [Heb., all things]. And he urged him, and he took it.

*Blessing.*

*Gesen., Lee.*—Gift.

*Ged., Booth.*—Take, I pray thee, my present which I have brought [so Sam., and one MS.] for thee.

*Schum.*—אֶת-הַנְּתֻנָּה הַזֶּה. Chald.—הַנְּתֻנָּה K. 84, et Sam.

Ver. 12.

ויאמר נסעה וגלכה וגלכה לאנךך  
כאֵל עֵינֵינוּ. אֲנָרְנָתֵינוּ פֹרְעֵנוּסָמֵתָא עֵינֵינוּ.

*Au. Ver.*—And he said, Let us take our journey, and let us go, and I will go before thee.

*And I will go before thee.*

*Ged.*—And let me accompany thee.

*Rosen.*—*Et ibo ad conspectum tui*, i.e., æquali tecum itinere et gressu, ut, licet armatorum turmam habeam tecum, quæ celeriori cursu graditur, me tibi tamen attemperem. Bene Symmachus: πορευσώμεν, ἵνα συνοδεύσω σοι.

Ver. 13.

ויאמר אליו אלך ידע כי-הילכים רבים  
והצאן ותפקד עלות עלי ודפקום יום  
אחד ומתו כל-הצאן :

εἶπε δὲ αὐτῷ. ὁ κύριός μου γνωσκει, ὅτι τὰ παιδία ἀπαλώτερα, καὶ τὰ πρόβατα καὶ αἱ βόες λοχεύονται ἐπ' ἐμέ. ἐὰν οὖν καταδιώξω αὐτὰ ἡμέραν μίαν, ἀποθανοῦνται πάντα τὰ κτήνη.

*Au. Ver.*—And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

*Bishop Patrick.*—*Flocks and herds with young.*—The Hebrew word *aloth* (in 1 Sam. vi. 7), signifies kine that had sucking calves. Unto which sense Bochart inclines in this place; and so do Jonathan, Onkelos, and other ancient interpreters (see his *Hierozoic.*, par. i. lib. ii. cap. 30).

*Are with me.*—Must be looked after very carefully.

*All the flock will die.*—i.e., All that are big with young; or, have newly brought forth young.

*Ged.*—My lord knoweth that the children are tender; and I have with me both flocks and herds giving suck; which should I overdrive [so Sam., LXX., Syr., Vulg., Arab., Targ.] but one day, the whole would die.

*Rosen.*—אֲנָרְנָתֵינוּ, lactantes significat, a verbo



*üß. den Orient*, Th. II. p. 15—19. The old translators render it mostly by *lamb*. According to Rabbi Akiba, (*Bocharti Hieroz.*, T. I. 3. c. 43) it was in Africa, still, the name of a certain coin, in later times.

*Prof. Lee.*—תָּשֶׁה, f.—pl. non occ.—thrice only, Gen. xxxiii. 19; Josh. xxiv. 32; Job xlii. 11. A piece of money so called, consisting apparently of a certain *weight* of silver, as the word itself signifies something *weighed*.

Arab. تَسْلَة, *a pair of scales*. See my note on Job xlii. 11. Gesenius tells us that it was of either *gold* or *silver*: but no mention of gold occurs in connexion with this word. From a comparison of Gen. xxxiii. 19, with Ib. xxiii. 15, 16, the *kesita* would seem to be of the value of four *shekels*. The notion that this was a coin bearing the impression of a lamb, appears to be entirely without foundation. See Bochart. *Hieroz.*, i. lib. ii. cap. xliii., and Rosenmüller, on Gen. xxxiii. 19. The most recent notice, however, of this coin, is to be found in a communication from Mr. Thomas Yeates to the Numismatic Society, and published in their proceedings of 1837-38, p. 141. But, here, the exploded story of its bearing the impression of a lamb, &c., is trumped up without the least attempt whatever to afford proof of this; not to insist on other matter equally worthless.

*Rosen.*—תָּשֶׁה תָּשֶׁה תָּשֶׁה *Castra posuit in conspectu urbis*, ex adverso ejus, extra eam. 19 תָּשֶׁה quid sit, incertum. Pecunia signata non esse videtur, cujus antiquitas tanta non est. Michaelis putat, pondus fuisse veterum, nobis ignotum. Alii opinantur, Kesita fuisse vas argentum aut aureum fabricatum; cujus generis vasa antiquissimis temporibus in negotiis loco pecuniæ, et sic quoque in muneribus in usu fuerint. LXX., quos secuti sunt omnes veteres interpretes, vertunt ἐκάρων ἀμνών. Intellexerunt fortasse nummos, agni imagine signatos. A. Schultensius in *Commentar. ad Job*, xlii. 11, תָּשֶׁה *masculam auri ad stateram exacti* significare putat, coll. Arab. تَسْلَة *mensura, trutina, statera*. Plura vid. in Bocharti *Hieroz.*, T. I., p. 473, seqq. edit. Lips., et not. nostr., p. 478, ibid. Cf., *d. a. u. n. Morgenl.*, P. I., p. 167. Stephanus, protomartyr, Act. vii. 16. Abrahamo tribuit, quod hic et Jos. xxiv. 32, de Jacobo narratur. Sed confudisse hoc videtur errore memoriæ cum eo, quod supra xxiii. 9, 17, 18, legimus.

## CHAP. XXXIV. 3.

וַתִּדְבֹק בְּנִשְׁוֹ בְּדִינָה בְּתִיבְעָלָהּ וַיִּתְּנָהּ  
אֶת־הַנֶּפֶס וַיִּדְבֹק עַל־לֵב הַנַּעֲמָה  
הַנְּשִׂיָה ק' הַנְּשִׂיָה ק'

*καὶ προσέσχε τῇ ψυχῇ Δείνας τῆς θυγατρὸς Ἰακώβ. καὶ ἡγάπησε τὴν παρθένον. καὶ ἐλάλησε κατὰ τὴν διάνοιαν τῆς παρθένου αὐτῇ.*

*Au. Ver., Rosen., Schum.*—3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly [Heb., to the heart of the damsel. See Is. xl. 2, Hos. ii. 14] unto the damsel.

*And spake kindly unto the damsel.*

*Ged.*—*And won the heart of the damsel.* So also Pol. Syn.

*Rosen.*—*Et loquutus est ad cor puellæ, solatus est eam, amoris omnia ei præbuit indicia, pollicitusque est eam se uxorem ducturum. De phrasi ad cor alicujus loqui, vid. Jes. xl. 20.*

## Ver. 13.

וַיַּעֲנוּ בְנֵי־יִשְׂרָאֵל אֶת־שֵׁלֶם וְאֶת־חָמוֹר  
אֲבֵי הַבָּמָדָה וַיִּדְבְּרוּ אִשָּׁר מִמָּה אֵלָּה  
דִּינָה אֲחֻתָּם :

*ἀπεκρίθησαν δὲ οἱ υἱοὶ Ἰακώβ τῷ Συχέμ, καὶ Ἐμμώρ τῷ πατρὶ αὐτοῦ μετὰ δόλου. καὶ ἐλάλησαν αὐτοῖς, ὅτι ἐμίαναν Δείναν τὴν ἀδελφὴν αὐτῶν.*

*Au. Ver., Rosen., Schum.*—13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, &c.

*Ged., Booth.*—13 But the sons of Jacob answering Sichem and his father Hamor spoke deceitfully, because he had violated their sister Dinah. 14 And said to them, &c.

So also Pool: *In dolo et locuti sunt*, ordo inversus pro *et locuti sunt in dolo*. Vatablus sic fere alii.—*Pol. Syn.*

Others translate יָדָה in the 13th verse "and laid schemes." See Schumann's note below.

*Rosen.*—*Et loquuti sunt*, videlicet quod proximus Vs. subjungit. Priusquam vero verba eorum adducuntur, causa fraudis, quam cogitarunt, præmittitur.

*Schum.*—*Et loquuti sunt*. Plurimi ex Arab. notione voc. دَبَر in coni. II. *machinari* convertunt: *machinas struxerunt* (vid. A.

Schultens in animadv. ad h. 1. p. 124, Schott in vers. Pent. lat. et Gesenius in Lex. s. v. בֵּית, No. 2.) Alii autem (Rosenmuell. in Scholl. Winer in Lex., p. 206) cum LXX. referunt illud rectius ad ea quæ v. 14, sequuntur; alioquin enim hoc plane redundaret, quia iam in vocabb. בֵּית בְּרָכָה sententia latet, illos machinas struxisse. Attamen planior esset oratio, si scriptum fuisset: בֵּית בְּרָכָה, Vulg. magis sensum quam verba spectavit in hac translatione: *responderunt in dolo, sævientes ob stuprum sororis, non possumus facere, etc.*

Ver. 24.

Heb., *Au. Ver.*—His city.

LXX., *Ged.*—Their city. So one MS.

Ver. 26.

*Au. Ver.*—26 And they slew Hamor and Shechem his son with the edge [Heb. mouth] of the sword, and took Dinah out of Shechem's house, and went out.

*Dinah.*

*Ged.*—Their sister Dinah. So Syr. and one MS.

Ver. 27.

Heb., *Au. Ver.*—27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

*Their sister.*

*Ged.*—Their sister Dinah. So LXX., Syr., and one MS.

Ver. 28.

וְאֵת צֹאֲנֵם וְאֵת בְּרֶכְתָּם וְאֵת תְּהֵמָרֵיהֶם  
וְאֵת אֲשֶׁר בְּצִיר וְאֵת אֲשֶׁר בַּשְּׂדֵה לָקָחוּ :

*kai ta próbata autōn, kai tous bóas autōn, kai tous ónους autōn, ósa te ēn en tḗ polēi, kai ósa ēn en tḗ pedíō, élabon.*

*Au. Ver.*—28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.

*And that, &c.*

*Ged., Booth.*—And all that was in the city, and all that was in the field. So one MS.

*Schum.*—וְאֵת אֲשֶׁר בְּצִיר וְאֵת אֲשֶׁר בַּשְּׂדֵה, K. 132, R. 669, pr. LXX. Vulg. et Targ. R. 766.

CHAP. XXXV. 3.

וַיְהִי עֲקֹבִי בְּבֶרֶךְ אֲשֶׁר הִלְכָתִי :  
ὅς ἦν μετ' ἐμοῦ, καὶ διέσωσέ με ἐν τῇ ὁδῷ,  
ἧ ἐπορεύθην.

*Au. Ver.*—3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

*And was with me.*

Geddes follows the LXX.: And was with me, and preserved me in the way which I went.

Ver. 4.

וַיִּתְּנִי אֱלִי־עֶזְרָא אֶת כָּל־אֱלֹהֵי הַנֹּכְרִים  
אֲשֶׁר בְּיָדָם וְאֵת־הַקְּדוּשִׁים אֲשֶׁר בְּאָזְנוֹתֵיהֶם  
וַיִּסְמְנֵן אֹתָם וַיַּעֲלֵב תַּחַת הָאֵלֶּה אֲשֶׁר  
עִם־שָׂרָם :

*kai ἔδωκαν τῷ Ἰακῶβ τοὺς θεοὺς τοὺς ἄλλοτρίους, οἱ ἦσαν ἐν ταῖς χερσὶν αὐτῶν, καὶ τὰ ἐνώτια τὰ ἐν τοῖς ὠσὶν αὐτῶν. καὶ κατέκρυψεν αὐτὰ Ἰακῶβ ὑπὸ τὴν τερέβινθον τὴν ἐν Σηκίμοις. καὶ ἀπόλεσεν αὐτὰ, ὥς τῆς σήμερον ἡμέρας.*

*Au. Ver.*—4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

*All the strange gods.* So Rosenmüller, &c.

*Horsley.*—Rather, *All the gods of the strangers*, i.e., of the captivated Shechemites.

*Oak.*

*Rosen., Gesen., Lee.*—Terebinth-tree.

אֵלֶּה, pl. אֵלִים, f. i. q. אֵל, No. 2. *Terebinth-tree, pistacia terebinthus*, Linn., a high tree, which is common in Palestine, with evergreen leaves, and fruit growing like grapes; it attains a very great age, and the earliest historical accounts mention such trees, especially those standing singly by themselves, by particular names, for topographical determinations, Gen. xxxv. 4; Judg. vi. 11, 19; 1 Sam. xvii. 2, 19; 2 Sam. xviii. 9, 14; i. q. אֵלֶּיךָ. — *Gesen.*

*Bp. Patrick.*—*Their earrings which were in their ears.*]—In the ears of the idols; for there was no harm in the earrings they wore themselves. So some interpret it; not considering that, besides the earrings which were ornaments, there were others worn in the nature of amulets; or for some other superstitious uses, having the effigies of some god or other; or some symbolical notes, in which they fancied there was some power to preserve them from several mischiefs. Maimonides, in his book of Idolatry, cap. 7, mentions such idolatrical rings, as

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were utterly unlawful to be used; and vessels marked with the image of the sun, the moon, or a dragon: which were symbols of divinity among the heathen; who made marks also in several parts of their bodies.

*Rosen.*—*Et in aures quæ erant in auribus eorum.* Sermo non est de inauribus, quæ ornamentis causa a mulieribus gestabantur; sed de alio inaurium genere, quod sacrum habebatur, et amuleti instar, ad malum quodpiam averruncandum, etiam a viris solebat geri. Fortasse *Talismanorum* ritu sub certo sidere figuris quibusdam erant sculptæ, quibus eam vim inesse idololatræ existimabant. Eam superstitionem Augustini adhuc ævo inter Christianos quosdam Afros viguisse, patet ex illius Epist. 245. Similes annulos gestasse videtur Jacobi familia, quos hic amoveri, ut alienis Diis consecratos, voluit. Hinc et Judæi talia servare illicitum putant, ut docet Maimonides *de cultu peregrino*, cap. 7, § 10. Si inveniantur, ait, *vasa imagine solis, lunæ, vel Draconis signata, aut insculpta sint in fibulis aut annulis, prohibita sunt.* וְאִם יִמְצְאוּ, *Et abdidit Jacobus hæc omnia sub terebintho illa, quæ est propter Sichem.* וְהָיָה אֵלֵינוּ, *est i. q. אֵלֵינוּ, terebinthus, vid. xii. 6.* Arborem illam notam tum fuisse et insignem, ostendit præmissum ה demonstrativum. LXX. addunt: καὶ ἀπώλεσεν αὐτὰ ἕως τῆς σήμερον ἡμέρας, id quod neque in Judaicis neque in Samariticis codd. legitur.

Ver. 5.

וַיִּפְּצוּ בְנֵי יִצְחָק וַיָּחִי וַחֲתָנָאֵלֵהֶם עַל-  
הָעָרִים אֲשֶׁר קָבְצוּהֶנָּה וְלֹא יָדְפוּ  
אֶתְּרֵי בְנֵי יִצְחָק :

καὶ ἐξῆρεν Ἰσραὴλ ἐκ Σηκίμων. καὶ ἐγένετο φόβος θεοῦ ἐπὶ τὰς πόλεις τὰς κύκλῳ αὐτῶν. καὶ οὐ κατεδίωξαν ὅπισω τῶν υἱῶν Ἰσραὴλ.

*Au. Ver.*—5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

*Ged.*—They then removed from Sichem [LXX., Booth., from Schechem]: and so great [so Pool] a panic was upon the cities around them, that they did not pursue the sons of Jacob.

*Schum.*—*Terror of God*, i. e., a terror caused by God [so Rosen.]: it is, however, not contrary to the Hebrew idiom to understand it as a very great terror. *Terror dei.* Quum nulla causa adsit, cur tali terrore

vehementer perculsi fuerint terræ illius incolæ, præferenda videtur eorum sententia qui *terrorem a deo effectum* (cfr. v. 1.) intelligunt. Neque tamen ab ingenio linguæ Hebrææ recedit aliorum opinio, ex qua וַיָּחִי significationem nominis וַיָּחִי auget ita, ut *terror vehementissimus*, terror πανικὸς significetur.

*Terror Dei*, ingens, a Deo missus: sic *sopor Dei*, 1 Sam. xxvi. 12.—*Pol. Syn.*

Ver. 7.

וַיְבָרֵךְ אֱלֹהִים אֶת-יַעֲקֹב וַיֹּאמֶר אֵלָיו  
בְּרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ  
בְּבְרָכְךָו מִפְּנֵי אָחִיו :

שָׁרָר ט. 7.

καὶ ἐκοδόμησεν ἐκεῖ θυσιαστήριον, καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου, Βαυθὴλ. ἐκεῖ γὰρ ἐφάνη αὐτῷ ὁ θεός, ἐν τῷ ἀποδιδράσκειν αὐτὸν ἀπὸ προσώπου Ἡσαὺ τοῦ ἀδελφοῦ αὐτοῦ.

*Au. Ver., Rosen., Schum.*—7 And he built there an altar, and called the place El-beth-el [that is, the God of Beth-el]: because there God appeared unto him, when he fled from the face of his brother.

*Ged.*—There he builded an altar, and called the place Beth-el [*the house of God*. So LXX., Syr., Vulg., and one MS.—The rest, El-beth-el, i. e., *the God of the house of God*], because there God had revealed himself to him, when he fled from the presence of his brother [LXX., Syr., Targ., one Sam., and six Heb. MSS.] Esau.

*Schum.*—[לְקָרָא] I. D. Michaelis in Or. Bibl., p. ix. p. 200, et in Suppl., p. 2174. Dathio consentiente et Schotto legi mavult לְקָרָא hac sententia: *vocavit locum dei, i. e., locum deo sacrum, Bethel.* Sed quoniam verhorum structura eadem est, quæ xxxiii. 20: וַיִּבְנֶה מִיכָאֵל Michaelis, opinor, non minus erravit, quam veteres interpretes, qui לְקָרָא plane tacuerunt et Ilgen (*Urk.*, p. 202.) qui pro לְקָרָא legi vult בְּרָכָה, ut transferatur: *aram quam extruxit, vocavit El Bethel*, quia hac ratione locus similis fiat xxxiii. 20, neque inanis repetitio reperitur, ex qua Iacobus loco, quem iam supra xxviii. 19, sic appellasset, iterum nomen Bethel imposuisse dicatur. Nam si hunc versum cum xxviii. 21, 22, recte contuleris, neque vanam repetitionem neque lectionem videbis, quæ consilio compositoris obstat. Iacobus enim votorum, quæ xxviii. 21, 22, suscepit, et beneficiorum, quæ in ipsum deus adhuc contulerat, haud immemor (xxxv. 2, 3), nunc

vota soluturus in eodem loco, quo cippum erexerat, aram exstruit et locum ipsum, ubi aram exstruxit, læto animo atque cum vera animi persuasione vocat non Bethel sed El Bethel, quandoquidem haud amplius dubitabat deum profiteri eum (xxviii. 21, *וַיִּתֵּן יְהוָה אֱלֹהֵי יַעֲקֹב*) per quem ipsi tam fausta eaque omnia contigissent, quæ xxviii. 19, 20, optaverat. Iacobus igitur id facit, quod voti damnatus facere debebat et auctor v. 1, et v. 7, verbis *וַיִּתֵּן יְהוָה אֱלֹהֵי יַעֲקֹב*, quæ Ilgen l. 1, male indicat glossema, veluti digito demonstrat eo, quo interpretes spectare debent, si volunt consilium auctoris non obscurare sed illustrare. Itaque sic transfer: *ibi aram exstruxit et hunc locum* (i.e., locum, ubi aram exstruxerat) vocavit: *deus Bethelis*, i.e., ei deo, qui ipsi se primum Bethelæ manifestaverat deum, dicavit, sacravit.—[*וַיִּתֵּן יְהוָה אֱלֹהֵי יַעֲקֹב*] quamquam Masorethæ notarunt, *deum* esse intelligendum, Onk. tamen et cum eo I. D. Michaelis in Suppl., p. 89. Vater in Commentar. ad h. l. *angelos* innui putarunt. Quod quidem haud displicet, quia auctor *וַיִּתֵּן* posuisse videtur, ut lectores loci xxviii. 10, ss. reminiscerentur, ubi Iacobo somnianti angeli in scala et adscendentes et descendentes apparuissent, eoque magis, quod *וַיִּתֵּן* nonnunquam permutatur cum *וַיִּתֵּן*. Cfr. xxxi. 11, cum xxxi. 16; et xxxii. 29, cum Hos. xii. 4, 5. Attamen non solum angelos sed deum quoque una cum iis intellectum velim ita, ut si locum xxviii. 10, ss., quorsum xxxv. 7, sine omni dubio spectat, contueris, utramque illam sententiam coniungas.

Ver. 8.

וַיִּתֵּן יְהוָה אֱלֹהֵי יַעֲקֹב  
מִתַּחַת לְבֵית־אֵל תָּחַת הָאֲלֹנִים וַיִּקְרָא  
שְׁמוֹ אֱלֹנֵי בָּכוֹר :

*ἀπέθανε δὲ Δεβόρρα ἡ τροφὸς Ῥεβέκκας, καὶ ἐτάφη κατώτερον Βαιθὴλ ὑπὸ τὴν βάλανον. καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα αὐτῆς, βάλανος πένθους.*

*Au. Ver.*—8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth [that is, the oak of weeping].

*Oak.* So Gesenius, Lee.

*Ged., Rosen., Booth.*—Turpentine-tree.

*Ged.*—And as Deborah, Rebekah's nurse, died there, and was buried under a turpentine-tree below Bethel, the name of that

tree was called Allon-Bachuth [i.e., the turpentine tree of mourning.]

*Et sepulta est subter Bethel*, qui locus in monte aut colle videtur situs fuisse, unde et vs. 1, Iacobus iubetur *ascendere ad Bethel*. Hieronymus: *ad radices Bethel*. *וַיִּתֵּן יְהוָה אֱלֹהֵי יַעֲקֹב*, *Sub terebintho illa*, sc. nota aut celebri, quod præpositum *וַיִּתֵּן* demonstrat. indicat, uti vs. 4, *וַיִּתֵּן יְהוָה אֱלֹהֵי יַעֲקֹב*. Onkelos: *in declivitatibus planitiei*. Cepit *וַיִּתֵּן* *planitiei* significatu, ut *וַיִּתֵּן*, xii. 6; xiii. 18, ubi cf. not. Sed arboris nomen esse, patet ex Ez. xxvii. 6. LXX. hic *βάλανον*, *glandem* pro arbore posuerunt, unde Hieronymus *subter quercum* vertit. Deboræ mors nulla alia de causa videtur memorari, quam quia originem nominis querceti, quod scriptoris ævo perdurabat, indicare obiter voluit; id quod et alias facere solet, ut in nomine Tsoharis, xix. 22; Bethelis, xxviii. 9; et aliis in locis. *וַיִּקְרָא יְהוָה אֱלֹהֵי יַעֲקֹב*, *Vocavitque nomen ejus terebinthum fletus*, propter luctum, quo funus Deboræ celebrarunt.—*Rosen.*

Ver. 9.

וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב עוֹד בָּכוֹר  
מִפְּנֵי אֲרָם וַיִּבְרַךְ אֹתוֹ :

*ᾠφθη δὲ ὁ θεὸς τῷ Ἰακώβ ἔτι ἐν Λουζῇ, ὅτε παρεγένετο ἐκ Μεσοποταμίας τῆς Συρίας. καὶ εὐλόγησεν αὐτὸν ὁ θεός.*

*Au. Ver.*—9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

*Ged., Booth.*—Again God appeared to Jacob (after he had come from Padan-aram) in Luz [so LXX], and blessed him.

Ver. 10.

וַיֹּאמְרֵנוּ אֱלֹהִים שְׁמוֹ יַעֲקֹב לֹא  
יִקְרָא שְׁמוֹ עוֹד יַעֲקֹב כִּי אִם-יִשְׂרָאֵל  
וַיִּתֵּן שְׁמוֹ וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל :

*καὶ εἶπεν αὐτῷ ὁ θεός. τὸ ὄνομα σου οὐ κληθήσεται ἔτι Ἰακώβ, ἀλλ' Ἰσραὴλ ἔσται τὸ ὄνομα σου. καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰσραὴλ.*

*Au. Ver.*—10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

*Thy name shall not, &c.*

*Booth.*—Thy name shall not only yet be called Jacob, but Israel also shall be thy name, &c.

*Rosen.*—Quum tamen non solum Moses passim deinceps, sed alii quoque V. T.



scriptores nomine illo priori eum appellant; sensus ita capiendus est: *non solo* Jacobi, verum et multo præstantiore *Israelis* nomine appellandum illum esse.

Ver. 15, 16.

15 וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם בֵּית־אֵל  
דָּבָר אֲחֵר שֵׁם בְּלֹחִים בֵּית־אֵל : 16 וַיִּסְעֶה  
מִבֵּית אֵל וַיְהִי־עוֹד פְּכַרְת־הָאָרֶץ לְבֹא  
אֶפְרַתָּה וּבְלָר רָחֵל וַתָּקֶשׁ בְּדֹרְחָה :

15 καὶ ἐκάλεσεν Ἰακώβ τὸ ὄνομα τοῦ τόπου, ἐν ᾧ ἐλάλησε μετ' αὐτοῦ ἐκεῖ ὁ θεός, Βαιθήλ.  
16 ἅπασας δὲ Ἰακώβ ἐκ Βαιθήλ, ἔπηξε τὴν σκητὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδέρ. ἐγένετο δὲ ἡνίκα ἤγγισεν εἰς Χαβραθὰ τοῦ ἐλθεῖν εἰς τὴν Ἐφραθὰ, ἔτεκε Ῥαχὴλ, καὶ ἐδυστόκησεν ἐν τῇ τοκετῇ.

*Au. Ver.*—15 And Jacob called the name of the place where God spake with him, Beth-el [chap. xxviii. 19].

16 And they journeyed from Beth-el, and there was but a little way [Heb. a little piece of ground, 2 Kings v. 19] to come to Ephrath: and Rachel travailed, and she had hard labour.

Geddes and Booth. follow the LXX., who, before the 16th verse, insert what is now the 21st verse in the Hebrew text:—

21 Israel now removed from Beth-el, and pitched his tent beyond Migdol-Eder:

16 But when he [so the LXX.] had removed *thence*, and had but a little way to arrive at Ephrath, it happened that Rachel, &c.

*Bp. Horsley.*—15 “Bethel.” God appeared to Jacob and conversed with him at Luz, on his journey into Mesopotamia, xxviii. 19. And, upon that occasion, and not after his return, he gave the place the name of Bethel. Jacob’s name was changed to Israel on his return from Mesopotamia, by the man who wrestled with him by the ford of Jabbok; and Jacob called the place of this extraordinary colluctation, not Bethel, but Peniel, chap. xxxii. 24. Therefore that appearance of God to Jacob, which is related in the six preceding verses, being at the time when Jacob’s name was changed, was not at Luz, but by the ford Jabbok. And to this place Jacob gave the name, not of Bethel, but of Peniel. I conjecture, therefore, that in this 15th verse, for Bethel we should read Peniel.

Again: when Jacob removed from Shalem to Bethel, it was in consequence of a com-

mand from God to go and *dwell* at Bethel, verse 1. Surely then he journeyed not from Bethel after he arrived there; and, in the 16th verse, for Bethel we should again read Peniel.

But why does the sacred historian, in this place, repeat the narrative of the appearance at Peniel, which he had so distinctly related in its proper place (chap. xxxii.)? My conjecture is this; that having brought down the history of Jacob to his settlement at Bethel, where the patriarch continued till he removed into Egypt, he goes back to mention some facts which he had omitted; namely, the death of Rachel, Reuben’s conversation with Bilhah, and the death of Isaac. The first of these events, the death of Rachel, happened upon the journey from Peniel to Ephrath; and therefore, to mark the time of it, the historian resumes the mention of the memorable appearance of God at that place.

*But a little way.*

*Gesen.*—בְּבֵית־אֵל fem. with the addition of אֶל: a measure of length, whose magnitude is not fixed. Gen. xxxv. 16; xlviii. 7; 2 Kings v. 19. In all the three passages the Syrian has **ܠܝܠܐ** Parasang. Arabic **ميل**

a mile. Chald. **ܐܪܬܐ ܐܪܐܬܐ** *aratio terra*, from **ܐܪܐܬܐ** *aravit*, and then i. q., *jugerum*; it might be supposed, that the Hebrew word itself was transposed therefrom. The LXX. retain it, but add, Gen. xxxviii. 7, *ἡνρόδρομος*, a common measure among the Arabs, which J. D. Michaëlis endeavours to determine by a French mile. The Vulg. has, in Gen. as quoted, *verno tempore*, and 2 Kings, *electo terræ tempore*, an inapplicable conjecture.

*Prof. Lee.*—בְּבֵית־אֵל f. constr. בְּבֵית־אֵל, in which form only it occurs, r. **כ.ו.** *A certain measure of extent* in length, but what, it is impossible to say, Gen. xxxv. 16. See De Dieu on this place. Aquila, **καθ' ὁδὸν τῆς γῆς**. LXX., **χαβραθὰ**, Ib. xlviii. 7. LXX. **κατὰ τὸν ἡνρόδρομον χαβραθὰ τῆς γῆς**; two versions apparently of the same passage, 2 Kings v. 19: where the Greek translators leave the word as they found it. See “Hodius de Bibliorum textibus, &c.,” p. 115.

The **سَوَاطِلُ الْفَرَسِ**, *course of the horse*, of the Arabs, about three parasangs, according to Gesenius; but no reliance can be placed on this, as we have no means of connecting

either its etymology, or its extent, with that of the Hebrew word in question. And perhaps, after all, no positive measure is meant, but indefinitely, *some extent, some distance*, and nothing more: and this I have no doubt is the truth. And so, apparently, the Targum.

Ver. 18.

וַיְהִי בְּצֵאתָהּ בְּנִפְשָׁהּ בֵּי מָתָה וּבְהָרָהּ  
שָׁמוֹ בְּרָאיוֹנִי וְאָבִיו הָרָאִלִּי בְּנִימִין :

ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν, ἀπέθνησκε γὰρ, ἐκάλεσε τὸ ὄνομα αὐτοῦ, υἱὸς ὀδύνης μου. ὁ δὲ πατὴρ ἐκάλεσεν τὸ ὄνομα αὐτοῦ, Βενιαμίν.

*Au. Ver.*—18 And it came to pass, as her soul was in departing (for she died), that she called his name Benoni [that is, the son of my sorrow]: but his father called him Benjamin [that is, the son of the right hand].

*Benjamin.* The Samaritan has בן ימים, *the son of days*, i.e., of his old age (chap. xlv. 20), which Houbigant contends is the true reading; and that the present is a corruption; but if it be a corruption, it is as old as Jerome, who renders *Benjamin, id est, filius dextræ*, Benjamin, that is, the son of the right hand.—*Bagster's Bible.*

*Rosen.*—בן ימים, i.e., *filium dextræ*, i.e., roboris, quod in dextra situm est, quasi ominaretur robustum eum et potentem inter fratres futurum. Alii בן ימים est Plur. Chaldaicus pro Hebr. ימים *dies*, ut בן ימים, esset *filius dierum*, i.e., senectutis, τηλυγέτης, s. τηλυγέτος, coll. xlv. 20. Ita et textus Sam. et versio Sam. habent. Pro vero tamen hoc interpretamentum non haberi posse observat Gesenius de *Pentat. Samar.*, p. 32, quod ferme flagitet contextus, ut בן ימים opponatur τῷ אֵלִי, et sensus hic sit: *filius felicitatis*, i.e., parentibus acceptissimus.

Ver. 22.

וַיְהִי בְּשֹׁלֵן יִשְׂרָאֵל בְּאֶרֶץ חָזוֹא  
וַיִּלְךָ רֵאִבֵּן וַיִּשְׁפֹּב חֶמֶת-בִּלְהָהּ פִּלְגֶשֶׁת  
אִמּוֹ וַיִּשְׁמַע יִשְׂרָאֵל  
בְּגִיּוֹנָהּ שָׁגִים צָמָר :

τοῦτο βασιλεὺς ἦτο

21, 22 ἐγένετο δὲ ἡνίκα κατόκησεν Ἰσραὴλ ἐν τῇ γῇ ἐκείνῃ, ἐπορεύθη Ῥουβὴν, καὶ ἐκοιμήθη μετὰ Βαλλὰς τῆς παλλακῆς τοῦ πατρὸς αὐτοῦ Ἰακώβ. καὶ ἤκουσεν Ἰσραὴλ, καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ. ἦσαν δὲ οἱ υἱοὶ Ἰακώβ δώδεκα.

*Au. Ver.*—22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.

*Ken.*—Gen. xxxv. 22. This is one of the twenty-five or twenty-eight places where the Jewish transcribers have left a vacant space in their MSS. (as there is in one MS., &c.) in the middle of the verse; and where a space has been also left in the printed editions with these words in the margin, τοῦτο βασιλεὺς ἦτο, *Hiatus in medio versûs*. This verse, as it is at present, reads thus,—“And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard it

Now the sons of Jacob were twelve,” &c.—As the Jews, then, acknowledge something wanting here to complete the sense, the Greek version has preserved the words omitted in the Hebrew text. And the supplement in the Greek acquaints us, that this act of Reuben's was considered by his father as vile and flagitious—καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ—a censure which is naturally expected in the history; and that Israel greatly resented this action of Reuben's, see chap. xlix. 4. Let us see, then, how the verse reads with the *hiatus* thus supplied,—“And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard it, *and it appeared evil in his sight*. Now the sons of Jacob were twelve,” &c.—*Ken.* So also Geddes and Boothroyd.

*Rosen.*—22 Post ἄρα, *audivit Jacobus*, sc. hoc, Masorethæ in margine notant τοῦτο βασιλεὺς ἦτο, *lacuna in medio versu*, seu: deesse aliquid h. l. LXX. addunt: καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ, quasi legissent: ἔπειτα, cf. xxi. 11. In cod. Samar. nil amplius legimus, quam in nostris. J. D. Michaelis (*Oriental. Bibl.*, P. IX. p. 200) conjicit, deesse aliquid de partu a Bilha edito ejusque nomine et fati. Sed Hebræi volunt, hic in medio vs. distinctionem esse, ut partim sit finitus versiculus, partim continuetur cum sequenti catalogo filiorum Jacobi, ne quis putet, esse Rubenem ob flagitium a se commissum e numero patriarcharum exclusum. Patrem tamen illum hoc nomine privasse jure primogeniti idque Josepho tribuisse, ita tamen, ut in tabulis genealogicis Ruben ut primo-

genitus recensendus esset, uti dicitur 1 Paral. v. 1. Graviter notavit Rubenum ob detestandum, quod hoc memoratur, facinus pater in ultimis votis xlix. 3, 4. H. l. vero dicitur tantum, intellexisse Jacobum turpitudinem filii, nec vero, quomodo affectus fuerit, subjungitur. Quod æstimandum quum relinquit scriptor, rem magis exaggerare videtur.

Ver. 27.

וַיָּבֹא יַעֲקֹב אֶל־יִצְחָק אָבִיו מִמָּרָה  
הָרֵיִת חֶרֶב הָיָה חֶבְרֹן אֲשֶׁר־בְּרָשָׁם  
אֲבֹתָם וַיִּצְחָק :

ἦλθε δὲ Ἰακώβ πρὸς Ἰσαὰκ τὸν πατέρα αὐτοῦ εἰς Μαμβρή, εἰς πόλιν τοῦ πεδίου. αὕτη ἐστὶ Χεβρών ἐν γῇ Χαναάν, οὗ παρώκησεν Ἀβραὰμ καὶ Ἰσαὰκ.

*Au. Ver.*—27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

*Ged.*—And Jacob came unto Isaac his father unto Mamre, the city of Arba (now Hebron) in the land of Chanaan [LXX., Syr.; so also Boothroyd]; where both Abraham and Isaac had sojourned.

Ver. 29.

וַיִּקְבְּרֵהוּ אִתּוֹ עֶשָׂו וַיַּעֲלֵב בָּנָיו :  
καὶ ἔθαψαν αὐτὸν Ἡσαὺ καὶ Ἰακώβ οἱ υἱοὶ αὐτοῦ.

*Au. Ver.*—29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

*And his sons, &c.*

*Ged.*—And his sons Esau and Jacob buried him in the sepulchre that had been bought by his father Abraham.—So the Syr.

CHAP. XXXVI. 1.

וַיֵּלֶךְ הַלְלוֹת עֶשָׂו הָיָה אָדָם :  
αὐται δὲ αἱ γενέσεις Ἡσαὺ. αὐτός ἐστιν Ἐδώμ.

*Au. Ver.*—Now these are the generations of Esau, who is Edom.

*Bp. Patrick.*—These are the generations of Esau,] which are here set down to show how effectual his father's blessing was (xxvii. 22), and, as Maimonides thinks (par. iii. cap. 50, More Nevoch.), to prevent the destruction of any of the family of Esau, but only those of Amalek, who de-

scended from the firstborn of Esau by a concubine, the sister of Lotan, a Horite, one of the ancient inhabitants of Seir (ver. 12 and 22). His descendants were to be destroyed, by an express precept, for a particular offence (Exod. xvii.); but the Divine justice took care of the rest, by distinguishing them thus exactly from him; that they might not perish under the name of Amalekites.

*Ged.*—These were the progeny of Esau, or Edom.

*Schum.*—Hi sunt posteri Esavi, sive hi sunt Edomitæ.

Ver. 2, 3.

עֶשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן  
אֶת־עֲדָה בַת־אֵילֹן הַחִיטִּי וְאֶת־  
אֶחָיִבָמָה בַת־עֲזֹנָה בַת־צִבְיֹן הַחִיטִּי :  
וְאֶת־בָּשְׁמַת בַּת־יִשְׁמָעֵאל אֲחִיו :  
נָכוֹת :

2 Ἡσαὺ δὲ ἔλαβε τὰς γυναῖκας ἐαυτῷ ἀπὸ τῶν θυγατέρων τῶν Χανααίων. τὴν Ἀδὰ, θυγατέρα Αἰλὼμ τοῦ Χετταίου. καὶ τὴν Ὀλιβεμὰ, θυγατέρα Ἀνὰ τοῦ υἱοῦ Σεβεγὼν τοῦ Εὐαίου. 3 καὶ τὴν Βασεμάθ, θυγατέρα Ἰσμαήλ, ἀδελφὴν Ναβαιώθ.

*Au. Ver.*—2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath Ishmael's daughter, sister of Nebajoth.

2. *Esau took his wives, &c.*—The names of Esau's wives mentioned in these verses are not the same with those mentioned chap. xxvi. 34. To account for the discrepancies, various explanations have been given by different commentators.

*Bp. Patrick.*—It is probable his former wives died without issue: and so he took another daughter of Elon (when Judith was dead) called Adah; and the daughter of a man called Anah; by whom he had such children as here follow.

*The daughter of Zibeon.*—The word daughter here signifies niece; or, she is called Zibeon's daughter, because he bred her; as the children of Michal are mentioned (2 Sam. xxi. 8), though she had none at all; but only educated the children of her sister, as Zibeon, perhaps, did his brother Anah's daughter. (Ver. 20.)

3. *Bashemath, Ishmael's daughter.*]—She is called by another name, xviii. 9. But it is likely Esau changed her name from *Mahalath*, which signifies *sickly* and *infirm*, into this of *Bashemath*, which signifies *aromatic* and *fragrant*: either because the name better pleased him, or he thought would better please his father: or, she grew more healthy after marriage; or perhaps she had two names given her at first.

*Gen.*—2 Esau took to himself the following wives: Ada the daughter of Elon an Hethite (of the women of Chanaan), Aolibama the daughter of Anah \*son of Zibeon †an Horite, 3 And †Mahalath the daughter of Ishmael and sister of Nebaioth.

\* *Son of Zibeon.*—Sam., LXX., Syr., and several copies of the Vulgate read *son*; and this is considered to be the true reading by Houbigant, Kennicott, &c., who maintain that it is clear from verse 20, that Anah was the son not the daughter of Zibeon. Michaelis and Rosenmüller however defend the present reading *ru* and suppose that the Anah mentioned in verse 2 is not the same as the one mentioned in verse 24. But that Anah may be the name both of a man and of a woman, and that *ru* is here equivalent to niece.

† *An Horite.*—So verse 20. This correction is approved of by Michaelis and Rosenmüller.

† *Mahalath.* So the Sam.

Michaelis and Rosenmüller suppose that the discrepancies between these verses and chap. xxvi. 34 are partly owing to the errors of some transcriber, and are partly to be accounted for, by supposing that Esau's wives and their parents bore two names. That *Adah, the daughter of Elon the Hittite*, xxxvi. 2, is the same as *Bashemath, daughter of Elon the Hittite*, xxvi. 34. And that *Aholibamah* [i.e., lofty tent], the daughter of Anah, the daughter [Michael, Rosen., the niece] of Zibeon the Hivite, xxxvi. 2 [Michael, Rosen., read *ru* the Horite as in chap. xxxvi. 20], is the same as *Judith* [praiseworthy], the daughter of Beeri the Hittite, xxvi. 34.

3. Rosenmüller supposes that *Bashemath* [fragrant] is the same as *Mahalath* [sickly], xxviii. 9. For the reasons of this change of her name, see Bp. Patrick's note above.

2 *Esau cepit uxores suas e*

*filiabus Canaan*, i.e., *אִשָּׁה* vel *אִשָּׁה*, *viris*, vel *incolis Canaan*, duas videlicet, *Adam, filiam Elonis, Chittæi, et Oholibamam, filiam Zibonis, Chevai*. Hæ aliis nominibus sunt xxvi. 34 (ubi cf. not.), appellatæ, quin et earum parentes. *אִשָּׁה* vix dubium est esse eandem, quæ xxvi. 34, *אִשָּׁה* appellatur, nomine ab *aromatibus*, *אִשָּׁה* ducto, quum idem pater utrobique ponatur, Elon Chithæus; oportetque eam binominem, instar mariti, fuisse. Altera Esavi uxor *אִשָּׁה* *tentorium excelis*, xxvi. 34, *אִשָּׁה* *laudabilis* appellatur. Eam Jarchi vult ita initio vocatam ab Esavo, ut patrem falleret, quasi idolis abnegatis verum Deum coleret. Alii putant, has alias esse a superioribus, quasi illis mortuis Esavus alias duas superduxerit, unam, sororem Basemathæ, filiæ Elonis, et alteram Oholibamam, filiam Anæ, ut in universum quinque uxores habuerit. Veruntamen uti c. xxvi. 34, et xxviii. 9, ita et hic, tres tantum Esavi uxores commemorantur, et utrobique duæ Cananæ et una Ismaelis filia. Sed alia hic est difficultas, quod Oholibama filia Anæ, *אִשָּׁה*, eademque filia Zibeonis, *אִשָּׁה*, Chithæi, dicitur, atque sic duobus patribus assignatur. Sunt, qui *אִשָּׁה* nomen muliebri existiment, et Anam uxorem Beeri Chithæi (xxvi. 34), qui hic Zibeon dicatur, ut hic et socrus quoque Esavi commemoretur, illic socer tantum. Nec obstat quod vs. 24. Ana, filius Zibeonis, memoratur, et vs. 29, phylarchus Choræorum ejusdem nominis. Potuit enim *Ana* et muliebri et virile nomen esse, quale *אִשָּׁה* 22, 24, et hoc ipso Cap. *Oholibama* vs. 41, est nom. virile; item *Thimna* vs. 12, 22, est nom. femin., mascul. vero vs. 40. C. B. Michaelis conjecit, pro *אִשָּׁה* legendum esse *אִשָּׁה*, tam vs. 20 et 24, ubi diserte dicitur, Anam filium fuisse Zibeonis, non filiam; quam textus Samar. et verss. antiquæ, LXX. sc. et Syrus, suadere possint. Hanc legendi rationem sequuti sunt J. D. Michaelis in versione vernacula et in *Biblioth. Orient.*, P. ix. p. 202, nec non in *Commentat. de Troglodytis Seiritis et Themud. in Syntagn. Commentat.*, P. I., p. 194. §. 2; et Dathius in versione et in nota ad h. 1. Mutavit tamen Michaelis sententiam in *Supplem.*, p. 191, et judicavit, receptum *אִשָּׁה* esse genuinum. Primum enim non magnæ sunt auctoritates, Samaritanus et LXX. corrigere soliti, si quæ displicebant, et Syrus octavo seculo et LXX. correctus. Deinde in eodem hoc cap. vs. 14, eadem quæ hic verba leguntur, et vs.

39, eodem quo hic modo *חַיָּוִס אֶרֶץ מִצְרַיִם* *Chivæus* legitur, et ibi quidem non in Hebræis solum, sed et in Samar. codd., licet et hic LXX. et Syrus in *חַיָּוִס* correxerint. Accedit magna in his tribus versibus codicum Iudæicorum constantia. Ex quibus omnibus Michaelis colligit, tria in uno capite exempla vix posse errore librariorum constituisse, sed *חַיָּוִס* secundo loco positum, ante *חַיָּוִס*, *neptem* significare, et quum hic genealogia Edomitica intexta sit, cujus maxima pars haud dubie ex monumentis Idumæorum desumpta sit, hunc *neptes* quoque recensendi morem, Hebræis insolentem, Idumæis fortasse usitatum fuisse. In eandem cogitationem incidit et Aben Esra, cui tamen opposuit R. Levi, tunc simpliciter positum esse *חַיָּוִס*. Sed hoc ipsum, quod *חַיָּוִס* non *חַיָּוִס*, ponitur, proprium esse potuit Idumæis genealogiis. Præterea quod Oholibamæ pater aut avus hic *חַיָּוִס*, *Chivæus*, vocatur, contrarium videtur illi quod xxvi. 34, dicitur, utrasque Cananæas uxores Esavi gente *Chittæas* fuisse. Si igitur utrarumque patres Chittæi fuerunt, unus eorum non Chivæus fuisse potest. Quem nodum J. D. Michaelis in Commentat. de *Troglodytis* § c. in *Bibl. Or.*, P. ix. p. 202, et in notis ad versionem germanicam ita solvi putat, ut pro *חַיָּוִס* legendum sit *חַיָּוִס troglodyta* (cf. ad xiv. 6), quum duo hæc nomina uno tantum litteræ apice distent, ideoque facile commutari possint. Zibeon vero Chorita fuit, ut ex vs. 20—24 patet, ut vix sit dubitandum, et h. l. Mosen eum Choritam vocare. Qua conjectura admissa hic locus superior xxvi. 34, non contradicit. Quum enim Phœnices, in quibus et Chivæi et Chittæi sunt, a mari rubro venerint, sedesque antiquissimas ad intimos ejus sinus in Arabia habuerint; non contrarium est, troglodytam in Seiritide esse, et tamen sive Chivæum sive Chittæum. C. B. Michaelis in Diss. de nominibus muliebribus in virilia versis § 21, (p. 123, *Syll. Commentat.*, a D. S. Pott edit., p. 7), monet, gente diversum esse nostrum Zibeonem, avum uxoris Esavi, a Zibeone Troglodyta (inf. vs. 24), quamvis uterque Anam genuerit, filiam noster, alter filium; illum enim Zibeonem Troglodytam s. Choræum fuisse, nostrum hic Chivæum dici.

3, 5. Tertia Esavi uxor *חַיָּוִס אֶרֶץ מִצְרַיִם* *aromatica*, 28, 9, *חַיָּוִס ægra et valetudinaria* appellatur. Sunt qui putent, Esavum nomen uxoris male sonantem in melius mutasse.—*Rosen.*

Schumann agrees with Michaelis and

Rosenmüller in defending the reading *חַיָּוִס*. He thinks that Adah (xxxvi. 2) was probably the same as Bashemath (xxvi. 34). But that Abolibamah (xxxvi. 2) was not, as most commentators suppose, the same as Judith (xxxvi. 34), but another wife, whom Esau married from among the Horites.

2 Quæ hic reperiuntur uxorum Esavi nomina, eadem, quum haud convenient cum xxvi. 34, interpretibus utrumque locum conciliaturis multum negotii facessiverunt. Namque quod uxor Esavi, quæ primum locum tenet, xxvi. 34, audit *Iehudith, filia Beeri Chittæi*, hic autem *Ada, filia Elonis Chittæi*, eademque diversitas deprehenditur de altera uxore Oholibama, quæ supra nuncupatur *Basmath filia Elonis Chittæi*, et de Iischmaëlis filia *Basmatha*, v. 3, quæ xxviii. 9, nuncupatur *Machalath*: nodi solvendi vincula alii uno ictu dissecuerunt, alii caute explicarunt. Quorum illi statuunt, vel omnem discrepantiæ culpam sibi mendis contraxisse librariorum, vel e diversis genealogiis diversa nomina petita esse, vel uxores Esavi earumque patres binomines fuisse, vel nomina earum post emigrationem ex Cananæa mutata esse; hi contra demonstrare annisi sunt, et interpretamentis et mutato ordine nominum repugnantiam illam ortam esse. Vid. Ilgen. *Urk.*, p. 328, ss. Merceri *Prælect.*, p. 592, ss. Rosenmuelleri Scholl., p. 432, s. et 538, ss. Qui quidem non dubitant *חַיָּוִס*, quum pater eius nuncupetur *Elon Chittæus*, cum *חַיָּוִס* componere ita, ut *Basmath* instar mariti aut binominis fuerit (Mercer, Rosenmueller), aut *חַיָּוִס*, *ornamentum* propter significationis similitudinem positum sit pro *חַיָּוִס* quod aramaice significet *suavitatem, iucunditatem* (Ilgen 1 l. exemplis hoc demonstrat v. c. nomine *חַיָּוִס* Gen. xlii. 13, quod Num. xxvi. 24, et 1 Chron. vii. 1, permutatum sit cum *חַיָּוִס*, quia utrumque significet: *revertens, respiciens*; nomine regis *Asaryah* 2 Reg. xiv. 21, ss. quod 2 Chron. xxvi. 1, ss. commutatum sit cum *Usijah* nomine, quia utrumque denotet: *auxilium Iovæ.*) aut *חַיָּוִס* sit *Basmathæ* agnomen ab Isaaco et Ribca ei impositum, quod *superbam* et *contumacem*, collato Arab.

*חַיָּוִס*, se gessisset (Clericus ad h. l.). Iidem vice versa *Oholibamam* conferunt cum *חַיָּוִס* filia Beeri Chittæi, ita ut ea alterum nomen *חַיָּוִס*, i. e., *tentorium meum excelsum est*, sive ex Arab. *familia mea magna est*, nacta sit, postquam (v. 4) *חַיָּוִס* filios peperisset

(vid. Ilgen. l. 1, ubi talis nominum mutationis exemplum affert *Sarai* et *Sarah* nomina), aut binominis fuerit (Rosenmueller.) Cui sententiæ quum obstarent varia nomina parentum eius, de vocc. נָחֶשֶׁת ad varias coniecturas confugerent, necesse erat. Idcirco sunt, qui aut נָחֶשֶׁת indicent uxorem Beeri Chittæi (xxvi. 34), qui hic, quum binominis fuisset, Zibeon dicatur (vid. Rosenmueller), aut נָחֶשֶׁת habeant patrem Oholibamæ et filium Zibeonis ideoque legi velint נָחֶשֶׁת (vid. varr. lectt.) aut denique alterum נָחֶשֶׁת sensu latiori explicant: *filia Anæ, neptis Zibeonis* (vid. Gen. xxiv. 48. Mercer, p. 593, Ilgen, p. 332, Michaelis Suppl., p. 191, Rosenmuelleri Scholl., p. 540.) Neque vero eadem de causa intactum reliquerunt vocabulum נָחֶשֶׁת, quod, quum pater Iehudith Chittæus fuisset, tantopere vexavit I. D. Michaellem (in Commentat. de Troglodytis § 3, Bibl. Or., P. ix. p. 202), ut pro נָחֶשֶׁת legendum præciperet נָחֶשֶׁת troglodyta, id quod valde arridet Rosenmuellero, quia hæc duo nomina uno tantum litteræ apice distant, et Zibeon ex v. 20-24. Chorita fuisset.—Quæ res qualiscunque sit, equidem, si genealogi consilium considero, eo adducor, ut Adam habeam aut pro Basmathæ, quæ ab auctore memoriter citata ob significatus similitudinem cum Ada sit commutata, aut pro sorore Basmathæ, quia pater eius audit, quomodo pater Basmathæ, *Elyon Chittæus*. Oholibamæ autem cuius prosapiam 20-30, laudatam invenimus, eo inter uxores Esavi refertur, quod demonstrandum erat, qua necessitudine Esavus cum Choritis, terræ quam occupasset incolis, coniunctus fuerit. Quam ob causam videtur addidisse vocc. נָחֶשֶׁת *neptis Zibeonis*, cuius gens v. 24 s. recensenda erant. Fortasse etiam hac uxore innuit, Esavum iam semel uxoris in matrimonium ducendæ causa in Seiritide commoratum esse simili ratione, atque Iacobus in Mesopotamia. Quodsi verum est, xxxii. 4, xxxiii. 16, ita conciliari possunt cum xxxvi. 1—8, ut illo tempore aliquamdiu uxoris causa in Seiritide habitaverit, nunc autem exponatur, quomodo et qua de causa sua sponte fratri cesserit. Nequaquam igitur est Oholibamæ nomen confundendum cum Iehudith ideoque non est, quod secus legas quam נָחֶשֶׁת (vid. varr. lectt.), nomen, quod Choræos simul complectitur. Cfr. x. 15—17 xiv. 6; xxxvi. 22, Ilgenii *Urk.*, p. 333.—*Schum.*

Ver. 4.

וַיָּלֶךְ עֲדָה לְעֶשָׂו אֶת־אֱלִיפָז וַיְבָשֶׁת  
וַיֵּלֶךְ אֶת־רְעוּבֵן :

4 ἔτεκε δὲ αὐτῇ Ἀδὰ τὸν Ἐλιφάς. καὶ Βασεμάθ ἔτεκε τὸν Παγούηλ.

*Au. Ver.*—And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; *Bashemath.*

*Ged., Booth.*—*Mahalath.* So the Sam. See notes on verses 2, 3.

Ver. 6.

וַיִּקַּח עֶשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בָּתְּלָיו וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְנֵהוּ וְאֶת־כָּל־בְּהֵמָתוֹ וְאֶת־כָּל־הַנֶּחֱסֵו  
אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אָרֶץ  
כְּנָעַן יִצְחָק אָחִיו :

ἔλαβε δὲ Ἡσαὺ τὰς γυναῖκας αὐτοῦ, καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τὰς θυγατέρας αὐτοῦ, καὶ πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ, καὶ πάντα τὰ κτήνη, καὶ πάντα ὅσα ἐκτήσατο, καὶ πάντα ὅσα περιποίησατο ἐν γῇ Χαναάν. καὶ ἐπορεύθη Ἡσαὺ ἐκ τῆς γῆς Χαναάν ἀπὸ προσώπου Ἰακώβ τοῦ ἀδελφοῦ αὐτοῦ.

*Au. Ver.*—6 And Esau took his wives, and his sons, and his daughters, and all the persons [Heb., souls] of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

*Bp. Patrick.*—*Went into the country from the face of his brother Jacob.*—Into another country out of the land of Canaan: into which he lately came to bury his father, as we read in the latter end of the last chapter.

*Ged., Booth.*—And Esau took his wives, and his sons, and his daughters, and all his household; with all [LXX. and one MS.] his substance and all his cattle; his whole property which he had acquired in the land of Canaan; and went from the land of Canaan [Sam., LXX.] into the land of Seir [so the Syr., but Gesenius and Schumann defend the present reading of the Hebrew text: see below], to make room for his brother Jacob.

*Schum.*—בְּאֶרֶץ כְּנָעַן K. 18 אֶרֶץ כְּנָעַן Sam. et LXX. probante Ilgenio *Urk.*, p. 334. אֶרֶץ כְּנָעַן in terram aliam K. 226. Onkel., Vulg., et Saad.—אֶרֶץ כְּנָעַן

L

שָׂרָה Syrus. Hebræam lectionem defendit Gesenius in Diss. de Pent. Sam., p. 38. Monet enim ibidem, שָׂרָה esse idem, quod שָׂרָה *ante* i. e., *ab oriente*, ut Gen. xxiii. 17, Jos. viii. 14, ut sensus sit: *in terram, quæ fratri ab oriente erat*. Sed quoniam v. 8, terra nominatim appellatur, in qua Esau habitaverit, nullum potest esse dubium, quin scriptor indefinite scripserit שָׂרָה quia dicere volebat, Esavum e conspectu Jacobi in terram aliquam emigrasse; hanc terram autem, quam incoluerit, fuisse Seiritidem, montanam. Conjunge igitur v. 6, cum v. 8.

Ver. 7.

*Au. Ver.*—And the land wherein they were strangers could not bear them because of their cattle.

*Them.*

*Ged.*—Them both.

Ver. 10.

*Au. Ver.*—These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

*These are.*

*Ged., Booth.*—And these are. So Sam., LXX., Syr., Vulg., and three MSS.

*Bashemath.*

*Ged., Booth.*—Mahalath. So the Sam. See notes on verses 2, 3.

Ver. 12.

וְאֵלֶּה בְּנֵי עֲדָה אִשְׁתּוֹ עֲשָׂו :

οὗτοι υἱοὶ Ἀδὰς γυναικὸς Ἑσαῦ.

*Au. Ver.*—12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

*Ged., Booth.*—These were the grandsons of Adah Esau's wife.

Ver. 13.

וְאֵלֶּה הָיוּ בְּנֵי כְשָׁמַת אִשְׁתּוֹ עֲשָׂו :

οὗτοι ἦσαν υἱοὶ Βασεμάθ γυναικὸς Ἑσαῦ.

*Au. Ver.*—13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

*Ged., Booth.*—These were the grandsons of Mahalath [so the Sam.], Esau's wife. See notes on verses 2, 3.

Ver. 14.

וְאֵלֶּה הָיוּ בְּנֵי אֶחְלִיבָמָה בַּת-עֲנָנָה :

בַּת-עֲנָנָה אִשְׁתּוֹ וְתִלְדַּר לְעֲשָׂו אֶת-יִשְׁשַׁק וְאֶת-יִצְחָק וְאֶת-יִרְחָה :

יששק

οὗτοι δὲ υἱοὶ Ὀλιβεμάς θυγατὸς Ἀνὰ τοῦ υἱοῦ Σεβεθῶν, γυναικὸς Ἑσαῦ. ἔτεκε δὲ τῇ Ἑσαῦ τὸν Ἰεσοῦς, καὶ τὸν Ἰεγλόμ, καὶ τὸν Κορέ.

*Au. Ver.*—14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

*Daughter of Zibeon.*

*Ken., Ged., Booth.*—Son of Zibeon. So Sam., LXX., and several copies of the Vulg. Schumann, Rosenmüller, and others, defend the reading of the Hebrew text. See note on verse 2.

Ver. 15, 16.

וְאֵלֶּה מְלָכָיו אֵלִיפָז בֶּן-עֲשָׂו בְּנֵי אֶחְלִיפָז בְּכוֹר עֲשָׂו מִלֵּוָּה אֶחְלָה מִלֵּוָּה אֶחְלָה זָפּוֹ מִלֵּוָּה קְנָז : 16 מִלֵּוָּה קֹרֶה אֶחְלָה צִפּוֹתָם מִלֵּוָּה עֲטָלָה אֶחְלָה אֶחְלִיפָז בְּמָרָץ יָדוֹם אֶחְלָה בְּנֵי עֲדָה :

οὗτοι υἱοὶ Ἑσαῦ.

οὗτοι ἡγεμόνες υἱοὶ Ἑσαῦ. υἱοὶ Ἐλιφὰς πρωτοτόκου Ἑσαῦ. ἡγεμῶν Θαμὰν, ἡγεμῶν Ὠμάρ, ἡγεμῶν Σωφάρ, ἡγεμῶν Κενέζ, 16 ἡγεμῶν Κορέ, ἡγεμῶν Γοθώμ, ἡγεμῶν Ἀμαλήκ. οὗτοι ἡγεμόνες Ἐλιφὰς ἐν γῇ Ἰδομμαία. οὗτοι υἱοὶ Ἀδὰς.

*Au. Ver.*—15 These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

15 Dukes.

*Ged., Booth.*—Princes.

*Gesen.*—אֶחְלָה (denom. from אָחַל, 1. a thousand; 2. family) the head of a family, φυλαρχος, Zech. ix. 7; xii. 5, 6. Especially of the chiefs of the Edomitish tribes, Gen. lxxxvi. 15.

Rosenmüller thinks that the word אֶחְלָה is here by a metonymy used for family. These are the families into which the posterity of Esau was divided, &c. See below.

*Schum.*—These are the phylarchs of the descendants of Esau: of the posterity of

Eliphaz the firstborn of Esau the phylarch of Teman [i.e., the tribe of Teman], the phylarch of Omar [i.e., the tribe of Omar], &c. See below.

16 *These were the sons of Adah.*

*Ged.*—These were the grandsons of Adah.

*Ken.*—The two first words in verse 16, *duke Korah*, are interpolated. The verses 15 and 16 stand thus—These were dukes of the sons of Esau: the sons of Eliphaz, the first-born of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz: *Duke Korah*, duke Gatam, duke Amalek. Now 'tis certain from verse 4, that Eliphaz was Esau's son by Adah; and, from verses 11, 12, that Eliphaz had but six sons: Teman, Omar, Zepho, Gatam, Kenaz, and Amalek. 'Tis also certain, from verses 5 and 14, that Korah was the son of Esau (not of Eliphaz) by Aholibamah; and as such, he is properly mentioned in verse 18: these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, *duke Korah*. 'Tis clear, therefore, that some transcriber has improperly inserted *duke Korah* in the 16th verse; from which corruption both the Samar. text and its version are free. So also Geddes, Boothroyd, and Schumann.

Michaelis, who is followed by Rosenmüller, thinks the present reading of the Hebrew text (*Korah*) to be correct, and accounts for the omission of his name in xxxvi. 4, by supposing that Thimna, who, in 1 Chron. i. 36, is mentioned among the sons of Esau, died without children, and therefore is omitted by Moses in the catalogue of Esau's sons, Gen. xxxvi. 4; but that one of his brethren married his widow (according to the law alluded to in Gen. xxxviii. 8), and that from her was born this Korah, who was a different person from the Korah mentioned in xxxvi. 18.

15. Enumeratis filiis et nepotibus Esavi recensentur phylarchi illis orti. *רָאשֵׁי בָּתֵּי* *capita familiarum*, qui *principes* quoque familiarum erant. Videntur Idumæi hac voce usi esse hoc sensu magis quam Hebræi, apud quos tamen *רָאשֵׁי* mille, unde *רָאשֵׁי*, et *familiarum* significat Jud. vi. 15; 1 Sam. xxiii. 23; Mich. v. 1. Hinc *רָאשֵׁי* et *chiliarchum* notare potest, qui alias *רָאשֵׁי* appellatur, ut Ex. xviii. 21, vel *phylarchum*, h. e. tribus majorisve familiæ caput. "Observandum est porro, *רָאשֵׁי*, aliquando non solum *phylarchum*, sed metonymice ipsam significare *tribum seu familiam*, ut Zach. ix. 7, de Phi-

listæorum populo, ad Deum convertendo: *erit* *רָאשֵׁי* *sicut phylarchus*, i. e., sicut familia major in Juda [cf. not. nostr. ad h. 1], item xii. 5, 6. Et sic vocem istam nostro loco capi, eo minus dubium esse potest, quo magis reputaveris de singulis Esavi nepotibus, nullo eorum excepto, eam dici. Atqui Esavi nepotes non omnes ac singuli duces aut phylarchi exstiterunt. Ut adeo sensus verborum *רָאשֵׁי בָּתֵּי* hic sit: *hæ sunt familiæ, in quas posteri Esavi distributæ sunt*, quæ, ubi numero hominum creverunt, suos singulæ habuerunt *phylarchos*. Plane ut Ismaëlis genealogia post enumeratos 12 ejus filios hac clauditur formula xxv. 16: *Hi sunt filii Ismaëlis, et hæc nomina eorum, in vicis et castellis ipsorum, duodecim* *רָאשֵׁי בָּתֵּי* *principes*, i. e., familiæ majores, suos singulæ habentes principes, *secundum gentes suas*. Quæ verba respiciunt ad antegressam illam de Ismaele promissionem divinam, 17, 20. Hinc vero porro liquet, *principes* illos, de quibus in genealogiis tum Ismaëlis, tum Esavi sermo est, non *successivos* intelligi, quorum alii alios in regenda utraque gente excepissent, sed *simulaneos*, h. e., qui eodem tempore suis singuli familiis præfuerint." C. B. Michaelis in Diss. ad Vs. 14, laud. § 11, p. 218, sqq. Phylarchi cum suis tribubus, qui hoc vs. recensentur, *Theman, Omar, Zepho*, et *Kenaz*, respondent filiis Eliphasi vs. 11, enumeratis.

16 Quum phylarchi vs. 15, 16, recensiti convenient cum sex Eliphasi filiis, vs. 11, 12, memoratis, hic vero accedat Corachus, cujus supra nulla mentio facta quæritur, unde ille super numerum filiorum Eliphasi allatus princeps? Probabilem conjecturam affert C. B. Michaelis in Diss. laud. § 13, p. 223. "1 Par. i. 36, filiis Eliphasi, ex Genesi recensitis, pariter ultra numerum a Mose descriptum, adjicitur *Thimna*, non confundendus cum Thimna, pellice Eliphasi. Potuit ergo fieri, ut iste Thimna, licet conjugatus, tamen decesserit sine liberis, omissus idcirco in Mosaica filiorum Eliphasi tabula; potuit item fieri, ut aliquis fratrum Thimnachi, lege leviratus (quæ apud patriarchas jam obtinuit, vid. xxxviii. 8) viduam ejus duxerit, et ex ea in defuncti Thimnachi memoriam filium genuerit, *Corachum* nomine a quo ortum duxit princeps et familia *Corach*. Alius vero, et ab hoc diversus *Corachus* est, de quo vs. 18."—*Rosen.*

*Schum.*—15 *רָאשֵׁי בָּתֵּי* *רָאשֵׁי* hæc vocc.



si recte sentio, interpretes tantum non omnes perperam et intellexerunt et cum seqq. coniunxerunt. Vulgo enim transferunt ea cum ceteris sic: *hi duces filiorum Esau; filii Eliphaz primogeniti Esau: dux Theman, dux Omar, &c.* (Vid. LXX., Vulgat., Mercer, Clericus, Bonfrer al.) aut: *hi sunt familiarum principes et filii Esavi oriundi*, etc. (Vid. Dathe, Schott.) Enimvero contra eos monendum est, a genealogo nepotes Esavi non recenseri phylarchos, sed potius enumerari varias tribus, quæ a nepotibus Esavi originem duxerint. Auctor enim quum sensim paulatimque viam muniat ad alia, quibus magis magisque demonstret, quomodo Esavidæ in gentem excreverint, in tres classes dividit familiarum capita, in phylarchos Eliphasi, Reguelis et Oholibamæ (v. 16, 18) i. e., in eos, qui partim posteris Eliphasi et Adæ, partim posteris Reguelis et Basmathæ partim posteris Oholibamæ secundum singulas eorum tribus præfuerint. Hanc sententiam ad fatum defendit status constructus vocis אֶלְפָּאז quem interpretes (excipe Ewaldum, qui in *Compos.*, p. 255, de hac re docte disputavit) pro אֶלְפָּאז statu absoluto ceperunt, ideoque perverse transulerunt: *dux Theman*, pro: *dux Themanis*. Quo spreto necessario factum est, ut v. 19, vocc. אֶלְפָּאז אֶלְפָּאז ad suam causam contorquerent hoc modo: *hi fuerunt filii Esavi et principes ex iis oriundi*, vel ut Dathe: *hi Esavi filii principes regionum, quas incolabant, fuere*. Deinde vocc. אֶלְפָּאז non sunt reddenda: *filii Elephasi* (alioquin enim scripisset אֶלְפָּאז אֶלְפָּאז, cfr., v. 17), sed per appositionem cum antecedd. coniungenda: *filiorum Eliphasi, sive Eliphasidarum*. Nam tribus, quæ ex Eliphasi posteris ortæ sint, recensentur. Qua propter v. 15, sic converte: *hi* (i. e., tot, quia nomina eorum silentio prætermittuntur et Esavidarum tribus enumerandæ erant) *sunt phylarchi Esavidarum: posterorum Eliphasi, primogeniti Esavi, phylarchus Teman* (sc. tribus), *phylarchus Omaris* (sc. tribus) et sic deinceps. V. 19, autem sic redde: *hi sunt Esavidæ eorumque phylarchi* i. e., tot sunt tribus gentis, quæ ab Esavo Edomita originem traxit. Atque sic bis commemorari scriptor, quænam tribus intelligendæ sint, ne cum iis, quas brevi post (20-30) enumerare volebat, confunderentur, cum Seiritis et Choritis, in quorum affinitatem Edomitæ venerant Oholibamæ genere. Ceterum non recuso, quin אֶלְפָּאז (ut Zach. ix. 7: xii. 5, 6) metonymice

reddas *familiam* et cum C. B. Michaelæ (in diss. de antiq. Id. hist., § xi. p. 218) convertas: *hæ sunt familiæ, in quas posterii Esavi distributi sunt*. Cfr. Rosenmuelleri Scholl., p. 548.

16 In phylarchis sive tribubus, quæ Eliphasi filii nomina debent, numeratur etiam אֶלְפָּאז, quem tamen, quum Corach. v. 5, 14, et 18, inter filios Oholibamæ recenseatur neque antea v. 11, 12, in Eliphasi filiis habeatur, codex Kennicotti numero 532, signatus, codex Sam. et Ilgen, l. 1, eiecerunt. Contra eos demonstrare quidem studet C. B. Michaelis (in diss. laudata § 13, p. 223), Corachum, quia 1 Chron. i. 36, in catalogo filiorum Eliphasi reperitur Timna, qui quum sine liberis decesserit, in Mosaica filiorum Eliphasi tabula omissus sit, fuisse fratris Timnachi filium, leviratus lege (vid. xxxviii. 8) in defuncti Timnachi memoriam genitum: sed putaverim, in hac re deprehendi quandam auctoris incuriam, quam etiam in mutato ordine Kenasi et Gatami, qui v. 11, vice versa laudantur, facile videas, sive memoriæ fraudem, quæ אֶלְפָּאז v. 18, laudatus per prolepsin huc venerit. Alii Korachum habent Eliphasi nepotem, qui, ut passim, inter filios recenseatur.

16 אֶלְפָּאז אֶלְפָּאז non sunt phylarchi ab Eliphaso oriundi, sed phylarchi posterorum Eliphasi sive tribus, quæ Eliphasi posteris constitutæ sunt, id quod ex antecedd. satis elucet. Sic etiam בני אֶדֹם non sunt filii Adæ, sed posterii Adæ.—*Schum.*

#### Ver. 17.

*Au. Ver.*—17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath, Esau's wife.

*These are the sons of Bashemath.*

*Ged.*—These are the grandsons of Mahalath [so Sam., Booth.: see notes on verses 2, 3], Esau's wife.

#### Ver. 19.

אֵלֶּה בְּנֵי-עֵשָׂא וְאֵלֶּה אֶלְפָּאֵיהֶם הָיִם:

οὗτοι υἱοὶ Ἑσαῦ, καὶ οὗτοι ἡγεμόνες αὐτῶν. οὗτοί εἰσιν υἱοὶ Ἑδώμ.

*Au. Ver.*—19 These are the sons of Esau, who is Edom, and these are their dukes.

*Schum.*—These are the descendants of Esau and their phylarchs, i. e., this is the

number of the tribes of the nation which derived its origin from Esau. See note on verse 15.

Ver. 20.

אֵלֶּה בְּנֵי-מְעִיר הַחֹרִי וְשֵׁבִי הָאֶרֶץ  
לִישָׁן וְשִׁבְלָה וְצִבְעֹן וְעֵנָח :

οὗτοι δὲ υἱοὶ Σηὲρ τοῦ Χορβαίου, τοῦ κατοικοῦντος τῆν γῆν. Λωτὰν, Σωβὰλ, Σεβε-  
γὼν, Ἀνά.

*Au. Ver.*—20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.

*The Horite.*

*Gesen.*—יִר perhaps, *inhabitants of caves* [so also Michael., Rosen., Lee], from יָרַח and the adjective termination יִ; the name of a people, who, according to Gen. xiv. 6, inhabited Mount Seir, and Deut. ii. 12, 22, were driven away from thence by the Edomites. Notwithstanding, Gen. xxxvi. 20, the heads of that people are mentioned next after the Edomites.

*Who inhabited the land, i.e., before the arrival of Esau.*—*Rosen.*

Ver. 24.

וְאֵלֶּה בְּנֵי-צִבְעֹן וְאִמָּה נַעֲנָה הָאִמָּה  
עֵנָח אִשְׁרָא מִצָּא אֶת-יְהִימָם בַּמִּדְבָּר  
בְּרַעְתּוֹ אֶת-יְחֻמְלָיִם לְצִבְעֹן אָבִיו :

καὶ οὗτοι υἱοὶ Σεβεγῶν. Ἀἰῆ, καὶ Ἀνά.  
οὗτός ἐστιν Ἀνά, ὃς εἶπε τὸν Ἰαμὲν ἐν τῇ ἐρημῳ, ὅτε ἐνεμε τὰ ὑποζύγια Σεβεγῶν τοῦ πατρὸς αὐτοῦ.

*Au. Ver.*—And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

*Both Ajah and Anah.*

*Ged., Booth.*—Ajah and Anah. The first י is omitted in four MSS., Sam., LXX., Syr., Vulg., Targ., and also 1 Chron. i. 40. *Schum., Rosen.*

*Bp. Patrick.*—24 This was that Anah that found the mules in the wilderness. Not by accident, but by his art and industry he invented (as we speak) this mixture, and produced this kind of creature. So it is commonly interpreted. But the word *found*, though used four hundred times in Scripture, never signifies (as Bochart hath observed, par. i. Hierozoic., lib. ii. cap. 21), the invention of that which was not before; but the finding that which already is in

being. Nor doth *jemim* signify *asses* in Scripture; and therefore others have read the Hebrew word as if it had been written *jamim* (as St. Jerome observes), imagining that as Anah fed his father's asses, he found a great collection of waters (see Vossius, lib. iii. de Idolol., cap. 75), which some fancy to have been hot waters, or baths, as the Vulgar Latin interprets it. But then we must read the Hebrew quite otherwise than we do now: and Bochart gives other reasons against this interpretation; and endeavours to establish another opinion: That by *jemim* we are to understand *emim*, a gigantic sort of people, mentioned in Scripture, and next neighbours to the Horites. These Anah is said to find, i.e., to meet withal and encounter; or rather to have fallen upon on a sudden and unexpectedly; as this phrase he shows signifies in Scripture. This opinion he hath confirmed with a great many reasons; to which another late learned writer (Wagenseil) thinks an answer may be given: though he inclines to it, if one thing were not in the way; which makes him think, here is rather meant some herb or plant, called *lauein*, which word the LXX. retain, not knowing how to translate it. And thus Aben Ezra affirms many interpreters of the Scripture have understood it: which seems to be the most probable conjecture of all others (see Wagenseil in his Annot. upon that title of the Talmud called Sota, p. 217, 218, &c.).

Pool, in his Syn., and Horsley, seem to prefer the reading of the Samaritan text, וְאִמָּה, and translate, *this is that Anah that fell in with the Emim* [a race of giants] *in the wilderness*. But Geddes, Boothroyd, Rosenmüller, Gesenius, Schumann, and most modern commentators, agree in translating the passage, *this is that Anah that found the warm wells in the wilderness*.

*Gesen.*—יָמִים, m. pl., Gen. xxxvi. 24 only; it signifies most probably, *warm wells*, or *fountains*, which are also to be found in these countries (e.g., that of Kallirhoë). Vulgate, *aquæ callidæ*, and Jerome adds, *nonnulli putant aquas calidas juxta punicæ linguæ viciniam, quæ Hebrææ contermina est, hoc vocabulo significari*. In the Punic language, therefore, the signification must then have existed. Syr. ܐܡܝܡ, *aquæ* (see, however, *Ephr. Syri Catena* on this passage). The Samaritan text has ܐܡܝܡ, *Emens*,

*giants*, so also *Onk.* and *Pseudo-Jonath.* The Arabic and *Gr. Venet.* explain it by mules; both these significations are, however, less applicable and less obvious than the former.

*Prof. Lee.*—מַיִם, m. pl. once, Gen. xxxvi. 24. According to the Vulgate, *warm waters*. See also Jerome's *Quæst.* on the place; which Gesenius thinks, both from the etymologies of מַיִם, מַיִם, and from the fact that hot springs are still found to the east of the Dead Sea, is correct. The Greek translators generally preserve the Heb. word *λαμύμ*: not venturing to meddle with it. ὁ Σύρος λέγει πηγὴν αὐτὸν εὐρρεκίαν. Bahrdt's *Hexapla*. The Syriac Version, however, reads simply

מַיִם, *waters*. And this is, perhaps, the true sense of the passage; as, in those early times, the finding of springs was of immense importance, both to the rearing of cattle, and the accommodation of travellers.

*Schum.*—24 מַיִם] מַיִם K. 129, 155, R. 507, pr. 419. Sam., LXX., Syr., Vulg., Targ. K. 419, pr. Arabs *Cpol.*, 1 Chron. i. 40. מַיִם] מַיִם *Emæi gigantes* (cfr. Deut. ii. 10, 12), Sam., Onk., Pseud.-Ion., ad stipulante iis Bocharto in *Hieroz.*, p. 1, t. 1, p. 227. Clerico ad h. l., et Sauberto in *Palæstr. philolog.*, p. 78, s.—מַיִם K. 314, et Syrus, de quo vide Hirzel, l. 1, p. 21. Credner p. 33.—מַיִם (forte מַיִם *maria*) LXVII. codd. Kennicottii. De qua lectione Hieronymus observat hæc: *et volunt illum, dum pascit asinos patris sui in deserto, aquarum congregationes reperisse, quæ iuxta idioma linguæ hebraicæ maria nuncupantur; quod scilicet stagnum repererit, cuius rei inventio in eremo difficilis est.*

מַיִם Hoc ἀπαξλεγόμενον quum perspicui satis non posset, unde derivandum sit, interpretum ingenia admodum exercuit criticorumque manus adeo agitavit, ut illud nunc addendo nunc demendo mutilarent et sic in aliam vocem mutarent, contextui, ut putaverint, magis consonam. At si quid valet Criticorum regula, difficiliorem lectionem faciliiori præferendam esse, hic potissimum ea observanda est, quia varix lectiones parum aptam sententiam præbent. Nam quod Sam., Onk., Ion., Boch., Clericus aliique Emæos gigantes intelligunt, quos Ana in deserto deprehendisset et vicisset, id omni caret, si argumenta eorum nihili facienda intueris, probabilitate. Quomodo enim, ut hoc unum dicam, מַיִם possit de-

notare: *deprehendit et vicit*, plane non video. Sed quid dicam de iis, qui *maria* reperta volunt? Equidem ignoro illud desertum, quod tantum sit, quantum maria cingere possit, et mecum haud dubie omnes ignorant, qui non phantasie ludibriis abrepti sibi tale desertum efformaverint. Minus tamen displicet codicis 314, lectio מַיִם *aqua*, quam Syrus reddidit. Nam præterquam quod littera ' scribarum levitate facile loco suo amoveri poterat, aquam in deserto reperire apud nomades maximi est momenti magnæque laudi ducitur. Vid. Gen. xxi. 19; xxvi. 18, ss. Sed ne scribas codicum iniuriose damnemus, ante omnia maxime circumspicendum erit, desitne legitima vocis מַיִם explicatio, an sit, quæ optimam sententiam haud invito contextu salvaque textus lectione afferat. In qua re vehementer dubito num frugi sit veterum interpretum collatio. Neque enim LXX. Aquila, Theodotion, et Symmachus, qui αἰμὴν, λαμὴν, λαμύμ, et Ἐμὴμ habent ideoque quid sibi velit vox hebræa nescivisse videntur (quamquam eorum auctoritate nixi Bochart et Clericus sententiam suam de Emæis confirmarunt, eademque ducti Chr. Wagenseil, in *Notis ad Tractat. Talmud.*, sota, p. 218. I. H. Mai fil. in *Obss. SS. P. 1*, p. 1, ss. herbas ad artes magicas adhibitæ, quales fuissent *Æmonia* sive *Hæmonia*, intellexerunt), neque Saadias, Persa et Gr. Ven., qui *mulos* intelligunt (de iis, qui sic statuunt, Hieronymus in *Quæst.*, ad h. l., dicit hæc: *sunt, qui arbitrentur onagros ab hoc admissos esse ad asinas, et ipsum eiusmodi reperisse concubitum, ut velocissimi ex his asini nascerentur, qui vocantur Iammim. Plerique putant, quod equarum greges ab asinis in deserto iste fecerit primus ascendi, ut mulorum inde nova contra naturam animalia nascerentur*), aliquid lucis loco nostro suppeditant. Nam qui mulos exponunt (inter recentiores hanc sententiam defenderunt Fullerus in *Miscellann.*, SS. L. iii. c. 8, Buxtorfius in *Catalect.*, p. 216, s. Wincklerus in *Hypomnemat.*, phylol., p. 78) non secum reputarunt, מַיִם neque ex etymo neque ex usu loquendi neque e dialectis semiticis neque ex contextu, quia Ana non equas et asinas sed asinos pavisce dicitur, *mulos* significare imo adeo in *Genesi* xvi. 12, et in reliquis V. T. libris v. c. 2 Sam. xviii. 19; 1 Reg. i. 33, vocari *onagrum* מַיִם et *mulum* מִלֵּךְ. Quæ cum ita sint restat una interpretatio, quam duce Hieronymo

hodie uno ore plerique omnes profitentur (vid. Pasinus in diss. polem., p. 130. Michaelis Suppl., p. 1089. Dathe, Schott, Rosenmueller ad h. l. Gesenius et Winer in Lexicis), nempe חֲרָדִים denotare *aquas calidas, thermas*. Quibus eo lubentius adstipulandum est, quo certius est etymon, unde חֲרָדִים deduci potest. Nam quod Hieronymus l. l. de hac re commemorat: *nonnulli, inquiens, putant, aquas calidas iuxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabalo signari*, id quoque confirmatur Arabica voce حَرْمَلٌ quæ teste Michaele

(Suppl., p. 1090) in coniug. V. significat *sese abluere*, et in ii. *ægrotum lavacro utentem iuvare*, ita ut proprie חֲרָדִים in universum significet *balneas*, nisi mavis cum Gesenio inusitatam radicem חֲרָד Arab. حَرِج, *caluit, ferbuit*, in consilium vocare, ut inde derives nomen, quod *thermas* designet. Huc accedit, quod thermarum et aquarum salubrium inventio sane memoratu dignissima erat. Denique in illo tractu (ut testantur Michaelis in Spic., P. ii. p. 63. Rosenmuelleri *Morgenl.*, P. i. p. 173, ss. P. vi. p. 250, et eius *Bibl. Alterthumsk.*, vol. ii. P. 1, p. 217 s.) thermæ sunt, in quibus Calirrhœenses maxime excelluerunt. Quæ sententia magis etiam confirmatur Syri translatione حَرْمَلٌ *aqua*, quæ interpretamentum sapit etsi etymo vocis חֲרָד non plane accomodat. Nihilo secius conicere audeo, forte legendum esse חֲרָדִים, quomodo audit v. 22, frater patruelis Anæ, ut fatum aliquod indicetur, quod Hemam in deserto subiisset. Neque tamen hæc coniectura tantum habet ponderis, quantum lectio חֲרָדִים, si *thermas* denotat.

Ver. 29, 30.

29 אֵלֶּה הַדּוּכֵי קְהָרִי חֲרָדִים לְוִשָּׁן  
אֵלֶּה שְׁמוֹת הַדּוּכֵי זָבָדִין חֲרָדִים צִנְחָה :  
30 אֵלֶּה הַדּוּכֵי דִלְשָׁן חֲרָדִים אֲחָר חֲרָדִים דִּישָׁן  
אֵלֶּה הַדּוּכֵי קְהָרִי לְחֶלְבָּמָה בְּאֶרֶץ  
מִבְצָר :

29 οὗτοι δὲ ἡγεμόνες Χορρί. ἡγεμὼν Λωτῶν, ἡγεμὼν Σωβὰλ, ἡγεμὼν Σεβεγὼν, ἡγεμὼν Ἀνὰ, 30 ἡγεμὼν Δησῶν, ἡγεμὼν Ἀσάρ, ἡγεμὼν Ρισῶν. οὗτοι ἡγεμόνες Χορρί ἐν ταῖς ἡγεμονίαις αὐτῶν ἐν γῇ Ἐδῶμ.

*Au. Ver.*—29 These are the dukes that

came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

*Booth.*—29 These were the princes of the Horites; prince Lotan, &c. See also notes on verse 15.

*Rosen.*—29, 30 Nunc subjungit phylarchos Choraorum cum suis tribubus e septem Seiri filiis propagitis—30 חֲרָדִים, *Hi sunt duces Choræi*, i.e., Choraorum per duces suos, i.e., singuli. Nisi חֲרָדִים potius vertendum sit: *secundum tribus eorum*, cf. ad vs. 15.

Ver. 31—43.

*Au. Ver.*—31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah [or, Aliah], duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites [Heb. Edom].

*Bp. Patrick.*—31 These are the kings that

*reigned in the land of Edom.*] It appears by this, that after several *dukes* (as we translate it) had ruled the country, the Edomites changed their government into a monarchy. And here follows a catalogue of their kings. For I can find no ground for the opinion of the Hebrew doctors, that *alluph*, a duke, differed in nothing from *melech*, a king, but that the latter was crowned, and the former not crowned.

*Before there reigned any king over the children of Israel.*] Moses having a little before this (xxxv. 11) mentioned the promise of God to Jacob, that "kings should come out of his loins;" observes, it is a thing remarkable, being a great exercise of their faith, that Esau's posterity should have so many kings: and there was as yet no king in Israel when he wrote this book, nor (as it is commonly interpreted) a long time after. This Moses might well write without a spirit of prophecy; nor is there any reason to say, this passage was inserted by somebody else after the death of Moses. We might rather affirm, if it were needful, that Moses's meaning is, "All these were kings in Edom, before his own time;" who was the first king in Israel (Deut. xxxiii. 5). For he truly exercised royal authority over them, as Mr. Selden observes, lib. ii. de Synedr. cap. 1, 2.

*Ken.*—In these thirteen verses are mentioned the kings which reigned in Edom *before any king reigned over Israel*: consequently, this record was written after there had been kings in Israel. Not being therefore written by Moses, these verses seem evidently taken from 1 Chron. i. 43—54: from whence, having been inserted in the margin of some very antient MS. here in Genesis, they were afterwards taken into the text. A fate like this (as will be soon seen), has attended some other marginal insertions, which now very improperly make parts of the text. See "Gen. Diss.," p. 9. Spinoza has quoted these verses, as furnishing one clear proof, that the Pentateuch was not written by Moses:—"Ex his luce meridianâ clarius apparet, Pentateuchon non a Mose, sed ab alio, et qui a Mose multis post sæculis vixit, scriptum fuisse." See "Tractat. Theolog. Polit.," p. 108; 4to., Hamb. 1670.

So also Boothroyd, who omits these verses in his translation of the Bible.

*Rosen.*—There are two difficulties to be

accounted for in this passage:—1st, The words, *Before any king reigned over Israel*, which seem to be of a later date than Moses. 2d, How Moses in his age could give the succession of fourteen phylarchs of the Idumæans, then of eight kings succeeding each other, then again (verses 40—43) of eleven phylarchs, who succeeded the kings in the government of the Idumæans. For it appears scarcely credible that the short time which elapsed between Esau and Moses, would have been sufficient for the reign of so many successive princes. Those who maintain that this passage was written by Moses have given various solutions of these difficulties, which are examined by C. B. Michaelis ("De Antiquiss. Idumæorum Histor.") He, after rejecting the least probable explanations of this passage, observes, that the words, *Before there reigned any king in the land of Israel*, afford no proof of their not having been written by Moses; since not only Moses, but all the Israelites, might have expected that kings would hereafter reign among them, from Gen. xxxv. 11:—"And God said unto him, I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins;" and accordingly we find him foretelling that the Israelites should have a king, Deut. xxxviii. 36:—"The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone." He observes also, that the words לְמֶלֶךְ יִשְׂרָאֵל may be translated either in the future or the present tense, *priusquam regnaturaus est*, or, *antequam regnat rex Israelitis*, while as yet no king reigns over the children of Israel.

In answer to the second objection, that the series of dukes and kings mentioned in this chapter are too long to have succeeded each other in the short space of 238 years, Michaelis observes, that we have no grounds for supposing that the form of government was thrice changed among the Idumæans, and that all the dukes and kings succeeded each other in the order in which they are mentioned in this chapter [see the various notes, especially that of Schumann on verse 15]; for it is clear from a comparison of Numbers xx. 14 with Exodus xvi. 15. [Numb. xx. 14, "And Moses sent mes-

sengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us " [Heb. found us.] Exodus xvi. 15, Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.] that in the time of Moses, the kings and phylarchs reigned at the same time. And lastly that in reckoning the time during which the reigns of those dukes and princes lasted, we must recollect that their kingdoms were not hereditary, but were obtained either by election or force, which would have greatly shortened the average length of their duration.

*Au. Ver.*—32 And Belah the son of Beor reigned in Edom: and the name of his city was Dinhabah.

**Ged.**—For Belah [LXX., Balak] the son of Beor reigned the *first* in Edom, &c.

39 וַיִּמָּחַ בְּצֵל חָנוּן בְּרֵעֲבוֹרֹת וַיִּמְלֹךְ  
בְּתַחְתֵּי הַדָּר וְאָשֶׁם צִירוֹ פָּעָה וְאָשֶׁם  
מִהַיִּטְבָּאֵל בַּת-מִטְרָד בַּת מִי וְזָבִי :

39 ἀπέθανε δὲ Βαλλεῶν υἱὸς Ἀχοβῶρ, καὶ ἐβασίλευσεν αὐτ' αὐτοῦ Ἀράδ υἱὸς Βαράδ. καὶ ὄνομα τῇ πόλει αὐτοῦ Φογῶρ. ὄνομα δὲ τῇ γυναικὶ αὐτοῦ Μετεβεῖλ, θυγάτηρ Ματραῖθ, υἱοῦ Μαιζώβ.

*Au. Ver.*—And Baal-hanan the son of Achbor died, and Hadar [1 Chron. i. 50. Hadad Pai. After his death was an aristocracy. Exod. xv. 15; cir. 1406] reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

*Pool.*—Either Matred was the father, and Mezahab the mother; or Matred was the mother, and Mezahab the grandmother.

Schum.—39 [בן חן חן] hæc verba per appositionem referenda sunt aut ad חן חן ideoque reddenda cum iis: *filia Matrede, filia Mesahabi* aut ad חן חן hoc modo: *filia Madredi* (patris) *filia Mesahabæ* (matris) vel sicut v. 2, de Oholibama dicitur: *filia Matredi, neptis Mesahabi*. Illam translationem cum Vulg. secutus est Lutherus; istam Aben-Esra in Commentar. ad h. l.; hanc autem ob v. 2, nos sequamur.

40 וְאֵלֶּה שְׁמוֹת מַלְאָכָיו אֲשֶׁר  
לְמַשְׁפַּחְתָּם לְמַקְלָתָם וְלַמִּשְׁכָּן  
וְלַמִּזְבֵּחַ אֲשֶׁר עָלָה אֵלֶּיךָ  
יְהוָה :

41 מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת  
 פִּינִין : 42 מִלֵּוֹת קִנְיָן מִלֵּוֹת תִּפְסֹן  
 מִלֵּוֹת מִבְּזָר : 43 מִלֵּוֹת מִבְּזָר מִלֵּוֹת  
 מִלֵּוֹת עִירָם מִלֵּוֹת : מִלֵּוֹת מִלֵּוֹת  
 לְמִשְׁכַּתְהֶם מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת מִלֵּוֹת  
 מִלֵּוֹת מִלֵּוֹת :

40 ταῦτα τὰ ὀνόματα τῶν ἡγεμόνων Ἑσαῦ, ἐν ταῖς φυλαῖς αὐτῶν, κατὰ τόπον αὐτῶν, ἐν ταῖς χώρας αὐτῶν, καὶ ἐν τοῖς ἔθνεσιν αὐτῶν. ἡγεμὼν Θαμνὰ, ἡγεμὼν Γωλὰ, ἡγεμὼν Ἰεθέρ, 41 ἡγεμὼν Ὀλβεράς, ἡγεμὼν Ἥλας, ἡγεμὼν Φινὼν, 42 ἡγεμὼν Κενίξ, ἡγεμὼν Θαμιὰν, ἡγεμὼν Μαζὰρ, 43 ἡγεμὼν Μαγεοῦηλ, ἡγεμὼν Ζαφωῖν. οὗτοι ἡγεμόνες Ἐδῶμ, ἐν ταῖς καταδομορήμεναις ἐν τῇ γῇ τῆς κτήσεως αὐτῶν. οὗτος Ἑσαῦ πατὴρ Ἐδῶμ.

*Au. Ver.*—40 And these are the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah [*or, Aliah*], duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,  
43 Duke Magdiel, duke Iram; these be  
the dukes of Edom, according to their  
habitations in the land of their possession:  
he is Esau the father of the Edomites.

*Pool.*—*The names of the dukes, of their persons, and generations, and families.* The state of Edom between the times of Esau and Moses seems to have been this; there were first dukes, then kings, and after them dukes again. But if it be objected, that the time was too short for a succession of so many persons, it may be replied, that what is confessed concerning the dukes preceding the kings, might be true also of these succeeding dukes, and that the Edomites either having taken some distaste at kingly government, or differing about the choice of a new king, divided themselves again into several petty principalities or dukedoms; and so several of those were dukes at the same time in divers parts.

*Ged.*—40 And these are the names of the princes *the descendants* of Esau, according to their kinships, their places, and their denominations: The prince of Timnah, the prince of Alvah, the prince of Jetheth,

41 The prince of Aholibamah, the prince  
of Elah, the prince of Pinon,

42 The prince of Kenaz, the prince of  
Teman, the prince of Mibzar,



22 Now the sons of Jacob were twelve :  
 ' 23 The sons of Leah ; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun :

24 The sons of Rachel : Joseph, and Benjamin :

25 And the sons of Bilhah, Rachel's handmaid ; Dan and Naphtali :

26 And the sons of Zilpah, Leah's handmaid ; Gad, and Asher : these are the sons of Jacob, which were born to him in Padan-aram.

He gives no reason for this transposition except that the verses seem to him to be out of their proper place.

*Pool.*—*The generations*, i.e., the events or occurrences which happened to Jacob in his family and issue. So that word is used Gen. vi. 9 ; Numb. iii. 1. Or the word *these* may relate to what is said Gen. xxv. 22, &c. The genealogy of Esau being brought in by way of parenthesis, and that being finished, Moses returns to the *generations of Jacob*, as his principal business. And proceeds in the history of their concerns. See also note on Gen. vi. 9.

*Ged.*—1 But Jacob dwelt, &c., in the land of Canaan.

2 Where the following events happened to him. Joseph, when but a lad of seventeen years old, fed the flocks with his brothers, the sons of Bilhah, and the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.

*Au. Ver.*—*Was feeding the flock with his brethren.*

*Schum.*—Inspected (the ways of) his brethren. See below.

*Au. Ver.*—*The lad was with the sons of Bilhah, &c.*

*Bp. Patrick.*—These words *vehu naar*, signify he was very young, in the simplicity of his childish years ; and come in by way of a parenthesis, in this manner. Joseph, being seventeen years old, was feeding the flock with his brethren (and he was but a youth, inexperienced, and therefore called a child, ver. 30), *with the sons of Bilhah, &c.* Which last words are an explication of the former, showing with which of his brethren he was. Not with the sons of Leah, but with the sons of Jacob's handmaids : particularly with Bilhah's, whom we may look upon as a mother to him now Rachel was dead, having waited upon her. And Zilpah's sons are also mentioned in the second place, as those, it is likely, who were

thought to have less emulation to him than the sons of Leah. But we see by this, how much our greatest prudence often fails : for Reuben and Judah, the children of Leah, had more kindness for Joseph than any of the rest.

*Au. Ver.*—*And Joseph brought unto his father their evil report.* So Rosenmüller and the best commentators.

*Ged., Booth.*—An evil report of them.

*Schum.*—And Joseph brought word unto his father that they quarrelled among each other.

וַיָּבֹאוּ אֵלָיו] Hæc verba ab unum omnes convertunt : *pascens una cum fratribus greges.* Sed contextui optime respondeat impropria verbi וַיָּבֹאוּ significatio : *gubernavit, salutis prospexit, inspexit* (de qua cfr., Gen. xlviii. 15 ; 2 Sam. vii. 7 ; Mich. v. 4 ; Prov. x. 21 ; Ps. xxiii. 1 ; lxxx. 2 ; græc. ποιμαίνω Act. xx. 28 ; 1 Pet. v. 2, ποιμένες λαῶν Hom. Iliad, i. 263), ita ut Iosephus mores fratrum cum grege versantium inspexerit. Quam sententiam commendat primo hoc, quod auctor statim ab initio monstrare vult, qua de causa Iosephus fratribus in odium venerit, ideoque explicationis causa v. 2, ea addidit, quæ declarent, Iosephum, qui, etsi liberorum Bilhæ et Silphæ natu minimus et frater germanus fuisset, apud fratres in gregibus inspectoris munere functus malos eorum rumores ad patrem detulisset, patris quidem erga se amorem auxisse (v. 3) sed fratrum odium inflammasse (v. 4.) In his igitur reperitur prima nota inspectoris. Deinde quod dominium in fratres Iosepho in gregibus fuerit, idem in agris ipsi fuisse inter metendum, primi somnii portentum declarat manipulis manipulum Iosephi venerantibus. Denique Iosepho v. 14, a patre denuo mandatur inspectoris munus in fratribus et gregibus administrandum. וַיָּבֹאוּ אֵלָיו] *detulitque malam eorum obreccationem.* וַיָּבֹאוּ hic active intelligendum est de obreccatione, qua semet ipsos fratres insectati sunt. Nihil enim rei naturæ convenientius est quam loqui de rixis inter fratres ortis, id quod sexcenties usu venit. Itaque sic mentem explanandam censeo : *Iosephus, fratres inter se valde obreccare atque rixari, ad patrem detulit.* Plerique tamen passive illud explicant de infamia, quæ de iis sparsa sit, adeoque nonnulli in crimine, quod commisissent, indagando operam collocarunt. Cum LXX. sentiunt Aquila, Onkelos, Samaritanus, Syrus, et Arabs uterque ; itidem Vulg. convertit : *accusavitque fratres suos*



*apud patrem crimine pessimo; et Symmachus, καὶ ἔφερεν Ἰωσήφ διαβολὴν κατ' αὐτῶν ποιητὰν πρὸς πατέρα αὐτῶν. Eosdem secuti sunt Dathe, Schott, Rosenmueller, Winer, aliique.—Schumann.*

Ver. 3.

וַיִּשְׁאַל אֶת־יִשְׂרָאֵל אֶת־בָּנָיו  
כִּי־בְנֵי־זָקֵקִים הָיָא לִּי וְעַתָּה לִּי כְּחָנָן  
פָּסִים :

*Ἰακώβ δὲ ἠγάπα τὸν Ἰωσήφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρως ἦν αὐτῷ. ἐποίησε δὲ αὐτῷ χιτῶνα ποικίλον.*

*Au. Ver.—3* Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours [*or, pieces*, Judg. v. 30; 2 Sam. xiii. 18].

*He was the son of his old age.* So most of the commentators.

*Bp. Patrick.—Because he was the son of his old age.]—Benjamin was more so than he; and the rest were born not many years before him. But he is so called because he had been married a good while to Rachel before he had him: and he was the greatest comfort of his old age; Benjamin not being yet grown up to give any proof of his future worth.*

*Pool.—He was the son of his old age,]* being born when Jacob was ninety-one years old. The ancient translations, Chaldee, Persian, Arabic, and Samaritan, render the words thus, *a wise or prudent son; old age* being oft mentioned as a token of prudence; one born old, one wise above his years, one that had a grey head, as we say, upon green shoulders. This may seem the more probable, both because Joseph was indeed such a child, and gave good evidence of it in a prudent observation of his brethren's trespasses, and a discreet choice of the fittest remedy for them; and because the reason here alleged seems proper and peculiar to Joseph; whereas in the other sense it belongs more to Benjamin, who was younger than Joseph, and cost his mother dearer, and therefore might upon that account claim a greater interest in his father's affections.

So also Schumann, who however points זָקֵקִים for זָקֵקִים. Quum desit mater lectionis, quam paucissimi codd. adscripserunt, mutatis vocalibus legendum duco זָקֵקִים, ita ut זָקֵקִים idem denotet, quod Jes. xix. 11. זָקֵקִים *filium sapientum, i.e., alumnum sa-*

*pientum, sapientissimum.* Est igitur זָקֵקִים hic non ætatis, sed dignitatis nomen ut Gen. i. 7; Ex. iii. 16; Lev. iv. 15; ix. 1. Iosephus autem significatur is, qui sui iudicii, potius quid se facere par esset, intuebatur, quam quid fratres laudaturi forent, ideoque summa afficiebatur patris benevolentia, in ornamento quod ab eodem habebat maxime conspicua. Similis hebraismus reperitur v. c., Prov. xi. 12; xv. 21, זָקֵקִים *vir intelligentiæ, i.e., vir prudens et magni consilii.*

*A coat of many colours.*

*Ged.—An embroidered coat.*

*Booth.—Coat of various colours.*

*Gesen.—*זָקֵקִים only in combination: זָקֵקִים זָקֵקִים, Gen. xxxvii. 3, 23; 2 Sam. xiii. 18, 19, according to Josephus (*Archæol.*, vii. 8. § 1), an under garment with sleeves, which came down to the heels, and was worn by persons of distinction over the usual tunica, hence the addition זָקֵקִים, 2 Sam. xiii. 18; LXX., in Gen. χιτῶν ποικίλος. Syr. *flounced garment.* Jonath. *paragoda*, a kind of *tunica prætexta*. Sym. in Gen., LXX. in Sam., *χειριδωτός*. Several derivations are possible. The most applicable appears to be, according to the Chaldee idiom: *tunica talaris et manicata, a tunic which reached to the hands and feet.* See *Hartmann's Hebræerim*, Th. III. p. 280. With regard to this double *tunica*, see *Schræder de Vestibus Mulierum*, p. 237.

So also Lee and Schumann.

Ver. 7.

*Heb., Au. Ver.—For behold we were, &c.*

*Ged., Booth.—For behold we seemed to be, &c.*

Ver. 9.

וַיַּחְלֶם עוֹד חֲלֹם אֲחֵר וַיְסַפֵּר אֵת־לְאֵחָיו

*εἶδε δὲ ἐνύπνιον ἕτερον, καὶ διεγέγαστο αὐτὸ τῷ πατρὶ αὐτοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ.*

*Au. Ver.—9* And he dreamed yet another dream, and told it his brethren.

*Ged., Booth.—And he dreamed yet another dream, and told it to his father [so the LXX.] and brethren.*

Ver. 18.

וַיִּתְנַקְּלוּ אֹתוֹ לְחִמְיָו :

*καὶ ἐπονηρεύοντο τοῦ ἀποκτείνειν αὐτόν.*

*Au. Ver.—They conspired against him to slay him.*

*Bishop Patrick.—They conspired against*

him.] The Hebrew word signifies, they took subtle and crafty counsel against him to slay him. Laid their heads together (as we now speak) to kill him, so that the murder might be concealed from their father. So Gesenius.

Ver. 23.

*Au. Ver.*—Coat of many colours.—See note on verse 3.

Ver. 25.

וַיֵּשְׁבוּ לֶאֱכֹל־לֶחֶם וַיֵּשְׂאוּ אִיגִיָּהֶם  
וַיִּרְאוּ וְהִגְּדוּ אֶרְחַת וַיִּשְׁמְעוּ אֱמֹלִים בָּאָה  
מִבְּלֶעַד וַיִּמְלִיחֵם כְּשֵׂאִים נִכְאֹת וַצְרִי  
נָלֹט חֻלְבִּים לְהוֹרִיד מִצְרִיָּה :

ἐκάθισαν δὲ φαγεῖν ἄρτον. καὶ ἀναβλέψαντες τοῖς ὀφθαλμοῖς εἶδον. καὶ ἰδοὺ ὁδοιπόροι Ἰσμηλίται ἤρχοντο ἐκ Γαλαὰδ. καὶ αἱ κάμηλοι αὐτῶν ἔγεμον θυμιάματων καὶ ῥητίνης καὶ στακτῆς. ἐπορεύοντο δὲ καταγαγεῖν εἰς Αἴγυπτον.

*Au. Ver.*—25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

*Spicery.*

*Ged., Booth., Lee.*—Storax.

*Gesen.*—גִּמְלָה, fem. Gen. xxxvii. 25; xliiii. 11, certain kind of spices. LXX., θυμίαμα. Syr., resina. Samar., balsamum. Saad., siliqua. Aqu., στύραξ, which is adopted by Bochart. (*Hierozoicon*, Tom. II. p. 532). (In Arab. نَكْعَة, i. q. گُمِّي, gummi, gummi *tragacanthæ*.)

*Prof. Lee.*—*Storax*, the gum of the styrax-tree. According to Bochart. (*Hieroz.* ii. 4. 12), both the Hebrew and Greek names are derived from the fact, that the wood was much

used for lances. Arab. نَكَتَ, *extremitate virgæ percussit terram ita ut vestigium remanserit*. The LXX. consider the word as plural, and as a generic term, θυμιάματων; but Aquila translates it by στύραξ.

*Au. Ver.*—Balm.

*Gesen.*—רֶשֶׁת, m. Gen. xxxvii. 25, and xlviii. 11; Jer. viii. 22; xlv. 11; li. 8, in pausa רֶשֶׁת, Ezek. xxvii. 17, the rosin of the balsam shrub, *opobalsamum*, a production eminently ascribed to Gilead, which was applied to the healing of external wounds. Root רוּשׁ, Arab. رَسِي, to flow, drip. Comp.

*Bocharti Hieroz.*, t. i. p. 628. *Celsii Hierobot.*, II. 180—185; on the other hand see *J. D. Michaelis (Supplem.* p. 2142), Warnekros (in his *Repertorium für Morgenländ Litteratur.*, Th. xv. p. 227) and Jahn's (*Archæol.*, Th. I. § 83).

*Prof. Lee.*—*Mastic*, a gum obtained from the *Pistacia Lentiscus*.

*Au. Ver.*—Myrrh.

*Ged., Booth.*—Laudanum.

*Gesen.*—שֶׁל, Gen. xxxvii. 25; xliiii. 11 (instead of which the Samaritan and many MSS. have שֶׁלֵּן plene. According to the most modern writers: *Ladanum*, Arab.

لَدُنْ, Greek, λήδον, λήδανον, Latin, *ledum*, *ladanum*, i. e., an odoriferous gum, which is found on the leaves of the *cistus*-rose (*cistus ladanifera*, *cistus creticus*). *Herodotus* (iii. 112), *Plinius* (xii. 17), *Abulfadli*, and the modern travellers, inform us, that this gum usually sticks to the beards of the goats, which feed upon that shrub, and is afterwards obtained by that means, by the Arabs, who cut off their beards and cleanse the gum from the clotted hair. This plant is also to be found in Palestine, and the similarity of the name has certainly some weight (see גִּדְלֵי). The ancient translators render it differently. LXX., Vulg., στακτῆ. Syr., Chald., *Pistachio-nuts*, Arab., *chest-nuts*. See *Celsii Hierobot.*, t. i. p. 280—288. Comp. *J. D. Michaelis Supplem.*, p. 1424.

*Prof. Lee.*—A sort of laudanum.

Ver. 28.

*Au. Ver.*—28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

*Bp. Patrick.*—28 *Midianites*.]—They are called Ishmeelites just before (ver. 25), and so they are immediately in this very verse, [*Sold Joseph to the Ishmeelites*]; for they were very near neighbours, and joined together in trade, making now one *caravan*, with a joint stock, as this story intimates. Read Judg. viii. 1, 3, 22, 23, 24, 26, and it will appear the Scripture speaks of them as one and the same people, in after times.

Ver. 32.

וַיִּשְׁלְחוּ אֶת־בְּרִתָּהּ חֶפְשִׁים וַיָּבִיאוּ  
אֶל־אֲבִירָהֶם וַיֹּאמְרוּ זֹאת מְצָאנוּ הַצְרִיָּה  
הַבְּרִיתָהּ בְּנֵתָהּ הִוא אִם־לָא :



Sam. est על בני *propter filium meum* lugens descendam in orcum. Quomodo etiam veterum nonnulli verterunt. Sane quidem לא interdum pro על ponitur (1 Reg. xiv. 5); h. l. tamen non est opus propriam et frequentiore significationem illius Particulæ rejicere. Aptè enim potuit Jacobus optare, *ad filium* descendere, aut expetere cum ipso commune sepulchrum; et phrasis *descendere ad aliquem in orcum* nil aliud vult, nisi hoc: mortuis adsociari, idemque valet, quod *congregatus est* וַיִּקְרַב אֶל הָעָם, *ad populos suos*, xxv. 8, 17. Recte LXX., Καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾄδου.

Schum.—*Descendam ad filium meum lugens in orcum*, i. e., nolite me consolari, nam quousque vivam, ad mortem usque, filium meum lugebo.

Gesen.—חַלְמָה, חַלְמָה, com. Isa. xiv. 9; Jer. v. 14; Job xxvi. 6, *the lower world, the region of the ghosts, the Hades* of the Hebrews, a subterraneous place enveloped in thick darkness (Job x. 21, 22); and where all the ghosts (חַלְמָה, q. v.) of departed men are supposed to lead an existence devoid of thought and sensation. In it are valleys (Prov. ix. 18), and gates (Isa. xxxviii. 10). The wicked descend into it while yet alive, by the openings of the earth (Numb. xvi. 20), &c. The etymology is uncertain. It is commonly compared with the Arab. حَالَمَة,

*med je, to go down, to sink*; but the examples (in Scheidius *ad Cunt. Hiskia*, p. 21, &c.), are merely in favour of the signification *to settle*, e. g., of the sediment of water, which lies too remote. חַלְמָה, Ps. xviii. 6, i. q. חַלְמָה, *snarés of death*, a representation of great danger.

Prof. Lee.—חַלְמָה, and חַלְמָה, com. (a) *A grave*, generally a large subterraneous chamber or vault, in which niches were hewn out to receive separate coffins: these were termed חַלְמָה, יִרְכָּה. (b) Hence, *The state of the dead, or a state of death, the grave*. (c) *Any great depth*. (a) Job xvii. 16: Ps. cxxxix. 8; cxli. 7; Is. xxxviii. 10, &c. (b) Job xxvi. 6; Ps. vi. 6; xvi. 10, &c. Applied to animals, Ps. xli. 15. (c) Deut. xxxii. 22; Amos ix. 2. See my notes on Job xxvii. 1: xxi. 13; xxvi. 6. With regard to the etymology of the word, it has usually been referred to חַלְמָה, because of its all devouring and ever craving character. Gesenius, however, proposes חַלְמָה, to which he assigns the idea of *hollowness*, and considers

חַלְמָה, quasi חַלְמָה, *cavitas*; locus *cavus et subterraneus*.

Ver. 36.

וַיִּמְכְּרוּ אֹתוֹ לְיָד מִצְרַיִם  
לְקוֹטִישַׁף פָּרֹעַ שֵׁר הַמִּצְרַיִם  
οἱ δὲ Μαδιηναῖοι ἀπέδοντο τὸν Ἰωσήφ εἰς Αἴγυπτον τῷ Πετεφρῇ τῷ σπάδοντι Φαραὼ ἀρχιμαγείρω.

Au. Ver.—36 And the Midianites sold him into Egypt unto Potiphar, an officer [Heb., eunuch: but this word doth signify not only eunuchs, but also chamberlains, courtiers, and officers, Esth. i. 10] of Pharaoh's, and captain of the guard [Heb. chief of the slaughtermen, or executioners] [Or, chief marshal].

Bp. Patrick.—*The Midianites.* In the Hebrew the word is Medianim (a distinct name from those verse 38), who were a people derived from Medan, one of the sons of Keturah, and brother to Midian (xxv. 2). They and the Midianites lived near together in Arabia, not far from the Ishmeelites, who all joined together in this caravan, and made one society of merchants; consisting of Medanites, Midianites, and Ishmeelites.

Gesen.—מִצְרַיִם, m. prop. *a butcher*, hence, 1. *A cook*, 1 Sam. ix. 23, 24. 2. *An executioner*, who executes the sentence of death, which in the East is done by the life-guards of the king. רֵב מִצְרַיִם, 2 Kings xxv. 8, &c., Jer. xxxix. 9, &c., and שֵׁר הַמִּצְרַיִם, Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12, *the chief, head of the life-guard*, and at the same time the first executioner to the king, as the Kapidischi-Pasha of the Porte.

# CHAP. XXXVIII. 1.

וַיְהִי בַּעֲת הַיּוֹם הַהוּא נִיגַד יְהוּדָה מֵאֶת  
אֶחָיו בִּישַׁ עֲדָאִישׁ עֲדָלְמַי וְשֵׁמוֹ  
חִירָה:

ἐγένετο δὲ ἐν τῷ καιρῷ ἐκεῖνῳ, κατέβη Ἰούδας ἀπὸ τῶν ἀδελφῶν αὐτοῦ, καὶ ἀφίκετο ἕως πρὸς ἀνθρώπον τινα Ὀδολλαμίτην ᾧ ὄνομα Εἰράς.

Au. Ver.—And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

Ged., Booth.—At that time it happened that [Booth., during this period it was that] Judah went down from his brethren, and pitched his tent beside a certain Adullamite, whose name was Hirah.

*At that time.*—Not at the precise time mentioned in the last chapter; but, indefinitely, during the time of Jacob's residence in the land of Canaan. Some think this historical fragment is out of its place, and would refer it to chap. xxxiii. 17. At any rate, it is an incidental history of Judah, and takes a period of many years.—*Geddes.*

*Bp. Patrick.*—It is uncertain whether it means at the time Joseph was sold (which is just before mentioned), or at the time Jacob returned from Mesopotamia to live in Canaan (xxxiii. 18), or when he went to settle with his father at Mamre (xxxv. 27.) But take it any of these ways, there was time enough for all the events following, before they went into Egypt; supposing Judah's children to have married very young: as may be seen in most interpreters.

*Pool.*—This story is not without difficulty, if we consider how little time is allowed for all the events of this chapter, there being not above twenty-three years between Judah's marriage and the birth of Pharez, yea, and the birth of his sons too, Hezron and Hamul, who are said to go into Egypt with Jacob, Gen. xli. 12. But there are two ways proposed for the resolution of it, as the phrase, *at that time*, may be understood two ways; either, 1. More largely, for the time since Jacob's return from Padan to Canaan, and so the history may be conceived thus: Judah was married some years before the selling of Joseph, though it be here mentioned after it, and so out of its place, as being the foundation of all the following events, which are here placed together, because they followed the selling of Joseph. Judah, and Er, and Onan, and afterwards Pharez, are supposed each to marry and have a child at fourteen years old, which, though unusual, wants not examples both in sacred and profane writers. And they that will quarrel with the Scripture, and question its authority for some such uncustomary occurrences which it relates, show more of impiety than wisdom in it, and shall do well to consider, that God might so order things by his providence, and record such things in his word, upon the same account on which he hath put several other difficult passages in Scripture, partly to try and exercise men's faith, humility, and modesty; and partly to punish the evil minds of ungodly men, and for their sins to lay an occasion of stumbling and cavil-

ling at the Scriptures before them that greedily seek and gladly catch at all such occasions. Or, 2. More strictly for the time following the sale of Joseph, which seems the more probable way, and so the story lies thus: Judah was now about twenty years old when he married, and the three first years he had three sons, Er, Onan, and Shelah. The two first marry, each when they were about seventeen years old. Three years after both their deaths, and when Shelah had been marriageable a year or two, and was not given to Tamar, Judah lies with Tamar and begets upon her Pharez. But as for Hezron and Hamul, they are said to go into Egypt with Jacob, as also Benjamin's ten sons are said to go with him thither, to wit, in their father's loins, because they were begotten by their father in Egypt, whilst Jacob lived there, of which more in its proper place.

For another solution of the chronological difficulties in this and some other chapters, see Kennicott's note on chap. xxxi. 38—41, page 53 to 56.

*Rosen.*—*Factum autem est illo tempore.* Initia hujus historię referenda videntur ad primos annos reditus Jacobi ex Mesopotamia (xxxiii. 17). Nam ex quo venditus fuit Josephus, usque ad Jacobi descensum in Ægyptum, tantum 22 aut 23 anni intercesserunt. Quod temporis intervallum brevius est, quam ut Juda tres filios gignere, eos in matrimonium dare, atque ex nuru sua iterum duos filios tollere potuisset, quorum alter, Pherezus, cum Ægyptum ingrederentur, etiam duos filios habebat, xli. 8, 12. Nec est infrequens, ut voces *tunc, in illis diebus, illo tempore*, ad tempus aliquo ante intervallo præterlapsum, aut post futurum designandum adhibeantur. Verum circa tempus illud, quo venditus est, Josephus, contigit incestum Judæ cum nuru: quod quum Moses narrare instituisset, oportuit altius repeti. Quamobrem et totum Judæ conjugium, et proles ex eo suscepta, fuit exponenda. יָרַד יְהוּדָה סָמָרָה אִשְׁתּוֹ, *Descendit Juda a fratribus suis*, i.e., austrum versus profectus est. Antiquissimis seculis, veluti consensu quodam gentium, regiones boreales australibus editiores sunt habitæ. Cf. *die bibl. Allerthumsk.*, t. i. p. i. p. 140. H. l. Juda descendisse et eam ob causam dici potest, quod *Adullam* (nom. gentile ab urbe אַדּוּלָם) in regione declivi et campestri sita fuit, cf. Jos. xv. 33, 35, et *die bibl.*

*Alterthumak.*, t. ii., p. ii. p. 358. וַיִּנָּח וְעָלָה וְעָלָה וְעָלָה *et declinavit*, divertit *usque ad*, pro simplici *ad*.

*Schum.*—Hic mythus etsi indefinita temporis notatione v. 1, cum cap. 37, copulatus est: tantum tamen negotii facessivit interpretibus et criticis tam argumenti indole quam temporum ratione, ut eum vel ad cap. xxxiii. 17, transponendum vel plane extrudendum iudicarent (vid. Astrucii Coniectur., p. 338. Väteri *Commentar.*, p. 290, s. de Wettii *Kritik der Is. Gesch.*, p. 146, et p. 165 s., Rosenmuelleri Scholl., p. 580). Sed hæc res omni caret difficultate, si tecum reputas, vocabula וַיִּנָּח וְעָלָה nexus causa et loco coniunctionis ordinativæ posita esse, ut sæpe in N. T. *rote*. Cfr., Gen. iv. 3. Præterea constat, compositorem minus sollicitum esse de computatione chronologica, quam de rerum quodam nexu, eundemque, ut narrationem illico absolvat, sæpenumero per anticipationem ea coniungere, quæ unam eandemque rem spectant. Itaque brevi ante in exponenda Esavi genealogia pertractat Edomitum historiam, itemque nunc, postquam commemoraverat, Iudam illo tempore uxorem duxisse, pergit ea narrare, quæ eius familiam respiciebant, qua David primus Iudeorum rex oriundus sit et cui infra xlix. 8—12, a Iacobo faustissima optantur.

Ver. 2.

וַיְהִי אֲשֶׁר יָחַד יְהוּדָה בְּתֹאֵשׁ בְּנֵינָהּ וַאֲשֶׁר שָׂאָה וַיִּקְחָהּ יְהוּדָה אֵלֶיהָ :  
καὶ εἶδεν ἐκεῖ Ἰούδας θυγατέρα ἀνθρώπου Χαναναίου, ἣ ὄνομα Σαυά. καὶ ἔλαβεν αὐτήν, καὶ εἰσῆλθε πρὸς αὐτήν.

*Au. Ver.*—2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

A certain Canaanite. So Pool, Rosenmüller, Schumann, Gesenius, and most modern commentators. Onkelos and others translate "of a certain merchant"—Shuah was the name, not of the daughter, but of the father. See the affix, and verse 13. —*Rosen.*, &c.

*Rosen.*—נָשִׂי Hebræi hic mercatorem esse volunt. Verum etsi נָשִׂי passim (Prov. xxxi. 24; Job xl. 25) sit mercator, h. l. tamen vix dubium est, esse nomen gentile, quomodo et ceteri interpretes ceperunt. נָשִׂי non esse filie nomen, ut putarunt LXX. et Syrus, sed patris, ostendit suffix. mascul. in נָשִׂי, coll. vs. 12.

Ver. 3.

וַתַּחַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ עֵר :  
καὶ συλλαβοῦσα ἔτεκεν υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ, Ἑρ.

*Au. Ver.*—3 And she conceived, and bare a son; and he called his name Er.

*And he called, &c.*

*Ged., Booth.*—And she called, &c. So Sam., Targ., Arab., and ten MSS. Rosenmüller prefers the present reading of the Hebrew text, —*Vocavitque*, sc. pater, Iuda, uti verbum masculini generis postulat. Ajunt quidam Hebræorum, moris fuisse, ut patres primogenitis nomina imponerent, post vero natis matres, ut hic vides matrem duobus posterioribus nomina indere. Sed promiscue, et patrem et matrem, apud Hebræos liberis nomina imposuisse, liquet e capp. 29, 30, 35, ubi de nominibus filiorum Jacobi. In textu Sam. et in nonnullis codd. Hebræi. ex intempestiva emendatione legitur feminin. וַתִּקְרָא. —*Rosen.*

*Schum.*—3 וַתִּקְרָא K. VIII. Codd. nunc. I.; R. II., pr. II., nunc I.; Sam., Ar., Ion., et Onk. in 419, R. — Consonare contextus analogiam et Masoram, quæ tres locos esse ait, in quibus וַתִּקְרָא pro וַיִּקְרָא legendum sit, affirmant de Rossi et Iahnus in Bibl. Contra eos monuit Rosenmuellerus in Scholl. ad h. l. neque analogiam contextus, neque Masorethas illam lectionem postulare. Sed nisi vis cum quibusdam Hebræis consentire, qui moris fuisse aiunt, ut patres primogenitis, matres vero postea natis nomina imponerent, sane nulla adest causa, quæ scriptorem impulerit, ut modo וַתִּקְרָא modo וַיִּקְרָא scriberet. Eadem vero inconstantia reperitur, xxix. 34, 35.

Ver. 14.

וַתֵּשֶׁב בְּפֶתַח צִיִּים אֲשֶׁר עַל־עֵינָהּ תִּמְנָתָהּ וּנָה :  
καὶ ἐκάθισε πρὸς ταῖς πύλαις Αἰνάν, ἣ ἐστὶν ἐν παρόδῳ Θαμνά. κ.τ.λ.

*Au. Ver.*—14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place (Heb., the door of eyes, or, of Enajim), which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

*And sat in an open place.*

*Ged., Booth, Schum.*—And sat down at the gate of Enaim.

*Rosen.*—Ut alias minus probabiles expli-

cationes hic taceamus, aptior prodibit sensus, si **פְּנֵי הַמַּיִם** fontium significatione capiamus, ut **פְּנֵי הַמַּיִם** sit *apertio duorum fontium*, i. e., locus ubi gemini prorumpébant fontes, vel, uti habet Aben Esra: *quod in via ista duo aquarum fontes essent, qui portarum similitudinem haberent, quos in reditu in suum locum præteriri Juda debuit*, Vel **פְּנֵי הַמַּיִם** esse potest *aditus ad duos fontes*.

Schum.—De vocabulis **פְּנֵי הַמַּיִם** viri docti multum disputarunt. Nam **פְּנֵי** aut pro nomine proprio aut pro appellativo habuerunt. In illis versantur LXX. Hieronymus in locis Hebr. Clericus, Dathe, Schulz, Schott, Gesenius, Winer aliique, qui ad unum omnes intelligunt oppidulum, in tribu Iuda haud procul ab Hebrone situm (vid. Ios. xv. 34); sed qui nomen appellativum illud iudicant tantum abest, ut in explicatione consentiant, ut alii (Vulg., Syrus, Ion., Arabs Erp., Calov), *compitum*, sive *bivium itineris*, alii (Aben Esra, Rosenmueller, Hirzel de Pent. Syr., p. 29) *ostium duorum fontium* sive locum, ubi gemini fontes prorupissent, qui portarum similitudinem habuissent, alii denique (Saadias, Mercer, Bonfrer) *ostium oculorum* i. e., locum publicum omniumque oculis patentem intellectum velint. In quibus ait Rosenmuellerus, infra v. 21, **וְיָדָעַתְּ מִן הַמַּיִם** minus commode de oppido dici quam de loco in campo ad viam sito, de geminis fontibus. Sed obstat eius sententiæ hoc, quod Iudæ amicus v. 21, ex incolis illius loci, ubinam meretrix esset, quæsisvisse dicitur. Itaque intellexerim potius id ostium oppidi Enaim, quod situm erat iuxta viam, quæ Timnatham ducebat. Sic optime conciliari potest v. 21, cum v. 14. Nam cum in porta Enajimi meretrix illa morata fuisset, Chira necessario coniciere debebat, incolis huius oppidi eam innotuisse.

Ver. 15.

וַיֵּרָא אֶת הַיְהוָה וַיִּשְׁכַּח אֶת הַפָּנִים  
כִּסְתָּהּ פָּנֶיהָ :

καὶ ἰδὼν αὐτὴν Ἰούδας ἔδοξεν αὐτὴν πόρνην εἶναι. κατεκαλύφτο γὰρ τὸ πρόσωπον αὐτῆς. καὶ οὐκ ἔπεγνω αὐτήν.

Au. Ver., Rosen.—15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

Ged., Booth.—When Judah saw her, he took her for an harlot; for she had so covered her face that he did not know her. Supplying this last clause from the LXX.

Bp. Horsley.—That she had covered her face could be no reason for thinking her a harlot. It would have been a much stronger ground for this suspicion had her face been uncovered. For it was the ancient practice for all women to wear veils; and the loose part of the sex were the first who disused them. “Πρωτον μὲν ἔξω πολέως, καὶ προσώπεια περικειμεναι, αἱ εἵταιραι ἐξεμισθόν ἑαυτας τοῖς βουλομένοις εἰς ὑστερον καταφρονήσασαι ἀπεθεντοτα προσώπεια, καὶ ὑπο τῶν νομῶν μὴ ἐπιτρεπομεναι εἰσιεναι εἰς τὰς πόλεις, ἔξω ἦσαν αὐτῶν. πλείονος δὲ τῆς διαστροφῆς γενομένης, ὁσημεραι ἐτόλμησαν καὶ εἰς τὰς πόλεις εἰσελθεῖν. ταῦτα δὲ Χρυσίππος φησὶν ἐν τῇ περὶ Ἀγαθῶν καὶ Κακῶν εἰσαγωγῇ.” Origen contra Cels., lib. iv. p. 206. Observe that Tamar's covering seems to have been a veil, such as modest women used, not a mask, for Rebecca's veil is mentioned by the same word, Gen. xxiv. 65. Perhaps the place where she sat might be the ground of Judah's suspicion.

The LXX. have “ἔδοξεν αὐτὴν πόρνην εἶναι. κατεκαλύφτο γὰρ τὸ πρόσωπον αὐτῆς, καὶ οὐκ ἔπεγνω αὐτήν.” Perhaps something answering to the words, “καὶ οὐκ ἔπεγνω αὐτήν” has been accidentally lost out of the Hebrew text.

Rosen.—Cum autem conspexisset eam Juda, eam habuit pro meretrice, quia texerat faciem suam, quod moris fuisse videtur meretricibus. Mulier autem erat aperto capite, ut ait Petronius, de scortatrice quadam proseda loquens.

Schum.—Sunt, qui dicant, Judam eam habuisse pro meretrice, quia peplo velata iuxta viam consedisset, quod meretricibus moris fuisset (vid. Rosenmuelleri Scholl. ad h. l.). At si non fallor, his auctor voluit exprimere, Judam Thamarem non cognovisse propter velum, quo velata fuisset. Cfr., v. 16.

Ver. 18.

וַיֹּאמֶר מַה הָעֲרָבוֹן אֲשֶׁר אֶתְּתֶנְךָ  
וַיֹּאמֶר חֶמֶץ וּפְתִילֵךָ וּמַטֵּךָ וְאֶתְּתֶנְךָ

ὁ δὲ εἶπε. τίνα τὸν ἀρβάβωνα σοὶ δώσω; ἡ δὲ εἶπε, τὸν δακτύλιόν σου, καὶ τὸν ὀρμίσκον, καὶ τὴν ῥάβδον τὴν ἐν τῇ χειρὶ σου.

Au. Ver.—18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and

came in unto her, and she conceived by him.

*Thy bracelets.* Boothroyd, Bracelet.

*Ged.*—Thy ribband.

*Bishop Patrick.*—*Thy bracelets.*]—The Hebrews generally understand by this word his *cloak*, or some such garment; others, his *girdle*.

*Gesen.*—חֲסִידָה m. *A seal, signet-ring.* Root חָסַד. The Orientals wore it round the neck, fastened to a string, hanging down before the breast, between the upper and under garment, as is yet customary among the Persians. Gen. xxxviii. 18; Cant. viii. 6.

חֲסִידָה m. *thread, string, lace.* Numb. xix. 15; חֲסִידָה *as a thread of tow*, Judg. xvi. 9; חֲסִידָה חֲסִידָה *a linen thread*, Ezek. xl. 3. Of the lace by which the seal among the Orientals is suspended, (see חֲסִידָה), Gen. xxxviii. 18, 25. So also Rosenmüller, Schumann, and Professor Lee.

Ver. 21.

הוּא כְּעֵינִים עַל-הַדֶּרֶךְ

ἡ γενομένη ἐν Αἰνὰν ἐπὶ τῆς ὁδοῦ;

*Au. Ver.*—21 Then he asked the men of that place, saying, Where is the harlot, that was openly [*or*, in Enajim] by the way side? That was openly by the way side.

*Ged., Booth., Gesen., Schum.*—That was at Enaim by the way side? See note on verse 14.

Ver. 25.

*Au. Ver.*—Bracelets. See note on ver. 18.

Ver. 26.

וַיִּבְרַח יְהוֹדָה וַיֵּאמֶר צְדָקָה מִמֶּנִּי קִיר  
עַל-יָדוֹ לְהַצִּיחַתִּיךָ לְמַעַל בְּנִי וְלֹא-יִסָּקֶה  
צֶדֶק לְדַעְתָּךְ :

ἐπέγνω δὲ Ἰούδας. καὶ εἶπε. δεδικαίωται  
θάμαρ ἢ ἐγώ. οὐ ἔνεκεν οὐκ ἔδωκα αὐτὴν  
Σηλῶμ τῷ υἱῷ μου. καὶ οὐ προσέθετο ἔτι τοῦ  
γνῶναι αὐτήν.

*Au. Ver.*—26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

*Because I gave her not.*

So *Ged.*, and *Booth.*—*Since I gave her not.*

*Propterea quod non dedi.*—*Rosen.*

*Schum.*—*Nam idcirco denegavi eam filio meo i. e., quia illa me est integrrior, sive quia*

ego illa eram deterior, id egi, ut ei filium meum denegarem. Confitetur igitur Iuda, Thamarem quidem male fecisse, quod illatam sibi iniuriam ulta esset, se tamen in maiori esse culpa, quoniam illius vindictæ auctor quamquam invitus exstisset. Sic putaverim optime explicari voces צְדָקָה quas vulgo minus accurate *propterea* quod velut צֶדֶק explicant. Hæc iam vidit Winerus in Lex., p. 475, ubi locum nostrum sagaciter sic interpretatur: *nam ideo (ut mihi culpam contraherem), quemadmodum nunc intelligo, miser ego denegavi filio meo uxorem, ipse quamquam invito hoc egi, ut mihi hanc ignominiam afferrem, das habe ich dadurch bezweckt.*

Ver. 28, 29.

וַיְהִי בַלְדָּתָהּ וַיִּתְּרָהּ וַתִּקַּח  
הַמִּיָּלֶדֶת וַתִּקְשֹׁר עַל-יָדוֹ שָׁנִי לְאֶמֶר  
זֶה יָצָא רִאשֹׁנָה : 29 וַיְהִי וַיִּתֵּן פָּנָשִׁיב  
יָדוֹ וַהֲפֹה יָצָא אַחֲרָיו וַתִּלְמַךְ מִדֶּפְרָצָהּ  
עַלֶּיהָ פָּרָץ וַיִּקְרָא שְׁמוֹ פָּרָץ :

28 ἐγένετο δὲ ἐν τῷ τίκτειν αὐτήν, ὁ εἰς  
προεξήνεγκε τὴν χεῖρα. λαβοῦσα δὲ ἡ μαῖα,  
ἔδραθεν ἐπὶ τὴν χεῖρα αὐτοῦ κόκκινον, λέγουσα.  
οὗτος ἐξελεύσεται πρότερος. 29 ὥς δὲ ἐπι-  
συνήγαγε τὴν χεῖρα, καὶ εὐθὺς ἐξῆλθεν ὁ ἀδελ-  
φός αὐτοῦ. ἡ δὲ εἶπε. τί διεκόπη διὰ σέ  
φραγμός; καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ, Φαρέζ.

*Au. Ver.*—And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? [*or*, Wherefore hast thou made this breach against thee?] *this* breach be upon thee: therefore his name was called Pharez [*that is, a breach.*]

*That the one put out his hand: and the midwife took and bound, &c.*

So *Ged.*, *Booth.*

*Rosen.*—That the one put out his hand, and the midwife took hold of it, and bound, &c. *Et factum est dum pareret. Deditque, exseruit manum, sc. unus gemellorum, cepitque obstetrix sc. manum. Alii utrumque verbum ad צֶדֶק referunt hoc modo: cepitque obstetrix coccineum filum idque alligavit manui ejus.*

*Heb., Au. Ver.*—29 How hast thou broken



forth? this breach be upon thee. So Le Clerc and Rosenmüller.

*Bp. Patrick.*—*This breach be upon thee.*] Take thy name from this breach. Be thou ever called *eruption* or *breach*; as Bochart interprets it. (Hierozoic., par. i. lib. ii. cap. 30.)

*Schum.*—*Quid erupisti, propter te (flat) ruptura*, i. e., quod nunc fecisti, indicio est, per te aliquando effectum iri rupturam. Aquila: τὸ διέκλυας ἐπὶ σε διακοπήν. Ὁ Σύρος καὶ ὁ Ἑβραῖος. τὴν διεκόπη ἐπὶ σὲ διακοπή. Atsi auctor Pherezi progeniem respexit, cuius mentio fit in libro Ruth iv. 18—22, coniecerim, eum illis verbis prodigiose indicare seu ut vatem canere mutationes, quas sub Davide, primo rege, res publica Israëlitarum experta sit. Nam tali modo in Genesi sæpius futura prædici, demonstrant ad fatim loci v. 29; xvi. 12; xxv. 23. Similia etiam Ionathan coniectura assecutus videtur, circumscribens ille hoc modo sententiam suam: *quanta fortitudine prævaluisti! sed tuum est prævalere, quia futurum est, ut regna possideas.* Cum LXX. facit Hieronymus: *Quare divisa est propter te maceria?* Cum Clerico transfert Rosenmüllerus: *quid rupisti? tibi imputanda est hæc ruptura*, quia obstetrix ob primogeniti jura Zeracho ista ruptura erepta voluisset culpa immunis esse. Dathe et Schottus תב exlative reddunt: *quantopere erupisti! tua est hæc culpa.* Onkelos denique, Arabs Erpenii et Saadias פצץ translatâ notione *augescendi et prævalendi* ceperunt. Cfr. Mercer et Rosenmüller.

#### CHAP. XXXIX. 2.

*Au. Ver.*—2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

*Pool.*—*He was in the house of his master*: he did not endeavour to make an escape to his father, but demeaned himself patiently and faithfully in the station into which God's providence had brought him.

*Ged.*—*He was taken* into the house, &c., i. e., He was not sent to labour in the fields; but was admitted into the house as a confidential domestic. So Rosenmüller.

#### Ver. 4.

וַיִּמְצֵא יוֹסֵף חֵן בְּעֵינֵי וְיֵשֶׁרֶת אֹתוֹ  
וַיַּפְקֶדְהוּ עַל-בֵּיתוֹ וְכָל-יֵשְׁלוֹ נָתַן בְּיָדוֹ:

καὶ εὗρεν Ἰωσήφ χάριν ἐναντίον τοῦ κυρίου αὐτοῦ, καὶ εὐηρέστησεν αὐτῷ. καὶ κατέστησεν

αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ. καὶ πάντα ὅσα ἦν αὐτῷ ἔδωκε διὰ χειρὸς Ἰωσήφ.

*Au. Ver.*—4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

*Booth.*—And Joseph found favour in the eyes of his master so that he waited on him, &c. So Patrick, Rosenmüller.

*He served him.*] Found such favour with his master, that he took him to wait upon his person.—*Bp. Patrick.*

*Et ministravit ei.* Significat Josephum adhibitum fuisse, ut ipse heri sui personæ ministraret, quod magis honorificum fuit.—*Rosen.*

*Ged.*—And Joseph found such favour in the eyes of his master, and served him so well, that he made him overseer, &c.

#### Ver. 6, 7.

*Au. Ver.*—6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

6 And Joseph, &c.

*Ged.*—But, Joseph being beautiful both in form and face, (7) it happened after this, that his master's wife, &c.

#### Ver. 9.

אֵינָם בְּיָדוֹ כָּל-אֲשֶׁר מָצָא בְּיָדוֹ אֶת-אֱשֶׁתוֹ וְאֵת אֲשֶׁר הָרָצָה הַגְּדֹלָה  
הָיְתָה וְהָיְתָה לְאֵלֶיהֶם:

καὶ οὐχ ὑπερέχει ἐν τῇ οἰκίᾳ ταύτῃ οὐδὲν ἐμοῦ, οὐδὲ ὑπεξήρηται ἀπ' ἐμοῦ οὐδέν, πλην σου, διὰ τὸ σὲ γυναικα αὐτοῦ εἶναι, καὶ πῶς ποιήσω τὸ ῥῆμα τὸ ποιηρὸν τοῦτο, καὶ ἀμαρτήσομαι ἐναντίον τοῦ θεοῦ;

*Au. Ver.*—9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

There is none greater in this house than I. So Boothroyd and Schumann. See below.

*Ged., Rosen.*—Himself is not greater in this house than I.

*Non est ipse major in domo hac quam ego*, eadem, quæ ipsi est, me ornavit potestate; *nec prohibuit a me quicquam nisi te, in eo*

*quod es ejus uxor*, q. d. ne te quidem mihi prohibuit in negotiis domesticis; sed in hoc te mihi prohibuit, quatenus es ipsius uxor, ne te attingam.—*Rosen.*

*Schum.*—*Nemo me superior est*, i. e., tanta est heri fiducia in me reposita, ut in domo eius omnes ministerii dignitate superem et quæcunque placent faciam, præterquam, etc. Cum Mercero Rosenmuellerus וַיִּשָּׂא רֹסֶנְמִיֶּלְדֶּר וַיִּשָּׂא רֹסֶנְמִיֶּלְדֶּר refert ad herum Iosephi sic: *non est ipse* (herus) *maior in domo hac quam ego*. Sed dubito, num eadem satis accurate converterit Schottus: *nulla res in hac domo tanti est, ut eam aggredi nequeam*. Nam singula, quæ Iosephi potestati tradita sint, enumerat scriptor, primo facultates (v. 8) deinde mancipia heri (v. 9). Omnia igitur, inquit Iosephus, mihi tradidit herus neque mihi quidquam interdixit, nisi te. וְכִּי לֹא אָסַר אֵת אֶתְּמִיִּי לֵאמֹר אֲנִי אֶתְּמִיִּי לֵאמֹר *propterea quod es uxor eius*, i. e., te quoque essem superior, ita ut tibi, quæ mihi placeant, mandare possim, nisi esses hera mea sed serva potius. Hæc si contextum consulis, argutus interpretari videtur cum Mercero Rosenmuellerus: *in eo quod es ejus uxor*, i. e., *ne te quidem mihi prohibuit in negotiis domesticis, ut ex me pendeant etiam ea quibus egēs, sed in hoc te mihi prohibuit, quatenus es ipsius uxor, ne te attingam*. De וַיִּשָּׂא *propterea quod cfr.*, v. 23.

*Au. Ver.*—How then can I do this great wickedness? &c.

*Ken., Bp. Kidder.*—And how can I do this great wickedness, and sin against God?

Joseph gives two reasons for his refusal. 1st, That by consenting to his mistress he should be ungrateful to his master. 2d, That he should be a great offender against his God. The words "And how" usher in a distinct reason.—*Ken.*

*Bp. Patrick.*—How then can I do this great wickedness? &c.] Here are three *he hajedias*, as the Hebrews call them; pointing us to so many remarkable things. How shall I commit such a wickedness as adultery? such a great wickedness? against so kind a master, who so entirely trusts in my integrity? especially, since it cannot be committed without the highest offence to God.

Ver. 11.

וַיְהִי כִּי הָיוּ יוֹסֵף וְיָכָה חֲזָה וַיִּבְרָא חֲזָה וַיִּבְרָא חֲזָה  
לְעֵשֶׂת מִלֹּאקֶתָּהּ וַאֲנִי אִישׁ מֵאֵת מֵאֵת  
חֲזָה שֶׁם בְּחֵירָה :

ἐγένετο δὲ τοιαύτη τις ἡμέρα, καὶ εἰσῆλθεν

Ἰωσήφ εἰς τὴν οἰκίαν ποιεῖν τὰ ἔργα αὐτοῦ, καὶ οὐθεὶς ἦν τῶν ἐν τῇ οἰκίᾳ ἔσω.

*Au. Ver.*—11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

*Pool.*—About this time, or, upon a certain day, which she thought convenient for the reason following. To do his business, that which belonged to his charge; to cast up his accounts, as the Chaldee renders it, which requiring privacy, gave her this opportunity.

*Bp. Patrick.*—11 About this time.] The phrase in the Hebrew (where there are again two *hes* of the same kind with the former) signifies some remarkable day. R. Solomon and Josephus think it was some festival, when the master and the rest of the family were gone to the temples; and she stayed at home, feigning herself not well. But the Vulgar translates it simply, upon a certain day. Or it may signify, having the like opportunity, as formerly, and Joseph being about his business in the house she caught him, &c.

*Ged., Rosen., Booth.*—On a certain day.

*Factum est juxta diem hunc.* Non præsens tempus significatur (ut Deut. vi. 24), sed ellipsis est, pro וַיְהִי הַיּוֹם הַהוּא *die hac vel illa* (Jud. xviii. 4), i. e., aliquando; accidit quadam die.—*Rosen.*

*Schum.*—And it came to pass on that day, i. e., in which Joseph's mistress had determined to seduce him, &c.

[כִּדְרֵי הַיּוֹם] has voces alii transferunt cum Hieronymo indefinite: *quadam die, aliquando* (Mercer, Dathe, Rosenmueller, Schott); alii: *post hunc diem*. At הַיּוֹם adiectum est, ut dies, quo hera Josephum incitaverit (v. 10, hoc elucet e vocc. יוֹם יוֹם), intelligeretur. Itaque rectius transferas sic: tali die fatali (quo hera Josephum pellicere studebat) factum est.—*Schum.*

Ver. 12.

וַתִּתְּמָקְהוּ בְּבִגְדוֹ לְאִמְרָה שְׂכָבָה עִמִּי  
וַיִּשְׁכַּב בְּגָדוֹ בְּיָדָהּ וַיִּגָּס וַיִּבְרָא חֲזָה

καὶ ἐπισπᾶτο αὐτὸν τῶν ἱματίων, λέγουσα. κοιμήθητι μετ' ἐμοῦ. καὶ καταλιπὼν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς ἔφυγε, καὶ ἐξῆλθεν ἔξω

*Au. Ver.*—12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

*Garment.*

*Ged., &c.*—Upper garment.

Ver. 13 and 18.

וַיִּנָּס הַחֻצָּה

ἔφυγε καὶ ἐξῆλθεν ἔξω.

*Au. Ver.*—13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth.

*Garment.*

*Gesen., Ged., &c.*—Upper garment.

*And was fled forth.* So the Heb.

*Ged., Booth.*—And had fled and gotten away. So Sam., LXX., and ten MSS.

Ver. 17.

וַתִּנָּס אֵלָיו בְּדִבְרֵים הָאֵלֶּה לְאִמֶּר  
בָּא אֵלַי הַעֲבֹד הָעֶבְרִי אֲשֶׁר-הִבֵּאתָ לָנוּ  
לְעֹקֶה קִי

καὶ ἐλάλησεν αὐτῇ κατὰ τὰ ῥήματα ταῦτα, λέγουσα. εἰσῆλθε πρὸς με ὁ παῖς ὁ Ἑβραῖος, ὃν εἰσῆγαγες πρὸς ἡμᾶς, ἐμπαῖξάι μοι. καὶ εἶπέ μοι. κοιμηθήσομαι μετὰ σοῦ.

*Au. Ver.*—17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

So *Ged., Booth., Rosen.*—The Hebrew servant, &c., came in to mock.

*Schum.*—The Hebrew servant, which thou hast brought unto us, that thou mightest mock me, came in unto me.

Ver. 20.

בְּבֵית הַסֵּהר :

ἐν τῷ ὄχυρῳ ματι

*Au. Ver.*—20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

*Gesen.*—סֵהר m. a castle, fortress, tower. (Root סָהַר i. q. שָׁהַר, to surround, to enclose, munivit. Comp. סִינִי, a shield, Syr. ܣܝܢܝܬܐ, munimentum, arx, palatium.) Hence בֵּית הַסֵּהר, the house of confinement, prison, castle, as being the abode of prisoners. Gen. xxxix. 20, 21, 22, 23; xl. 3, 5. The Samaritan text read סֵהר, to make the sense more easy.

CHAP. XL. 1.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲסָא  
מִלֶּחֶם-מִצָּרִים וְהָאֵלֶּה לְאִדְיָהֶם  
לְמִלָּה מִצָּרִים :

ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα, ἦμαρπεν ὁ ἀρχιουνοχός τοῦ βασιλέως Αἰγύπτου, καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ αὐτῶν βασιλεῖ Αἰγύπτου.

*Au. Ver.*—And it came to pass, after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

*Ged., Booth.*—And it came to pass after these things, that the chief butler [so Sam., LXX., Syr., Vulg.] and chief baker of the king of Egypt, &c.

*Bp. Patrick.*—2 *Chief of the butlers,*] Or, *cupbearer* to the king (ver. 13). He simply named the butler and baker in the foregoing verse: but now the *schar* (as the Hebrew word is), which in the next verse we translate *captain*, i.e., the principal officer of those kinds: which would incline one to think, that some under butler and baker were accused of a great fault, for which the head butler and baker were to answer: who, perhaps, were discovered to have ordered them to do what they did.

*Schum.*—V. 1. Hic ut v. 5, vocantur pincerna et pistor, quos v. 2, monet fuisse praefectos pincernarum et pistorum. Cfr. v. 9, 16. Quamobrem LXX. conformationis causa constanter transtulerunt ἀρχιουνοχός et ἀρχισιτοποιός. Attamen fuerunt, qui opinarentur, praefectos illos, qui v. 2, commemorantur, in vincula esse coniectos, quod mores ministrorum, quibus praefuissent et qui v. 1 appellarentur, male inspexissent (cfr. Mercer ad h. l.). Sed neutra sententia vera est, neque LXX. neque horum. Nam hic simpliciter tantum pincerna et pistor vocantur, ut demonstraretur, utrumque pro muneri ratione illum in potu regis aut parando (cfr. v. 11) aut afferendo, hunc autem in cibo et operibus pistorii regi subministrandis (v. 17) peccasse; sed v. 2 potius dignitas eorum et ratio, quae eos inter et regem intercesserit, spectatur. Neque mirum est, auctorem v. 5, illos rursus significare ut v. 1, quippe enim somnia eorum respiciebant munus, quo apud regem functi erant, neque dignitatem, qua excelluerant. Quae quidem vernacule sic redde: *Sie hatten gesündigt als Mundschenk und als Bäcker des Königs, et v. 5, sie träumten jeder seinen eignen Traum, der eine als Mundschenk, der andere als Bäcker des Königs.*

Ver. 3.

מִלִּיּוֹם אֲמַר יִסְתֵּךְ אֶחָד מֵאֵלֶּם :

eis tōn tōpon, oū 'Iωσήφ ἀπῆκτο ἐκεῖ.

*Au. Ver.*—3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

*Pool.*—The captain of the guard, to wit, Potiphar, Gen. xxxvii. 36, who being informed by his underkeeper of Joseph's great care and faithfulness, began to have a better opinion of him, though for his own quiet, and his wife's reputation, he left him still in the prison. Where Joseph was bound; was a prisoner, as that word is used, Isa. xxii. 3; for Joseph being now made governor of the prisoners, was doubtless freed from his bonds: or had been bound, and that with irons in a cruel manner, Psal. cv. 18.

Ver. 4, 5.

*Au. Ver.*—4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

*Ged.*—4 And the captain, &c. And when they had been some days in custody,

5 They both dreamed dreams in the same night, &c.

Each man according to the interpretation of his dream, i. e., corresponding with what Joseph foretold.—Patrick, Rosen., Schum., Pool.

Ver. 8.

וַיֹּאמְרוּ אֵלָיו חֲלֹמֵנוּ וּפְתָרָה  
אֵינָן אֲתָנוּ וַיֹּאמֶר אֲלֵהֶם יִסְתֵּךְ חֲלֹמֵנוּ  
לְאֵלֵהֶם פְּתָרָנָא לִי :

οἱ δὲ εἶπαν αὐτῷ. ἐνύπνιον εἶδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. Εἶπε δὲ αὐτοῖς 'Ιωσήφ. οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτὸν ἔστι; διηγῆσασθε ὅν μοι.

*Au. Ver.*—8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

*Pool.*—There is no interpreter of it, to

wit, with us, or to whom we can now resort; for otherwise there were many in Egypt of that profession, chap. xli. 8. Do not interpretations belong to God? In vain do you expect such things from your wise men, for it is only that God who sends these dreams that can interpret them, and to him you should seek for it. Tell me, who am the servant of the true God, who useth to communicate his secrets to his people, and who, I doubt not, will hear my prayers for this mercy. This he spoke by special direction and instinct from God, who had given this gift to him.

*Schum.*—Do not interpretations belong to God? nevertheless tell me your dreams. Perhaps the Divine Spirit will enable me to interpret them. Nonne diis (sunt) interpretationes? i. e., nonne deorum est, somnia interpretari? Loquitur enim Iosephus ex Aegyptiorum sententia, qui secundum Herodotum l. ii. c. 83, arbitrabantur: οτι ἀνθρώπων μὲν οὐδενὶ προσέεται ἡ τέχνη μαγικὴ τῶν δὲ Θεῶν μετεξετέροις. Cfr. Dan. ii. 17; xxx. 4, 6. Nihilominus Josephus conatur somnia eunuchorum interpretari. Quā ex re vocc. יִסְתֵּךְ sic explana; vel sic tamen mihi narrate, fortasse spiritus divinus me idoneum, reddet ad interpretandum.—Schumann.

Ver. 10.

וַיְבָרֶךְ שְׁלֹשָׁה שָׁנִים וְחָוָה כְּלִיחָה  
עֲלֵתָה נֶצֶה הַבְּשִׁילֹה אֲשַׁבְּלֵהֶיהָ  
פְּנֵקִים :

ἐν δὲ τῇ ἀμπελῷ τρεῖς πυθμένες, καὶ αὐτὴ θάλλουσα ἀνετηνοχῦα βλαστούς. πέπειροι οἱ βότρυες σταφυλῆς.

*Au. Ver.*—10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth: and the clusters thereof brought forth ripe grapes:

*Bp. Horsley.*—And it was as though it budded. Rather, "and it was upon the point of putting forth its blossoms." The sense seems to be, that the butler in his dream saw the whole progress of the fruit. The vine at first appeared in the state of putting forth the buds of the blossom, the blossoms then appeared in full blow, the fruit set and ripened.

*Rosen.*—וַיְבָרֶךְ חָוָה כְּלִיחָה Et ea quasi gemmans, ascendit flos ejus, et maturaverunt racemi uva, i. e., ea germinans eliciebat florem, unde uvarum racemi maturescebant. כְּשֶׁחַ Quasi efflorescens, visa est mihi florere :

alii ad veritatem rei magis, quam ad similitudinem *Caph*, ut sæpe pertinere, vel ad tempus (ut xxxviii. 29, in כספי דר) hoc sensu: et ipsa cum effloresceret, s. mox ut effluerisset, ascendit, et abiit flos in gemmam est *flos*, כן autem id quod flore discusso subnascitur; h. l. *gemma*, quæ proprie כספית aut סמדר appellatur; Jes. xviii. 5; Num. xvii. 23. הנשלו הנכחיה עבים *Cozerant*, ad maturitatem prodixerant, *ejus botri uvæ*, ut quum hæc simul visa sint accidere, aut certe non longo post se invicem intervallo: quod non diu differendam rem significatam ostendebat.

Ver. 13.

בְּעוֹד וְשָׁלַשְׁת יָמִים יִשָּׂא פָרְעֹה  
אֶת־רֹאשׁוֹ וְהִשְׁיִיכוֹ עַל־פָּנָיו וְנָתַתָּ  
כּוֹס־פָּרְעֹה בְּיָדוֹ בַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר  
הָיָה בְּמִצְרָיִם :

ἔτι τρεῖς ἡμέραι, καὶ μνησθήσεται Φαραὼ  
τῆς ἀρχῆς σου, καὶ ἀποκαταστήσει σε ἐπὶ τῇ  
ἀρχιουσιᾷ σου, καὶ δώσεις τὸ ποτήριον  
Φαραὼ εἰς τὴν χεῖρα αὐτοῦ κατὰ τὴν ἀρχὴν σου  
τῇ προτέραν, ὡς ἦσθα οὐλοχῶν.

*Au. Ver., Lee, Schum.*—13 Yet within three days shall Pharaoh lift up [or, reckon] thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

*Pool.*—*Lift up thine head*, i.e., advance thee to thy former dignity. So that phrase is used 2 Kings xxv. 27; Psal. cx. 7. Or, *reckon thy head*, i.e., thy name or thy person, to wit, *among his servants*, which is added, ver. 20. According to the custom, which was this: at set times governors of families used to take an account of their servants, and to have the names of their servants read to them, and they either left them in the catalogue, or put any of them out, as they saw fit, and inflicted such further punishments upon any of them as they deserved. This seems the truer interpretation, because it is said that *Pharaoh lifted up the head of his butler, and of his baker*, ver. 20, and therefore the phrase must be so expounded, as to agree equally with both.

*Ged.*—Pharaoh shall decide thy fate.

*Booth.*—Pharaoh shall decide concerning thee.

*Rosen.*—*In adhuc tribus diebus*, intra tres dies, *tollit Pharaoh caput tuum*, quod non denotat attollet, evehet te, licet eo sensus

recidat, sed ex usu loquendi Hebr. *ferre*, vel *tollere caput* est censum agere, lustrare ac numerum inire (vs. 20; Ex. xxx. 12: Num. i. 49); censebit et numerabit te inter servos ac ministros suos; subibit tui apud illum memoria inter recensendum alios. Ita LXX., Hieronymus, et Onkelos.

*Schum.*—*Tollit Pharaoh caput tuum*. Hæc verba pluribus interpretum obscura visa LXX., Onkelos, Hieronymus, Syr., transtulerunt; *recordabitur Pharaoh tui vel ministerii tui*; Samaritanus interpres, de quo conferas G. B. Wineri commentat, p. 33, convertit: *subducat Pharaoh rationem tuam*. Hunc inter recentiores plerique secuti sunt, ut Aben Esra, Mercer, et Rosenmueller: *censebit et numerabit te inter servos ac ministros suos, tui rationem et mentionem faciet inter alios suos, subibit tui apud illum memoria inter recensendum alios*; præterea Clericus: *caput tuum censebit Pharaoh*; tum vir quidam doctus in Ephemerid. Ien. 1817 (No. 175, p. 9, s.): *Pharaoh causam tuam suscipiet* (*Ph. wird seinen Process aufnehmen, deine Sache entschieden*). Iidem provocant ad usum loquendi Ex. xxx. 12; Num. i. 2, 49; iv. 2, et infra v. 20, conspicuum. Similiter etiam sensit Hugo Grotius: *exputabit Pharaoh rationes tuas*. Sed alii hoc de carcere dictum malunt: *evehet te ex carcere* (Gesenius in Lex., ed. iii. p. 557) sive, *arcesset te* (Schulz et Dathe ad h. l.), id quod non male defendi posset loco 2 Reg. xxv. 27, nisi nostro loco vocabula deessent, quæ illuc reperiuntur: *ביתו e domo carceris*. Quocirca de verborum illorum sententia post alios omnium rectissime sentire videntur Schott. ad h. l. et Winer in Lex. p. 646: *dignitati pristinae te restituet*. Nam v. 20, manifesto docet, unam eandemque dicendi rationem per lusum verborum ambigue adhiberi, ita tamen ut auctor ipse ambiguitatis sit optimus interpres, utpote qui explicationis causa addit v. 13; *reducat te ad locum tuum*, sed v. 19; *suspendit te ex arbore*. Similis ὁμωνυμία invenitur in voce exaltationis Ioh. xii. 32, cf. Philipp. ii. 9. Itaque intellige locum sic: *tollit Ph. caput tuum*, i.e., ad pristinum locum te reducat, sed v. 19, *tollit caput tuum a te*, i.e., mortis poena te afficiet, capite plecteris, ex arbore te suspendet.

Ver. 14.

כִּי אִם־זָכַרְתָּנִי אִתָּךְ כָּאֲשֶׁר יִיטַב לָךְ  
וְעֲשִׂיתָ־נָא עִמָּדִי הֶסֶד וְהִזְכַּרְתָּנִי אֶל־  
פָּרְעֹה וְהִצַּמְתָּנִי מִן־חֲבִית הַנָּה :

ἀλλὰ μνήσθητί μου διὰ σεαυτοῦ, ὅταν εἰ  
γένηται σοι. καὶ ποιήσεις ἐν ἐμοὶ ἔλεος. καὶ  
μνησθήσῃ περὶ ἐμοῦ πρὸς Φαραῶν, καὶ ἐξάξεις  
με ἐκ τοῦ ὄχρῳματος τούτου.

*Au. Ver.* 14 But think on me [Heb., re-  
member me with thee] when it shall be well  
with thee, and shew kindness, I pray thee,  
unto me, and make mention of me unto  
Pharaoh, and bring me out of this house :

*Schum.*—Particulam *אֲנִי* alii aliter in-  
tellexerunt, vel *tantum*, vel *sed* (cfr. Mercer  
et Rosenmueller ad h. l.) Ea tamen, si  
apodosis in primo Vav conspicuam observas,  
optime reddi potest *quodsi*, eademque cum  
reliquis cohæret sic : *quodsi mei aliquando  
memoriam recoles, cum te bene habes* (cum  
omnia quæ tibi futura prædixi, evenerint) :  
*mihi cupias ita, ut apud Pharaonem mei  
facias mentionem et me ex hac domo educas.*

*Ver.* 15.

*Au. Ver.*—15 For indeed I was stolen  
away out of the land of the Hebrews : and  
here also have I done nothing that they  
should put me into the dungeon.

*Bp. Patrick.*—*Out of the land of the  
Hebrews :*] Some men would have it thought  
that these words were added by Joshua, or  
some other, after Moses's time; because  
Canaan was not called the *land of the  
Hebrews* in his days, much less in Joseph's.  
But they should have considered, that Joseph  
doth not call all the land of Canaan by this  
name; but only that part of it where  
Abraham, Isaac, and Jacob, had very long  
lived, viz., about Hebron. There Abraham  
(who was the first that is called a Hebrew)  
settled with his family when he came out of  
Chaldea (xiii. 17, 18). There Isaac dwelt  
also (xxxv. 27), and Jacob (xxxvii. 1, 14),  
where it is said, indeed, they were *strangers*,  
or *sojourners*, in this country : but they were  
strangers of great note and name (as Jacobus  
Altingius hath well observed), who were  
treated as princes (xxiii. 6), lived by their  
own laws; made leagues, not only with  
private men, but with cities and with kings  
(xxi. 22, 23, xxvi. 28, xxxiv. 6), and the  
fame of them could not but be spread  
abroad, both by the victory which Abraham  
got, in a battle, over several kings; and by  
the sacking of Shechem, which the neigh-  
bours durst not revenge. All which might  
well make that part of the country wherein  
they had resided for three generations be  
called *the land of the Hebrews* : where they

were at first planted, by the consent of the  
natives; who were confederated with Abra-  
ham (xiv. 13).

*Rosen.*—Noluit autem Josephus se e terra  
Canaanæ sublatum dicere, ne Cananæum  
se videretur profiteri, a qua gente abhor-  
rebat.

*Ver.* 16.

וַיֵּרָא שְׂרָפָה אֵשֶׁת פְּתֹר  
וַיֹּאמֶר אֶל־יוֹסֵף אֶת־מַצֵּי בְּחֹלֹמִי וְהִנֵּה  
שְׁלֹשָׁה סִלֵּי חֲרִי עַל־רֹאשִׁי :

καὶ εἶδεν ὁ ἀρχιστοιποιὸς, ὅτι ὀρθῶς συνέ-  
κρινε. καὶ εἶπε τῷ Ἰωσήφ. κἀγὼ εἶδον ἐνύ-  
πνιον. καὶ ᾤμην τρία κανᾶ χονδριτῶν ἀίρειν  
ἐπὶ τῆς κεφαλῆς μου.

*Au. Ver.*—16 When the chief baker saw  
that the interpretation was good, he said  
unto Joseph, I also *was* in my dream, and,  
behold, *I had* three white [or, full of holes]  
baskets on my head :

Good, i. e., favourable.—*Rosen.*, &c.

*White baskets.*

*Ged., Booth.*—Three wicker baskets. So  
Symmachus, Jarchi, Dathe, Scott, Rosen-  
müller. *Canistra*, Vulgatus, *canistra farinæ*  
Jonathan, *אֶת־פַּנִּים*, *panis puri*; Saadiaz,  
*similæ*; Arabs Erpenii, *candidorum*; Syrus,  
(*ciborum*) *candidorum*. Sed quum Versu  
proximo dicatur, in summo tantum canistro  
ex tribus, quæ capiti imposita gestaret pistor,  
omne opus pistoris fuisse; tria canistra ab  
eduliiis, quæ continebant, non potuerunt  
וְרָא דִּי dici. Igitur eorum præferenda  
videtur interpretatio, qui דִּי ad canistrorum  
formam referunt, et hanc vocem דִּי *fora-*  
*men* דִּי דִּי exponant *canistra perforata*, quæ  
inter virgas, e quibus sunt plexa, sparsa  
interjacent; sive *canistra foraminosi operis*  
(*Körbe von durchbrochener Arbeit*).—*Rosen.*

*Gesen.*—דִּי *Fine bread*, (comp. דִּי No.  
1). Gen. xl. 16: דִּי דִּי *canistra farinæ*,  
LXX., *χονδριτῶν* baskets for cakes, bread.  
(In Arabic حواري, wheaten bread, and in  
the Mishnah [דִּי Edajoth, c. iii. 10], דִּי  
occurs as, a kind of baked food). So also  
Prof. Lee.

Schumann, in addition to the above in-  
terpretations, gives the following two :—

1. *Baskets of the nobility*, i. e., baskets  
in which they carried bread for the princes.  
2 Clean and white baskets. So Mercer and  
others, who take דִּי to be an Egyptian  
word.

Ver. 17.

וְהָעוֹף אֲכַל אֶת־מִדְּהַסֵּל מֵעַל  
רֹאשִׁי :

καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιεν αὐτὰ  
ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλῆς μου.

*Au. Ver.*—17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh [Heb., meat of Pharaoh. The work of a baker, or cook]; and the birds did eat them out of the basket upon my head.

Birds.

LXX., *Ged.*, *Booth.*—Birds of the air.

Ver. 19, 20.

19 בַּעֲדָה וְשְׁלֹשֶׁת יָמִים וַיֵּשֶׁא פָּרְעֹה  
אֶת־רֹאשׁוֹ מֵעֲלֵיהֶ וְהָלַךְ אֲחֵרָהּ עַל־עֵץ  
וְאֲכַל הָעוֹף אֶת־בְּשָׂרָהּ מֵעֲלֵיהֶ :  
20 וַיְהִי וּבַיּוֹם הַשְּׁלִישִׁי זֶם הַלֶּחֶם  
אֶת־פָּרְעֹה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו  
וַיֵּשֶׂא אֶת־רֹאשׁוֹ וְשָׁר הַמִּשְׁתָּקִים וְאֶת־  
רֹאשׁ שָׁר הָאֲפִים בְּרוֹךְ עַבְדָּיו :

19 ἔτι τριῶν ἡμερῶν, καὶ ἀφελεί Φαραὼ τὴν κεφαλὴν σου ἀπὸ σοῦ. καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ. 20 ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ἡμέρα γενέσεως ἦν Φαραὼ, καὶ ἐποίησε πότον πᾶσι τοῖς παῖσιν αὐτοῦ. καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ οἴνου καὶ τῆς ἀρχῆς τοῦ σιτοποιοῦ ἐν μέσῳ τῶν παίδων αὐτοῦ.

*Au. Ver.*—19 Yet within three days shall Pharaoh lift up thy head from off thee [*or*, reckon thee, and take thy office from thee], and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up [*or*, reckoned] the head of the chief butler and of the chief baker among his servants.

19 Lift up thy head from off thee.

*Ged.*—Decide thy fate.

*Booth.*—Decide concerning thee. So also verse 20.

See notes on verse 13.

*Au. Ver.*—20 The birds.

LXX., *Ged.*, *Booth.*—The birds of the air.

*Schum.*—19 *Anferet sive extollet Pharaon caput tuum supra te, i. e., capitis damnaveris, capite plecteris. Iisdem verbis*

utitur, quibus v. 13. verum addit מעלי *de-super te*, quo oratio funesta reddatur. Cfr., 1 Sam. xvii. 46. Unde sequitur, hoc vocabulum non esse otiosum sive serius insertum, quomodo Geddesius duos codices de Rossii secutus statuit. Quale autem supplicii genus intelligendum sit, sequentibus vocc. ורעה *ut* accuratius etiam significatur. Quare sequens ו, quod interpretum haud pauci neglexerunt, est Vau explicativum, *nimirum, ita ut*, reddendum. Ceterum post alios, quos iam Mercerus ad h. l., satis refutavit, statuerunt Michaelis (in *Lure Mos.*, P. V. p. 20, s.) C. B. Michaelis (in diss. de suppliciis capitalibus Hebræor., §. 18) et Schulzius (in Scholl., ad h. l.) pistorem prius esse decollatum, quam suspensum, quod ab Hebræorum moribus abhorruisset, vivos suspendere. Sed quum de Aegyptiorum moribus sermo sit, vix est, quod sic statuas convantasque cum Schulzio voce. כולל *decollaberis*. Cfr. Rosenmuelleri Scholl., ad h. l.

20 וישא *ut* Lusum verborum hic loci conspicuum plane deleres, si ea intelligeres vel cum Dathio: *et principem pincernarum et principem pistorum arcessi iussit*, vel cum Rosenmuellero: *dum alios recensuit ministros suos, qui convivio illi interfuerint, subiit inter ceteros et horum memoria*. Nam de industria dicit scriptor de utroque unum idemque vario sensu, quia statim sequitur explicatio. Cfr., v. 13. Itaque transfer hoc modo: *et caput principis pincernarum et caput principis pistorum extulit* (scilicet illum extulit dignitate v. 21, hunc autem capite v. 22).

## CHAP. XLI. 1.

*Heb.*, *Au. Ver.*—And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

*Ged.*—That Pharaoh dreamed, that he was standing by the river, &c.

*Booth.*—That Pharaoh dreamed; and, behold, he seemed to be standing by the river.

Ver. 2.

וַתֵּרָעֶינָה בָּאָהֳרִי :

καὶ ἐβόσκοντο ἐν τῷ Ἀχει.

*Au. Ver.*—2 And, behold, there came up out of the river seven well favoured kine and fattleshed; and they fed in a meadow.

And they fed in a meadow.

Others, *And they fed on or among the reeds, or sedges.*

*Au. Ver.*—7 And the seven thin ears

*Prof. Lee.*—*ܡܫܬܪܝܢ*, id. Chald.—*Sacerd scribes*, i.e., those Egyptian priests, according to Geseuius, who took care of the hieroglyphical records: compd. Heb. *מִשְׁתָּרִין*, and *כֹּהֲנִים*; or, an augmented form of *כֹּהֲנִים*; as *כֹּהֲנֵי* is of *כֹּהֵן*, or *כֹּהֲנִים*, of *כֹּהֵן*. Others have recourse to the Coptic; on which, how-



ever, very little reliance can be placed. We have, too, in the Arab. خُرُطُم, *nasus*; pl.

خُرَاطِيم, *principes populi*; it. خُرُطُوم, *vinum* *idque cito inebrians, aut quod fuit, antequam calcata sit uva*: it. cogn. حُرْمَة, *pertinacia*.

From which, *deficiency, elevation*, and thence *authority*, seem derivable. And persons of this sort, the ancient teachers of religion were, whether *priests* among the Egyptians, or *Chaldeans* (χaldaïoi), among the Babylonians and Assyrians, or *Magi, Druids, &c.*, among the Persians, Gauls, and other nations: and such are the حُكَمَاء, *hukamā*,

or عُلَمَاء, *ulamā*, still in the East. It was the modesty of Pythagoras that first suggested the less assuming title of *philosopher* (φιλόσοφος), *lover of wisdom*, for that of *wise*. And, it should not be forgotten, that of *philosophy* alone the religion of the heathen consisted. "*Magicians*," according to our Auth. Vers.: *wise men*, or, *doctors*, would be more appropriate; as the *Magi* rather belonged to Persia, Gen. xli. 8, 24; Exod. vii. 11, 22; viii. 3, 14, 15; ix. 11. Also applied to the *wise men* of Babylon, Dan. i. 20; ii. 2.

And told them his dream. So the Heb.

*Bp. Patrick*.—He told them both his dreams, as appears from what follows; but Moses speaks in the singular number, because they were, in effect, but one and the same dream.

*Ged., Ken., Booth*.—And told them his dreams. So the Sam., Syr., and Arab.

*Schum*.—[יָדַעְתִּי Sam., Syr., Ar., probante Hirzelio de Pent. Syr., p. 73, quia duo Pharaonis somnia in antecedd. narrentur. Huic lectioni insuper favet hoc, quod non sequitur וְיָדַעְתִּי ut v. 15, sed אָמַרְתִּי. Unde tamen coniciere licet יָדַעְתִּי esse abstractum pro concreto: *quippiam somniavit*. Quare transtulerit Vulgat. v. 15, in plurali numero: *somnia*. אָמַרְתִּי A K. 81.

Ver. 9.

וַיְדַבֵּר עַל חֲלֻמֵּי אֶת־פַּרְעֹה לֵאמֹר  
אֶת־חֲלֻמֵּי אֶת־פַּרְעֹה לֵאמֹר

καὶ ἐλάλησεν ὁ ἀρχιερεὺς πρὸς Φαραῶν, λέγων. τὴν ἁμαρτίαν μου ἀναμνησκω σήμερον.

*Au. Ver.*—9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

*My faults*. So the Hebrew.

*Ged.*—My fault I now call to mind.

*Booth*.—My fault I do this day remember.

*Rosen*.—*My faults*, i. e., his ingratitude to Joseph.

*Schum*.—The plural number shows that he is speaking not of his ingratitude to Joseph, but of his offences against the king. So also Pool.

Ver. 13, 14.

*Au. Ver.*—13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily [Heb., made him run] out of the dungeon:

*Pool*.—*Me he restored*; either, 1. Pharaoh. But then he would have mentioned either his name or title, and not have spoken so slightly and indecently of him. Or rather, 2. Joseph, of whom he spake last, and who is here said to restore the one, and to hang the other, because he foretold those events, as Jeremiah is said to *pull down and destroy* those nations, Jer. i. 10, whose destruction he did only foretel.

*Bp. Patrick*.—*Me he restored unto mine office, &c.*] He told me, that on such a day I should be restored to my office; and he told the other he should be hanged.

14 *Pool, Bp. Patrick*.—*The dungeon, or prison*, by a synecdoche of the part for the whole. For it is not probable that Joseph, who was now so much employed, and intrusted with all the affairs of the prison and prisoners, Gen. xxxix. 21—23, should still be kept in the dungeon properly so called.

Ver. 15.

וַיֹּאמֶר פַּרְעֹה לְיֹשֵׁף הֲלֹמֶתִּי  
וַתְּהִי אִתּוֹ אֶת־הַשְּׂמֵרָה  
לְאֶמְרָתִּי הַזֹּאת לֵאמֹר

εἶπε δὲ Φαραῶ πρὸς Ἰωσήφ. ἐνύπνιον ἑώρακα, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. ἐγὼ δὲ ἀκήκοα περὶ σοῦ λεγόντων, ἀκούσαντά σε ἐνύπνια συγκρίναι αὐτά.

*Au. Ver.*—15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is none* that can interpret it: and I have heard say of thee, *that thou canst under-*

stand a dream to interpret it [or, when thou hearest a dream thou canst interpret it].

*That thou canst understand.*

*Ged., Booth., Schum.*—(As in the margin) That when thou hearest a dream, thou canst interpret it.

Audivi de te hæc: te, simul ut didiceris somnium, statim illud interpretari.—*Schum.*

*Bp. Horsley.*—Literally, "thou hearest a dream to interpret it," i.e., "you no sooner hear a dream than you can interpret it."

Ver. 16.

וַיֹּצֵן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר עֲלֵדְדִי  
אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה :

ἀποκριθεὶς δὲ Ἰωσήφ τῷ Φαραὼ εἶπεν.  
ἄνεν τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον  
Φαραῶ.

*Au. Ver., Schum.*—16 And Joseph answered Pharaoh, saying, *It is not in me: God shall give Pharaoh an answer of peace.*

*Ged.*—And Joseph answered Pharaoh, saying, Without God none can give [so Sam., LXX., Syr.] to Pharaoh a satisfactory answer. Schumann finds fault with this translation. See his note below.

*Bp. Horsley.*—Read, with Houbigant, בל לשי, "Not without God can any one give," &c.

*Rosen.*—Without me, [sub. this can be done] God shall answer peace to Pharaoh.

Recte connectendum est בלשי cum verbis, quæ sequuntur, unde et Masorethæ illi accentum distinctivum majorem Athnach apposuerunt. Seorsim igitur est capiendum: *præter me, s. sine me*, subaudi: hoc fieri poterit; sed *Deus respondebit pacem Pharaonis*. Soli Deo gloriam exponendi somnii tribuit (quomodo et Daniel ii. 27, 30, fecit), q. d.: absque me poterit Deus Pharaoni felicia annunciare, per alios, quibus quid illo somnio significetur, patefaciat. Ceterum quod Josephus dicit, Deum fausta annuntiatum esse regi, quum tamen somnium nondum audisset, bene illi ominatur, et regem fausta salutatione compellat.—*Rosen.*

*Schum.*—16 אֱלֹהִים K. 136, 193.—אֱלֹהִים + אֱלֹהִים Sam. et LXX. adstipulantibus Vers. Sam., Syro, Abusaide, et Clerico. Cfr. Gesenii comment. de Pent. Sam., p. 38. Illos autem voce עֲלֵדְדִי quam *sine* reddunt male intellecta, אֱלֹהִים inseruisse, manifestum est. Item sic sententia languesceret, quum Josephus omnem laudem sibi tributam modeste ad deum inspirantem referat. Cfr.

xl. 8.—עֲנֵה עֲנֵה *respondebitur*, Sam., LXX., Syr., Onk., Clerico suffragante. Causa huius lectionis apparet ex antecedd.

בְּלִי *nihil ad me* (hoc pertinet), i.e., ego nequitiam hoc possum, ut, simul ac didicerim somnium, statim illud interpreter, immo deus (per me) tibi fausta declarabit. Cfr., xl. 8. Quod vocabulum seorsum spectandum docent Masorethæ appposito Athnach, quo spreto alii minus recte illud coniungunt cum seqq. Hieronymo duce: *sine me Deus respondebit pacem Pharaonis*. (Vidd. Gesenius l. 1 et Rosenmuellerus ad h. l.) At בְּלִי hoc loco ad litteram reddendum significat: *nihil ad me*, sive *penes me non est*, sc. id quod putas, ars somnia interpretandi, quam mihi modo tribuisti. Hunc sensum bene expressit Onkelos ita: לא מן חוכמתי non ex sapientia mea (sed a deo respondebitur pax Pharaonis). Cfr. Wineri diss. de Onk., p. 29, et p. 37. Itidem Saadias. De Syro, qui paulo liberius transtulit: *num putas, sine deo Pharaoni rem prospere esse successuram?* vide Herzellii commentat., p. 29, s.

Ver. 17.

*Au. Ver.*—And they fed in a meadow. See note on verse 2.

Ver. 20.

וְהַאֲלֵלְנָה חֲפָלֹת הָרָקוֹת וְהִרְעֹזוּ  
אֶת שִׁבְעֵי חֲפָלֹת הָרֵאשִׁיטוֹת הַבְּרִיאֹת :  
καὶ κατέφαγον αἱ ἐπτά βόες αἱ αἰσχροὶ καὶ  
λεπτὰ τὰς ἐπτά βόας τὰς πρώτας τὰς καλὰς  
καὶ τὰς ἐκλεκτάς.

*Au. Ver.*—20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

*Ged., Booth.*—And the seven [so the LXX.] lean and ill-looking heifers did eat up the first seven beautiful and [so the LXX.] fat heifers:

Ver. 22.

וַיֵּרָא בְּחֶלְמִי וְגו'

καὶ εἶδον πάλιν ἐν τῷ ὕπνῳ μου, κ. τ. λ.

*Au. Ver.*—And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

*Ged., Booth.*—Again I saw in my dream, &c.

Ver. 23.

וַיַּחֲזֶה שִׁבְעֵי שְׁעָלִים צֹמְחוֹת דִּקְלוֹת  
שִׁרְפוֹת קִדְמִים צֹמְחוֹת אַחֲרֵיהֶם :

ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμό-  
φθοροι ἀνεφύοντο ἐχόμενοι αὐτῶν.

*Au. Ver.*—23 And, behold, seven ears, withered, [or, small] thin, and blasted with the east wind, sprung up after them:

Schumann takes מִצֵּיט to mean corn which has grown in rocky places. Hence, thin, withered.

*Gesen.*—מִצֵּיט only in the part. pass. of *Kal*, Gen. xli. 23 only: מִצֵּיט, thin, dry, withered (of ears of corn). (In Talmud, *idem*, in Samaritan, *hard*. In Syriac, ܡܨܝܬܐ signifies a rock.)

*Rosen.*—Voc. מִצֵּיט Jarchius bene explicat ex Aramæa voce מִצֵּיט s. מִצֵּיט *rupes*, ut denotentur *aride* spicæ instar rupis. מִצֵּיט *post eas*, sc. spicas plenas, cum suffixo *masculino*; at vs. 6, ubi eadem habentur, sed cum suffixo *feminino*, מִצֵּיט, ut hic quoque legitur in cod. Sam. Esse מִצֵּיט *feminei* generis nomen, ostendunt adjectiva *feminina* ei juncta; hic vero *terminationis masculinæ* videtur ratio haberi.

*Schum.*—מִצֵּיט K. ix., pr. 155, R. 16, pr. ii.; Sam. ac Targ., R. iv. pr. 266. מִצֵּיט K. xviii.; pr. 95; nunc ii.; R. xxi.; pr. iii.; nunc 3., Sam. et verss. antiqq. Quæ lectio haud dubie præferenda est, cum non ratio appareat, cur hic pro *feminino* positum sit *masculinum* contra analogiam v. 3 et 6.

Ver. 24.

וַתִּבְלַעַן הַשְּׂבָעִים הַדְּבָרִית אֶת הַשְּׂבָעִים  
הַחֲבִירִיּוֹן וְאִמְרָא לְהַחֲרִיטֵם  
וְאִין מִגִּיד לִי:

καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ  
ἀνεμόφθοροι τοὺς ἑπτὰ στάχους τοὺς καλοὺς  
καὶ τοὺς πλήρεις. εἶπα οὖν τοῖς ἐξηγηταῖς,  
καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι αὐτό.

*Au. Ver.*—24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare it to me.

*Ged., Booth*—And the seven [so the LXX.] thin and blighted [LXX.] ears devoured the seven good and full [LXX.] ears, &c.

Ver. 26.

שָׁבַע פָּרֹת הַחֲבִירִיּוֹן שָׁבַע שָׁנִים הָיָה  
וְשָׁבַע הַשְּׂבָעִים הַחֲבִירִיּוֹן שָׁבַע שָׁנִים  
הָיָה חֲלֹם אֶתְדֹה הוּא:  
אִי ἑπτὰ βόες αἱ καλὰ ἑπτὰ ἔτη ἐστί. καὶ

οἱ ἑπτὰ στάχυες οἱ καλοὶ ἑπτὰ ἔτη ἐστί. τὸ  
ἐνύπνιον Φαραὼ ἐν ἐστί.

*Au. Ver.*—26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

*Schum.*—The seven good kine are seven (good) years; and the seven good ears are seven (good) years.

שָׁנִים הָיָה Sunt tales anni i. e. bonæ vaccæ designant bonos annos. Nam iis opponuntur v. 27, שְׁנֵי שָׁנִים septem anni famis. Quos videtur respexisse in translatione Hieronymus; nam convertit sic: *septem ubertatis anni sunt*, ac silegisset: שְׁנֵי שָׁנִים. Itidem Saadias. Cfr. v. 29, et 34.—*Schum.*

*Au. Ver.*—The dream is one.

*Ged.*—The dream of Pharaoh [so the LXX.] is uniform.

Ver. 27.

וְשָׁבַע חֲבִירֹת הַחֲבִירֹת וְהָרֵעָה הַעֲלָה  
אֶחָדֵיהֶן שָׁבַע שָׁנִים הָיָה וְשָׁבַע  
הַשְּׂבָעִים הַחֲבִירֹת שְׁדָפוֹת הָיָה  
שָׁבַע שָׁנִי דָרָב:

καὶ αἱ ἑπτὰ βόες αἱ λεπταὶ, ἀναβαίνουσai  
ὀπίσω αὐτῶν, ἑπτὰ ἔτη ἐστί. καὶ οἱ ἑπτὰ  
στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι ἑπτὰ ἔτη  
ἐστί. ἔσονται ἑπτὰ ἔτη λιμοῦ.

*Au. Ver.*—27 And the seven thin and ill-favoured kine that came up after them are seven years: and the seven empty ears blasted with the east wind shall be seven years of famine.

*Ged.*—The seven lean and ugly heifers that came up after those, and the seven thin and blighted ears of corn are also seven years, but they will be years of famine.

*Booth.*—And the seven lean and ill-looking heifers, that came up after them, are seven years: and the seven ears of corn, thin, and blighted with the east wind, are seven years [so the LXX.]; and they will be years of famine.

*Erunt septem anni famis.* Dicit in futuro ἦ, non הָיָה, quod non ita prope essent anni famis, sed successuri annis ubertatis, qui jamjam instent.—*Rosen.*

Ver. 31.

וְלֹא־יָיִדַע הַשָּׂבַע בְּאַרְצָא מִפְּנֵי הָרָעָב  
הַהוּא אֶחָדֵיהֶן קִירָבֵד הוּא מֵאֵד:

καὶ οὐκ ἐπιγνοσθήσεται ἡ εὐθηνία ἐπὶ τῆς  
γῆς ἀπὸ τοῦ λιμοῦ τοῦ ἐσομένου μετὰ ταῦτα.  
ἰσχυρὸς γὰρ ἔσται σφόδρα.

*Au. Ver.*—31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous [Heb., heavy.]

*Ged.*—And the *former* plenty *will be* no more remembered in the land, &c.

*Nec sciatur ubertas in terra propter famem illam, s. prae fame illa; non videbitur antea septem annis ubertas tanta fuisse.*—*Rosen.*

Ver. 34.

וַיִּשְׁלַח פַּרְעֹה וַיִּתְּקֶה פְּתוּחִים עַל-  
הָאָרֶץ וְהַמֶּשֶׁל אֶת-הָאָרֶץ מִצִּדֵּים בְּשֶׁבַע  
שָׁנֵי הַשָּׁמָר :

*kai poihsáw pharaw kai katashtáw to párchas en tēs gēs. kai anopepntwssáw san pánta ta genhmata tēs gēs Aigýptou tōn en ta étwon tēs eúthnías.*

*Au. Ver.*—34 Let Pharaoh do this, and let him appoint officers [*or, overseers*] over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

*Ged., Booth.*—Let Pharaoh do this also; let him appoint inspectors, &c.

*Rosen.*—*Faciat Pharaoh*, sequatur hoc consilium. Alii jungunt sequentibus hoc modo: paret *et præficiat præfectos*, curatores rei frumentariæ *super terram*. Saadias: *et permittat rex ei* (de quo vs. 33) *ut constituat curatores super regionem*.

*Schum.*—Vocabulum וַיִּשְׁלַח, si וַיִּשְׁלַח v. 33 respicias, sic reddendum est, deinde *id agat* Pharaoh ut constituat, &c. Alii minus recte vel referunt ad antecedentia sic: *faciat Pharaoh*, sequatur hoc consilium (vid. Rosenmüller ad h. l.); vel pleonastice positum arbitrantur (vid. Vulg. et Vater ad h. l.).

*And take up the fifth part.*

*Bp. Horsley.*—וַיִּשְׁלַח, as a verb, signifies to set in order, and is properly applied to military array. Hence it may easily signify to lay a country out into districts, according to some fixed rule. This I take to be the meaning of it here. And this agrees well with what follows. "And let him lay out the land of Egypt in districts, during the seven years of the plenty."

*Rosen.*—*Et quintet terram Aegypti*. Quintæ partis frugum exactionem indicari verbo וַיִּשְׁלַח aperte illud ostendit, quod xlvii. 24, *quinta frugum pars* (חֲמִשָּׁה) Pharaoni danda præcipitur. Recte LXX. *Kai anopepntwssáw san pánta ta genhmata tēs gēs Aigýptou*. Hieron.: *et quintam partem fructuum congreget in horrea*. Neque vero credibile est,

agrorum possessores gratis et sine pretiis quintam annonæ partem per septem fertiles annos regis procuratoribus tradidisse. Emit eam sine dubio rex pretio vilissimo futuris usibus prospiciens. Non male tamen alii conjecerunt, Pharaonem decimas duntaxat frugum exegisse, ubi ordinaria esset agrorum fertilitas nec quidquam timeretur; sed hoc tempore duas decimas Aegyptiis, uberrimis tempestatibus, imperasse.

*Schum.*—*Et quintet terram Aegypti*, i. e., aut in quintas partes dividat terram Aegypti (procuratorum sive frumenti causa) aut quintam frugum partem in terra Aegypti exigat. Hoc convenit xlvii. 24 et LXX., Syr., Hieronymo, Ion. et Persæ. Contra Onk. וַיִּשְׁלַח accingendi notione reddidit.

Ver. 36.

וְהָיָה הָאֱכָל לְכֶקֶדוֹן לְאָרֶץ לְשֶׁבַע  
שָׁנֵי הַרְעָב וְגו'

*kai êstai ta brómata ta pephylagména tē gē eis ta énta tē tou limou, κ. τ. λ.*

*Au. Ver.*—36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt, &c.

*Ged., Booth.*—Thus shall there be food in store for the inhabitants of the land, &c.

*Rosen.*—Onkelos recte sic reddidit: *et sit frumentum repositum populo terræ*, in usum futurum incolarum terræ.

Ver. 40.

אָמַרְתָּ תְּחִינָה עַל-בְּיֹמֵי וַעַל-פִּיךָ וַיִּשְׁמַר  
כָּל-עַמִּי בְּקֶדֶם הַמֶּלֶךְ אֲנִיגֵל מִמֶּנּוּ :

*σὺ ἔση ἐπὶ τῷ οἴκῳ μου, καὶ ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου. πλὴν τὸν θρόνον ὑπερέβω σου ἐγώ.*

*Au. Ver.*—40 Thou shalt be over my house, and according unto thy word shall all my people be ruled [Heb. be armed, *or, kiss*]: only in the throne will I be greater than thou.

*Bp. Patrick.*—*Thou shalt be over my house.*] Be the chief minister in my court: for that is meant by his house.

*According unto thy word.*] As thou shalt give orders.

*Shall all my people be ruled.*] The margin translates it *armed*; as if he put the whole militia of the kingdom into his hands: but this seems too narrow a sense; nor was there

any thoughts of war at this time, but of the government of the kingdom in time of peace. And therefore we also translate it *kiss*, i.e., obey, as the LXX. and Vulg. well translate it: and as it signifies in Psalm ii. ult., *Kiss the Son*, i.e., submit to him, and obey him.

*Pool.*—According unto thy word, i.e., direction and command, Heb. *mouth*, which is oft put for command (as Exod. xvii. 1; xxviii. 21; Numb. iii. 16, 39, &c.), *shall all my people be ruled*, or, *be fed*; they shall receive their provisions from thy hand, and according to thy disposal. Others, *shall kiss*, viz., the hand, as inferiors used to do, upon their address to or conference with great persons. See Job xxxi. 27; Hos. xiii. 2. But it was frivolous for Joseph to command them to do that which by the custom of the place they were obliged and wont to do. Some render the word thus, and that agreeable to the Hebrew, *at thy mouth shall the people kiss*; which may be understood either properly, as inferiors did sometimes kiss their superiors in token of their homage; see 1 Sam. x. 1; or rather metaphorically, as the same phrase is used Psal. ii. 12; Prov. xxiv. 26, receive all thy commands with reverence and submission. *In the throne*, i.e., in sovereign power and dignity.

*Gesen.*—Doubtful is Gen. xli. 40, of Joseph, *וְכָל לִפְתֵּי יָדָיו יִשָּׁקוּ לְךָ*, *let all my people kiss thy mouth*, i.e., *pay homage to thee*. In that case the kiss of homage must have consisted of a kiss upon the mouth (as, according to some of the rabbins, is usual among the Indians and Ethiopians). Or, *at thy command shall all my people arm themselves*. Others, *shall my people run*, from the root *רָץ*.

*Schum.*—*Tu præsto domui meæ tibiue imperanti obediati totus populus meus*. Vocabulum *רָץ*, quum *רָץ* alii proprie alii improprie sive translate intelligerent, cum veteres tum recentiores interpretes varia ratione et derivarunt et explicuerunt, quamquam conveniunt in eo tantum non omnes, quod summum imperium Iosepho a Pharone traditum significari aiunt. Plerique autem id repetunt a radice *רָץ*, perpauci a *רָץ*. Sed qui illam iure spectabant, in ipsa explanatione toto fere sententias foverunt, quot sunt eius significationes. Quoniam enim *רָץ*, metonymice, ut Gen. xlv. 21: Iob. xxxix. 27, *ad iussum tuum interpretabantur*,

*רָץ* intransitiva notione reddiderunt ut Arab.

*نَسَنَ se componat, se accommodabit* (ad iussa tua totus populus meus). Ita post LXX., Onkel., Ver. Sam., Vulg., Saad., Vater, Rosenmueller in Scholl., Schott ad h. l., Gesenius et Winer in Lexx. s. v. *רָץ*. (Cfr. Rosenmuelleri commentat. de vers. Pent. pers., p. 29, s. Wineri commentat. de Onkeloso p. 29, de vers. Sam. p. 33, s.) Sed quoniam *osculandi* notio est longe usitator alii rectius transtulerunt: *super os tuum figet osculum*. At vitio est plerisque vertendum, qui sic converterunt, quod *רָץ* aut ad literam intellexerunt: *osculo ori tuo infixo te venerabitur*, aut metaphorice acceperunt: *oris tui imperium exosculabitur, venerabitur* (cfr. Mercer. Calovius, Bonfrer, ad h. l.) Constat enim, veteres non faciem sed vel manus ori admotas vel pedes eius, cui submissionis signum dabant, osculatos esse (vid. Plin., H. N., xxviii. 2: *in adorando dexteram ad osculum referimus*. Cfr. Gesenius in Lex.) Illa metaphora autem nescio cui hodie ferenda videatur. Itaque putaverim, auctorem vocc. *רָץ* *רָץ* nihil expressisse nisi græcum *προσκυνεῖν* (cfr. Cornel. Nep. Conon., cap. iii.) et lat. *adorare*, ita ut *רָץ* per synecdochen dictum sit pro *רָץ* et tota dicendi ratio idem significet, quod in Ps. ii. 12, vocc. *רָץ* *osculamini filium*, nimirum: *te dominum veneretur (dir huldige) totus populus meus*. Hæc veneratio a populo fiebat secundum v. 43. Quam quidem sententiam longe prætulerim iis, qui *רָץ* *armandi* significatu quem obtinet 1 Chr. xii. 2; viii. 40, al., ceperunt hoc modo: *te imperante arma sumet totus populus meus*. (Sic Gr. Ven. *ὁπλίσταις*, item Mercer et Edm. Castell. in Lex. s. h. v.) Neque plus ponderis habet, quo commendetur Schulzii sententia, qui cum A. Lenz. (in Observatt. Miscellan. ad selecta v. t. loca, in Sylloge diss., t. ii., p. 1001.) hunc locum sic reddit: *super os tuum appactus erit totus populus*, i.e., ab ore tuo pendeat, in verba tua iurabit. Nam habere *רָץ* *appingendi* potestatem excogitari quidem, at neque locis neque usu loquendi dialectorum demonstrari potest. Atque si haberet, opido paucis illa placeat facilitatis nota. Eodem redit eorum denique opinio, qui *רָץ* a *רָץ* *discursavit*, derivant, ut mens sit: *iuxta os tuum discursabit*, i.e., iuxta præceptum tuum negotia instituet et aget (cfr., Lud. de Dieu et Geddes, ad h. l., qui Matth. viii. 9, contulit). Extremum illud est, ut

*Syri* reminiscamur, qui etsi sensum potius quam verba spectavit, singulari tamen ratione sic locum transtulit: *ad verbum oris tui* **וְיָסֻפֶּיךָ מִמֶּנִּי כֻסֵּפִי** *suscipiet iudicium omnis populus meus*, i.e., tibi iudici obtemperabit. Cfr. Hirzel de vers. Pent. Syr., p. 20.

Ver. 42.

**וַיֹּסֶף מִלְּבָשָׁתוֹ אֶת־סָבְעָתוֹ מֵעַל יָדָיו וַיַּתֵּן אֹתָהּ עַל־יָדָיו יוֹסֵף וַיִּלְבֹּשׁ אֹתוֹ בְּגָדֵי־שָׁשׁ וַיַּשֶּׂם רֶכֶד הַזָּהָב עַל־צַוְאָרוֹ׃**  
*kai perielómenos Pharaō tòn daktýlion apò tēs cheirós autou, períethken autòn epì tēn cheira Iwshēf, kai énédušen autòn stollēn byssiónēn. kai períethke klaiōn chrysouēn perì tòn trácheilon autou.*

*Au. Ver.*—42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen [*or, silk*], and put a gold chain about his neck;

Fine linen. So Professor Lee.

*Gesen.*—*Bysus*, i.e., *the fine white Egyptian cotton*, and the cloth manufactured from it; Gen. xli. 42. See note on Exod. xxv. 4.

Ver. 43.

**וַיַּרְכֵּב אֹתוֹ בְּמַרְכָּבָתוֹ הַשְּׁנִיָּה אֲשֶׁר לוֹ וַיִּהְיֶה אִתּוֹ מִלְּבָשָׁתוֹ אֹתוֹ עַל בְּלִיָּתָאֵץ מְצֻדָּה׃**

*kai anebibasen autòn epì tò árma tò deuteron tōn autou. kai ékhrusen éμπροσθεν autou khrux. kai katésthsen autòn éph' óλης γῆς Aigyptou.*

*Au. Ver.*—43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: [*or, Tender father, ch. xlv. 8; Heb., Abrech*] and he made him ruler over all the land of Egypt.

*Bow the knee.*

*Gesen.*—**וַיַּרְכֵּב** Gen. xli. 43. If this word were Hebrew, for, **וַיַּרְכֵּב** 1. *fut. Hiph.* it would signify, *I will cause to bow the knee*, i.e., let the knee be bent; or, *imperat.* for **וַיַּרְכֵּב** (comp. Jer. xxv. 3), after the Chald. form, although neither form is usual. *Vulg. clamante præcone, ut omnes coram eo genu flecterent.* But probably it has an Egyptian word for its origin, the foreign sound of which, the Hebrew author modified according to his own language, and gave it a

probable signification, in which he did not perhaps look for grammatical exactness. This original Egyptian word would therefore be difficult to determine, because it might also have another signification. The most probable conjectures are: *Au-rek*, bow every one; or *Ape-rek*, bow the head. Luther, *Dieses ist der Landes vater*, this is, the father of the country; he takes אָפֶּי for father, and רֶכֶד for the Chald. *rex, regnum.*

Professor Lee supposes Abrech to be a word of Coptic origin, and probably to mean, *Incline the head.*

*Rosen.*—*Abrech.* Hanc vocem Aegyptiacam esse, plerique interpretes statuunt; sed dissentiunt circa ejus significationem. P. E. Jablonskius a la Crozio edoctus eam interpretatus est OYBE—PEX, i.e., *inclinate contra*, vid. J. D. Michaelis *Orient. Biblioth.*, p. ix. p. 204, et *Jablonskii Opuscc.*, p. i. p. 4, seqq. Ita etiam Aquila, teste Hieronymo, hoc vocabulum reddidit: *clamavit in conspectu ejus ad geniculationem.* Adstipulatur Origines, qui in Aegypto vixit, cujusque verba e Codd. MSS. adfert Montefalconius in Hexaplis, tom. i. p. 49. Hinc Vulgatus, quem plerique recentiorum secuti sunt, *clamante præcone, ut omnes coram eo genu flecterent.* Sed aliter hanc vocem explicavit Forsterus in *Mantissis Aegyptiacis* libro supra laudato de *Byssio Antiquorum* insertis, No. ii. p. 111, 112. Nempe quum annulus regius, torques, byssina vestis essent regius ornatus, quicunque iis indutus et cinctus esset, is summo honore summaque a rege auctoritate afficeretur, verba proclamata esse Forsterus putat 'A—ΠΡΕ—ΧΕΚ, *a rege cinctus, vel vestitus!* i.e., en hominem regis vestibus cinctum! Plura vide in Commentat. nostra de *Persica Pentat.*, vers., p. 38, et apud Jablonskium l. 1, et quæ De-Water ibi notavit.

*Schum.*—Ne multa, nulla sententia nobis magis arridet quam ea, quam post alios defendit Gesenius in suo libro: *krit. Lehrg.*, p. 319, ubi docet, **וַיַּרְכֵּב** esse inf. absol. Hiphil pro **וַיַּרְכֵּב** dictum idemque pro imperativo gravitatis causa positum: *genua flectile.* Constat enim, Hebræos infinitivo absoluto uti in sententiis cum vi proferendis (cfr. Gen. iv. 7, p. 77, Ewaldi *Gr.*, p. 558). Itemque sic **וַיַּרְכֵּב** infinitivus apte iungitur cum infinitivo absoluto **וַיִּקְרָא**, qui statim sequitur. At cum Winero in *Lex.*, obverteris huic interpretationi, formam aramæam a casto Geneseos dicendi genere prorsus esse

alienam. Sed præterquam quod a scribis aramæis, quibus aramæa forma notior fuerit, הַכֹּהֵן facile commutari poterat cum הַכֹּהֵן, non desunt vocabula vel in Genesi, in quibus Aramæismum videas, v. c. i. 24, וְהָיָה, xxv. 24, וְהָיָה pro וְהָיָה, Gen. ix. 21, וְהָיָה, Gen. xlix. 22, פֶּה. Cfr. Gesenii *Lehrgeb.* p. 155, 467. Eiusdem dialecti vestigia, Gen. xxxi. 47, repertiuntur, ut non possis dicere, Genesin forma aramæa prorsus carere. Simili modo ה et א permutantur in vocc. הָאֵל et אֵל v. c. Gen. xlix. 1.

*Au. Ver.*—And he made him ruler, &c.

*Ged.*—Thus appointing him chief ruler, &c.

*Schum.*—And appoint ye him ruler, &c. הַכֹּהֵן hunc infinitivum absolutum alii prima persona: *præficio illum* (Schott. al.), alii tertia persona reddiderunt: *sic præfecit eum* (cfr. varr. lectt.), alii ex idiotismo ellipseos explicuerunt, ut Num. xxi. 2, (vid. Schulz et Rosenmueller.) Sed quoniam rex Iosephum iam præfecit Aegypto, satius est, hoc ad populum referre hac ratione: *ac præficeite eum toti terræ Aegypti*, i. e., vestra sponte nunc probetis quod decrevi, genus flectite eoque eum præfectum Aegypti agnoscite.

*Rosen.*—*Et constituit eum super totam terram Aegypti.* Pro Infinitivo הַכֹּהֵן codex Samaritanus habet הַכֹּהֵן in Præterito, quod et exprimunt LXX., καὶ κατέστησεν αὐτὸν ἐφ' ὅλης γῆς Αἰγύπτου, quibus adstipulatur Chaldaeus et Arabs uterque. Eandem lectionem exhibent octo codices Kennicottiani et septem de Rossiani. Sed receptum הַכֹּהֵן explicandum est ex idiotismo ellipseos verbi finiti cum Infinitivo constructi, cuiusmodi est constructio Num. xxi. 2, וְהָכִינוּ. Cf. *Glassii Philol.*, S. p. 290 ed. Dath., et *Gesenii ausführl. Lehrgeb.*, p. 783.

Ver. 45.

וַיִּקְרָא פַרְעֹה יְהוֹשֻׁפַּת אֶת־יֹשֵׁפַת בְּרֵאתִי פַרְעֹה  
וַיִּתֵּן לָהּ אֶת־אֲשֵׁנַת בְּרֵאתִי אֲשֵׁנַת בְּרֵאתִי  
וַיִּתֵּן לָהּ אֶת־אֲשֵׁנַת בְּרֵאתִי אֲשֵׁנַת בְּרֵאתִי  
καὶ ἐκάλεσε Φαραὼ τὸ ὄνομα Ἰωσήφ, Ψο-  
βομφανήχ. καὶ ἔδωκεν αὐτῷ τὴν Ἀσενέθ  
θυγατέρα Πετεφρῆ ἱερέως Ἑλίου πόλεως αὐτῷ  
εἰς γυναῖκα.

*Au. Ver.*—And Pharaoh called Joseph's name Zaphnath-paaneah [Which in the Coptic signifies, A revealer of secrets, or, The man to whom secrets are revealed], and he gave him to wife Asenath the daughter of

Potipherah priest [or, prince] of On. And Joseph went out over all the land of Egypt. *Zaphnath-paaneah.* Onk., Jon., Arab., Syr., The revealer of secrets.

*Forster.*—The divine scribe (or, priest) of the eternal Spirit.

*Jerom., Rosen.*—The Saviour of the world; because he had saved the world from the impending famine.

הַכֹּהֵן an Egyptian name, which Pharaoh gave to Joseph, Gen. xli. 45. The reading of the Alex. Ψοβομφανήχ and Ψοβομφανήχ comes nearer to the Egyptian pronunciation; compare the Copt. *Psotemphanech*, i. e., *salus seculi*. Jerome, *servator mundi*. The original orthography of the word is probably Hebraized, (comp. הַכֹּהֵן, הַכֹּהֵן), and is explained by *revelator occulti*, (Targ., Syr., Kimchi); but it is scarcely to be supposed that this word has a Hebrew origin. See *Jabolonskii Opusc. ed de Water*, t. i. p. 207—16.—*Gesen.*

*Potipherah.*

*Pool.*—Not that *Potiphar*, Gen. xxxix. 1; both because he had another title, and dwelt in another place; and because it is not probable Joseph would have married the daughter of so unchaste a mother; but another and a greater person. It is the observation of a late ingenious and learned writer, that among the Egyptians there were three words, or endings of words, near akin, but differing in signification, and in the degree of dignity and authority, to which those names were annexed: *Phar*, which belonged to inferior officers; and *Pherah*, which was given to those of greater dignity and power; and *Pharaoh*, which was appropriated to the king.

*Priest.* So Jablonsky, Geddes, Boothroyd, Rosenmüller, Schumann. See below.

*Pool.*—*Priest, or prince*, as the word signifies, Exod. xviii. 1; 2 Sam. viii. 18; xx. 26, and elsewhere. This sense is the more probable, both from Joseph's high quality, and from his holy disposition, whereby he hated idolatry, and would never have married the daughter of an idolatrous priest. On was a famous city of Egypt, called also *Aven*, Ezek. xxx. 17, and afterwards, as some think, Heliopolis, now Damiata. See Jer. xliii. 13, *Joseph went out over all the land*, upon his employment, and to execute the king's command, and his own counsel.

*Schum.*—הַכֹּהֵן interprete Iablonskio (in

Panth. Æg. 1, p. 56, Opuscc. p. ii. p. 209), denotat idem quod Copt. **CEXE-HEIT** i.e., *Minervæ cultricem*. — Quæ Asnatha dicitur fuisse filia **עַרְפָּד** quod auctore Iablonskio (Panth. Æg., l. ii. p. 139, Opuscc., p. ii. p. 219, ss.) corruptum ex Copt.

**Π-ΔΟΝΤ-ΦΡΗ** designat *sacerdotem solis*. Idem potest derivari a **ΠΙΩΤ**, *pater*, et **ΦΡΗ**, *solis*, ut denotet *patrem solis* (cfr. Gen. xxxix. 1) qui sacerdotis dignitate soli idem fuerit, quod Potiphar Pharaoni. Cui explicationi non male responderent seqq. **אֵן הָאֵל** *sacerdos Onis* sive *Helio-poleos*, ubi solis templum erat multique sacerdotes habitabant teste Strabone xvii. 1, 29. Apte vero nuptam dedit Pharaon filiam sacerdotis Iosepho propterea, quod sic matrimonio connexuit eum, qui futura prædixerat, cum iis, quorum erat, voluntatem deorum interpretari. Quam rationem ne deleas, noli cum Onkeloso, Ion. et Persa **אֵן** *principem* convertere, quod multi præoptarunt invito contextu additoque Helio-poleos nomine. Cfr. Calov. ad h. l., Winer in Lex., p. 462, Rosenmueller in Scholl. Itaque vocc. **אֵן הָאֵל** nomen **עַרְפָּד** explicare videntur; nam **אֵן** interprete Cyrillo, qui in Ægypto vixit (in Comm. ad Hos., p. 145), Ægyptiace *sol* est: *Ὁν δέ, inquit, ἔστι κατ' αὐτοὺς ὁ ἥλιος*. Hæc urbs, quam LXX., *Ἡλιουπόλειον* reddunt, a solis cultu ibi celebrari solito (vid. Herodot., l. ii., c. 59), sic dicta est eademque a Plinio, lib. v. c. 9, inter *νόμους* Ægypti recensetur.

*Au. Ver.*—*And Joseph went out over all the land of Egypt*. Geddes supposes that these words are an interpolation. Boothroyd also omits them.

*Schum.*—Hæc vocabula si confers cum v. 46 redundant, ideoque a LXX. in translatione prætermittenda videntur, sed quum non appareat, cur sint adjecta, ea potius incuriæ scriptoris quam interpolationi, ut statuit Geddesius (vid. Vater. ad h. l.), tribuenda censemus. Videas igitur v. 46 *ἐναναλήψιν*.

Ver. 47.

**וַתַּעַשׂ הָאֲרֶץ בְּשִׁבְעַת שָׁנִים הַשְּׂבָעָה**  
**לְהַקְצִים :**

*καὶ ἐποίησεν ἡ γῆ ἐν τοῖς ἐπτά ἔτεσι τῆς εὐθηνίας δράγματα.*

*Au. Ver.*—47 And in the seven plenteous years the earth brought forth by handfuls.

*Pool.*—Or, *unto handfuls*, to wit, growing upon one stalk; or, *unto heaps*; or, as the ancients render it, *for the barns or store-houses*; i.e., in such plenty, that all their storehouses were filled with heaps of corn.

*Bp. Patrick.*—*Brought forth by handfuls*.] Such large ears that a few of them would make a sheaf: which our translation seems here to mean by *handfuls*: for sheaves are bound up with men's hands. And so it may be interpreted, it brought forth *sheaves*, or *heaps*: or, more literally, *handfuls upon one stalk*, i.e., vast abundance. Some conceive the corn was laid up in sheaves, heaped up very high: and not thrashed out: for so it would keep the longer.

*Gesen.*—**קָצַץ** m. with suffix, **קָצַצְתָּ**.

1. *A handful*, Levit. ii. 2; v. 12; vi. 8.

2. *A sheaf, bundle of ears of corn, which one takes in his hand, manipulus*. Gen. xli. 47: **בְּקֶבֶץ** in full bundles, i.e., in abundance.

Ver. 48.

**וַיִּקְבֹּץ אֶת-כָּל-אֶחָד וְאֶחָד מִן-הָאֲמָרִים הָיוּ בְּאֶרֶץ מִצְרָיִם וְגו'**

*καὶ συνήγαγε πάντα τὰ βρώματα τῶν ἐπτά ἐτῶν, ἐν οἷς ἦν ἡ εὐθηνία ἐν τῇ γῇ Αἰγύπτου, κ. τ. λ.*

*Au. Ver.*—48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

*Seven years.* So the Hebrew.

*Ged., Booth.*—The seven years of plenty. So the LXX., Syr.

Ver. 50.

*Au. Ver.*—50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest [or, prince] of On bare unto him.

*The years of famine.* So the Hebrew.

*Ged., Booth.*—The seven years of famine. So the LXX.

CHAP. XLII. 1, 2.

**וַיֵּרָא יַעֲקֹב כִּי יֵשְׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ : וַיֹּאמְרוּ הֵנָּה שְׁמֵעֲתִי כִּי יֵשְׁבֶר בְּמִצְרָיִם רֹדֵי-שָׂמָּה וְשִׁבְרֵנוּ לָנוּ מִשָּׁם וְקִרְחָה וְלֹא נָמוּת :**



1 ἰδὼν δὲ Ἰακώβ, ὅτι ἐστὶ πρῶτος ἐν Αἰγύπτῳ, εἶπε τοῖς υἱοῖς αὐτοῦ. ἰναὶ ῥαθυμεῖτε; 2 ἰδοὺ ἀκήκοα, ὅτι ἐστὶ σῖτος ἐν Αἰγύπτῳ. κατὰβητε ἐκεῖ, καὶ πρῶτον ἡμῖν μικρὰ βρώματα ἵνα ζήσωμεν, καὶ μὴ ἀποθάνωμεν.

*Au. Ver.*—1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

*Corn.* So Gesenius and Professor Lee.

*Ged.*—A sale of grain.

*Booth.*—A sale of corn.

*Gesen.*—רָצַח 1. The act of breaking, &c.

6. *Corn*, perhaps so called from being broken in the mill. Gen. xlii. 1, &c.; Exod. viii. 5, &c. Comp. רָצַח No. 6.

*Ver. 6.*

*Au. Ver.*—6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

*That sold.*

*Ged.*—That sold the grain. So Onk., Vulg., and one MS.

*Gesen.*—רָצַח to sell corn, with and without the addition of רָצַח.

*Pool.*—He sold to the people; either, 1. By his ministers and commissioners appointed to that end, as men in Scripture and in all authors are said to do that which others do by their authority and command. Or, 2. He himself immediately contracted with the buyers, or at least with such as were foreigners; which he did upon prudential reasons; both because he would not have them to pry into the state of Egypt, ver. 12, and because he would by that opportunity understand the state of other lands, and improve that knowledge for his master's service.

*Bp. Patrick.*—He it was that sold to all the people.] Appointed at what rates corn should be sold, in every part of the country. For it is not to be supposed that he in person could treat with every man that came to buy; but he did so by his deputies, who observed his orders.

*Joseph's brethren came.*] It should seem by this, that all foreigners were ordered to come to him; in the royal city, where he resided; or, at least their names were

brought to him, that he might speak with such as he thought fit: and thereby get the better intelligence of the state of their several countries; and be sure to see his brethren, who, he knew, would be constrained to come thither.

*Rosen.*—Vix monitu opus, Josephum ipsum, Ægypti proregem, non singula frumenta singulis vendidisse; sed quum synodus Cananæa magnam annonæ copiam emtura adveniret, id antea ad Josephum deferri debebat, cujus erat definire pretium, et inquirere an tanta frumenti copia peregrinis vendi possit, et utrum advenæ suspecti essent nec ne? Ægyptii enim præ aliis gentibus diffidere solebant peregrinis.

*Ver. 7.*

*Au. Ver.*—7 And Joseph saw his brethren, and he knew them, &c.

*Ged.*—As soon as Joseph saw his brethren he recognised them, &c.

*Ver. 13.*

*Au. Ver.*—13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

*Ged.*—They answered, Thy servants were once twelve brothers, &c. So Boothroyd.

*Ver. 16.*

*Au. Ver.*—16 Send one of you, and let him fetch your brother, and ye shall be kept [Heb., bound] in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

Geddes and Boothroyd follow the Sam., which after this verse adds, "They said, The lad cannot leave his father; for his father will die if the lad leave him."

*Ver. 23.*

כִּי חֲסִילֵיץ בְּיָנֵהֶם :

ὁ γὰρ ἐρμηνεύτης ἀπὸ μέσου αὐτῶν ἦν.

*Au. Ver.*—23 And they knew not that Joseph understood them; for he spake unto them by an interpreter [Heb., an interpreter was between them].

*Bp. Patrick.*—Spake unto them by an interpreter.] This shows the Egyptian tongue and the Hebrew were different; though in some words they might agree.

*Bagster's Bible.*—The מִלֵּךְ does not seem

to have been an interpreter in our sense of the term; as we have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians could understand each other in a general way; and it appears from several passages in this very chapter, (particularly verse 24,) that Joseph and his brethren understood each others' language, as his brethren and Joseph's steward also did (ch. xliii. 19, &c.; compare ch. xxxix. and xlix.). It seems to denote an officer who is called in Abyssinia, according to Mr. Bruce, *Kal Hatzé*, "the voice or word of the King," who always stands at the side of a lattice window of a balcony, within which the king sits; who is never seen, but who speaks through a hole in the side of it, covered in the inside with a curtain, to this officer, by whom he speaks to the persons present.

Ver. 25.

וַיֵּצֵא לָהֶם כֶּן :

καὶ ἐγένεθῃ αὐτοῖς οὕτως.

*Au. Ver.*—25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

*And thus did he unto them.*—So most commentators.—*Pool.*

*Bp. Patrick.*—*Thus did he unto them.*] Thus the person, to whom Joseph gave that command, did unto them.

*Booth.*—And so (his servants) did [Vulg., Arab., one MS.] to them.

Ver. 32.

*Au. Ver.*—32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

*Ged., Booth.*—We were (once) twelve brothers, the sons of one [so the Vulg.] father, &c.

Ver. 33.

וַיֹּאמֶר רַעְיָאן בְּמַכְיָם הָיוּ וְלָכֵן :

τὸν δὲ ἀγορασμὸν τῆς σιτοδοσίας τοῦ οἴκου ἡμῶν λαβόντες ἀπέλθατε.

*Au. Ver.*—33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

*And take food for, &c.* So the Hebrew.

*Ged.*—And take with you a purchase of grain [LXX.] for the famine at home, &c.

*Booth.*—And take the corn purchased [LXX.] for the famine at home, &c.

Ver. 36.

עָלֵי הֵי רָלָנָה :

ἐπ' ἐμὲ ἐγένετο ταῦτα πάντα.

*Au. Ver.*—36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

*All these things are against me.*

*Ged.*—Against me are all these things.

So *Rosen., Schum.*—Upon me are all these evils. *Super me sunt hæc omnia*, in me recidunt; nec ad vos has jacturas pertinere putatis.—*Rosen.*

*Bp. Patrick.*—*All these things are against me*] Or, upon me, as the Hebrew words carry it. These are heavy burdens which lie upon me, not upon you; who can be content to have Benjamin go, after I have lost two of my sons already.

CHAP. XLIII. 3.

וַיֹּאמֶר מַלְכוֹ יְהוּדָה לְאַמֶּר הָעַד הָעֵד  
כֵּן הָאִישׁ לְאַמֶּר וְנָוִי

εἶπε δὲ αὐτῷ Ἰούδας, λέγων. διαμαρτυρεῖται μεμαρτύρηται ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς, λέγων, κ.τ.λ.

*Au. Ver.*—3 And Judah spake unto him, saying, The man did solemnly protest [Heb., protesting protested] unto us, saying, Ye shall not see my face, except your brother be with you.

*The man did, &c.*

*Ged., Booth.*—The man who is the lord of the land did, &c. [So the LXX.]

Ver. 7.

*Au. Ver.*—Could we certainly know [Heb., Knowing could we know].

*Ged.*—Could we possibly know.

Ver. 11.

וַיֹּאמֶר מַלְכוֹ וְיִשְׂרָאֵל אֲבִיהֶם אִם-בְּנֵי אִשׁוּף זֶה הָאִישׁ מִזְמֶרֶת הָאֶרֶץ  
בְּכָלֵיכֶם וְחֹדְרִידוֹ לְאִישׁ מִנְחָה מַעַם  
אֶרֶץ וּמַעַם דָּבָשׁ נִכְאֹת גִּלְשׁ בְּמַנִּים  
אֲשֶׁהֱרִים :

εἶπε δὲ αὐτοῖς Ἰσραὴλ ὁ πατὴρ αὐτῶν. εἰ

οὕτως ἐστὶ, τοῦτο ποιήσατε. λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγείοις ὑμῶν, καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα τῆς ῥητίνης, καὶ τοῦ μελίτος, θυμιάμα τε καὶ στακτὴν, καὶ τερέβινθον, καὶ κάρνα.

*Au. Ver.*—11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man'a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

*The best fruits.*

Heb., *The song of the land*, for the most celebrated productions of it.—*Gesen.*, &c.

Balm, spices, myrrh. See note on Gen. xxxvii. 25.

*Honey.*

*Gesen.*—חֲמֵץ.—1. *The honey of bees.*

2. *Honey, syrup of grapes*, i.e., must boiled to the thickness of a syrup, (Greek, ἔφυμα, Latin, *sapa*, *defrutum*, Italian, *musto cotto*), which is still frequently exported from Palestine, especially from the neighbourhood of Hebron, to Egypt, Gen. xliii. 11; Ezek. xxvii. 17. So Rosenmüller and Schumann.

Nomine חֲמֵץ veteres omnes *mel*, recentiores autem nonnulli *succum ex dactylis palmarum* indicari putant. Sed utrumque parum verisimile videtur, quum Ægyptus ipsa melle apiario abundet præstantissimo, divesque sit palmarum. Verisimilior igitur videtur sententia Shawii in Itinerario, p. 293, vers. germ., חֲמֵץ esse *succum ex uvis passis ad mellis propemodum spissitatem decoctum*, Arabibus eodem nomine *Dibs* vocatum, cujus nostro etiam sævo ex tractu solo Hebronitico quotannis in Ægyptum tantum mittitur, quantum trecenti cameli ferre possunt. Idem videtur esse succus, de quo Kaempferus, *Amœnitat. Exot.*, Fasc. ii. p. 380. *Magna uvarum pars coctione redigitur in syrupum, qui butyri locum in mensis pauperum, et pro abstemiis, admixta aqua, vini vices suppleat.* Ægyptus autem vitium vinique inops fuit; oportebat igitur ejusmodi donum Ægyptio valde acceptum esse.—*Rosen.*

*Prof. Lee.*—חֲמֵץ, m. Aff. חֲמֵץ. Syr. حَمِץ, *mel*. Arab. نَبَسْ, *Syrup of dates*, or, *honey of bees*. *Honey* either, I. of bees: or, II. apparently as found in large quantities in the East, on the leaves of trees—as the *honey-dew* is among ourselves—and even on rocks

and stones, and is called *Manna* by our chemists. Mr. Rich (Residence in Koordestan, vol. i. p. 142, 3,) tells us that it “is found on the dwarf oak, though several other plants are found to produce it. It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. It is thus brought to market in lumps.” There is another kind of manna found on rocks and stones, which is quite pure, of a white colour, and is much more esteemed than the tree manna. “The manna season,” adds he, “begins in the latter end of June,” &c. Whence it should seem that its produce is looked for like that of any fruit. This was, probably, the *wild honey* of Matt. iii. 4, &c. Μέλι ἄγριον. Syr.

حَمِץ. St. Adaman, abbot of Hii, tells us, in his description of the holy places, that in the place of John's residence in the desert there are locusts which the poor people boil with oil, and a sort of herbs, with large long leaves of a milk white colour, and a taste like that of honey; and that this is what is called in Scripture *wild honey*. Rees's Cyclop., art. *Honey*. I ask, are not these leaves covered with the *pure white honey-dew* mentioned above? The author of the

اختيارات بديع tells us, moreover, that the حَمِץ (دبس), *syrup of dates*, mentioned above, is corrected in the stomach by eating *pure manna* and the *essence of lettuce* after it: his words are, وبعد از آن سکنجبین ساده با مغر کاهو خورند. It is thus used as food.

Of this *rock* and *field-honey*, we have mention, I think, in Deut. xxxii. 13; 1 Sam. xiv. 26, 27; Ps. lxxxi. 17. The land *flowing with milk and honey*, Exod. iii. 8, &c., seems to me to intimate a larger production of this article than could be expected from the honey-bees only.

In other places, as Judg. xiv. 8, &c., the *honey of the bee* must be meant. Gesenius thinks that *syrup of grapes*, “*mel uvarum*,” is meant in Gen. xliii. 11; Ezek. xxvii. 17; and refers to Russel's History of Aleppo, p. 20, on the subject. I doubt this. If any reliance can be placed on what has just now been said, it must appear that Burckhardt and the Neologians must have been grievously mistaken in supposing, that this *honey-*

dew was the *manna* of Moses; as it now appears that it bore a totally different name.

*Bp. Patrick.*—*Nuts.*] Bochart proves, by many arguments, that the word *botnim* signifies those nuts we call *pistachoes*; which may well be numbered among the best fruits of the land: being very friendly to the stomach and liver; powerful against poison; and highly esteemed by the ancients, as a delicious food. And so Maimonides and Kimchi expound the word. [So also Gesen., Rosen., Schum., Prof. Lee.]

*Almonds.*] They are fitly joined with *pistachoes*, as he observes, being *fructus congeneres*; and Dioscorides treats of them together; and Theophrastus describes the *pistachio* as *δμοιον ταις ἀμυγδαλοῖς*, “like unto almonds” (vid. Canaan, lib. i.).

Ver. 14.

וְאֵלֵי פֶאֶקֶר שְׂכֵלְתִי שְׂכֵלְתִי

ἐγὼ μὲν γὰρ καθάπερ ἠτέκνωμαι, ἠτέκνωμαι.

*Au. Ver.*—14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be [or, And I, as I have been] bereaved of my children, I am bereaved.

*If I be bereaved, &c.*

*Ged.*—But if I be bereaved of my children, bereaved I must be.

*Booth.*—But if I be bereaved, bereaved I must be.

*Pool.*—*If I be, &c.*] An expression whereby he submits himself and children to God's will and providence, whatever the issue shall be. Compare Esth. iv. 16. Or thus, *As I have been already bereaved* of some of my dearest children, so *I shall be bereaved* of the rest, and I shall be left solitary; and if this be my portion, God's will be done.

*Bp. Patrick.*—*If I be bereaved—I am bereaved.*] I submit unto it, and will bear it as patiently as I am able. Or, as some paraphrase it, I have been bereaved of Joseph and Simeon, so now I am of Benjamin: no new things happen to me; but I have been used to such afflictions; which I may therefore bear more equally.

*Schum.*—But as for me, if I must be bereaved of my children, be it so. *Quod vero me attinet, si in fatis est, ut liberis priver, esto.* Cfr. 2 Reg. iii. 4; Esth. iv. 16. Et votis Iacobi elucet, eum tranquillo animo deique providentia confidentem fatum

subire. Cfr. Clericus et Rosenmueller ad h. l., Wineri Commentat. de vers. Pent. Sam., p. 34. Quare invito contextu Aben Esra, Dathe aliique existimarunt illa esse verba diffidentis et desperantis: ubi *Iosepho orbatus fui, perinde mihi est, ac si omnibus filiis orbatus essem.* Item friget Schulzii sententia: *sicut hactenus Simeone et Iosepho orbatus fui, sic interea mihi videbor omnibus liberis meis orbatus.* Alii interpretantur: *quemadmodum orbatus fuerim ita maneam, i. e., ne pluribus destituar filiis* (Vater.). Mercer denique et Rosenmuellerus ad Benjaminum illa referre malunt: *ut sum iam orbatus Iosepho et Simeone, sic et nunc Benjaminino orbatus ero.* Sed vide ipse, quæ interpretatio Iacobi animo maxime respondeat.—*Schum.*

*Rosen.*—*Ego vero quando orbatus fuero orbatus ero, i. e., perinde mihi erit, ac si omnibus filiis orbatus essem; uti sum iam orbatus Iosepho et Simeone, sic et nunc Benjaminino orbatus ero.* Alii ad omnes referunt, quod jam omnes a se filios dimitteret, q. d.: ut jam ante orbatus eram uno et altero, omnibus orbabor deinceps.

Ver. 16.

וַיֹּאמֶר יוֹסֵף אֶת־בְּנֵימִי וְאֶת־לְוִי וְאֶת־יִשָּׂשכָר וְאֶת־זְבֻלֹן וְאֶת־נַחֲשָׁן וְאֶת־גָּד וְאֶת־אֶחָיו וַיֹּאמֶר יוֹסֵף אֶת־בְּנֵימִי וְאֶת־לְוִי וְאֶת־יִשָּׁשכָר וְאֶת־זְבֻלֹן וְאֶת־נַחֲשָׁן וְאֶת־גָּד וְאֶת־אֶחָיו וַיֹּאמֶר יוֹסֵף אֶת־בְּנֵימִי וְאֶת־לְוִי וְאֶת־יִשָּׁשכָר וְאֶת־זְבֻלֹן וְאֶת־נַחֲשָׁן וְאֶת־גָּד וְאֶת־אֶחָיו

εἰδε δὲ Ἰωσήφ αὐτοὺς, καὶ τὸν Βενιαμὴν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον. καὶ εἶπε τῷ ἐπὶ τῆς οἰκίας αὐτοῦ. εἰσάγαγε τοὺς ἀνθρώπους εἰς τὴν οἰκίαν, καὶ σφάξον θύματα, καὶ ἐτοίμασον. μετ' ἐμοῦ γὰρ φάγονται οἱ ἀνθρώποι ἄρτους τῇ μεσημβρίᾳ.

*Au. Ver.*—16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay [Heb. kill a killing], and make ready; for these men shall dine [Heb. eat] with me at noon.

*Ged.*—When Joseph saw them, and his own brother [so the LXX.] Benjamin with them, he said to his house-steward, &c.

*Booth.*—And when Joseph saw his brother Benjamin, the son of his own mother [so the LXX.] with them, he said, &c.

*And slay, &c.*

*Rosen.*—וַיִּסָּח וַיִּסָּח, *Et mactare mactationem, et parare.* Infinitivi pro Imperativis positi, ut alias sæpissime; cf. Gesenii

*Lehrg. p. 783.* לֶחֶם LXX. male θύματα, et Hieron. *victimās reddidere*, quum tamen nulla hic sit sacrificii mentio. Significantur pecudes mactandæ et convivio parandæ, de quibus eadem formula legitur Prov. ix. 2.

Ver. 18.

לְהִתְנַחֵל עָלֵינוּ וְלִהְיוֹתֵנוּ לְחֶם

τοῦ συκοφαντῆσαι ἡμᾶς καὶ ἐπιθέσθαι ἡμῖν, κ.τ.λ.

*Au. Ver.*—18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us [Heb. roll himself upon us], and fall upon us, and take us for bondmen, and our asses.

That he may seek occasion against us, and fall upon us. So Geddes, Boothroyd, and Gesenius.

*Rosen.*—*Ad devolvendum se super nos et ad irruendum super nos.* Hæc Infinitiva alii speciatim ad Josephum referunt, ut *sese devolvat et irruat*; alii ad occasionem et furtum, ut *devolvatur in nos furtum et occasio nos retinendi servos.* Sed ut infinita ab omni persona certa sunt exempta, sic hæc exponi possunt: ut *sese* Josephus et ejus ministri *devolvant*, et velut deiciant, *irruant in nos*, per fas et nefas, quacunque arrepta occasione insiliant in nos, ut cum quis in alium se conjicit, simulans quasi ab alio sit impulsus; id enim לְהִתְנַחֵל indicat. לְהִתְנַחֵל *ad volutandum supra nos*, Clericus metaphoram esse putat e lucta deductam, ubi qui alterum in terram dejicit supra prostratum pro arbitrio volutatur, uti et לְהִתְנַחֵל idem proprie esse censet, quod Luciano in Dialogo de Gymnasiis per ἐπικαταπεσεῖν, in *jacentem irruere* exprimit.

*Schum.*—*Ut in nos se devolvat et deiciat*, i. e., ut in nos omnem pecuniæ reversæ culpam conferat. Onk., ut dominetur nobis et quærat occasionem contra nos. Similia habent Persa et Saadias. Vulg., *ut devolvat in nos calumniam.* Ges. et Winer in Lexx. illa interpretantur, *ut in nos irruat.*

Ver. 20.

וַיֹּאמְרוּ בִּי יְהוָה יְהוָה נִדְּנָנוּ בְּתַחֲלָה לְשִׁבְרָאֵךְ :

λέγοντες. δεόμεθα κύριε. κατέβημεν ἡγὰρ ἀρχὴν πριάσθαι βρώματα.

*Au. Ver.*—20 And said, O sir, we came

indeed down [Heb., coming down we came down] at the first time to buy food:

*Ges.*—א a particle of solicitation, always in connexion with יְהוָה, as יְהוָה יְהוָה, or יְהוָה יְהוָה, *pray, or hear, my lord, or Lord*, Gen. xliii. 20; xliv. 18; Exod. iv. 10, 13; Num. xii. 11. LXX., δέομαι δεόμεθα, Vulg., *obsecro*. The particle may be, like many similar ones, original and without etymology. Among those proposed, the most probable are

(a) א per me, sc. *obsecro*. So the Arabians swear; but the expressions for confirmation by oath and solicitation are often one and the same. Others compare with it the expression *mein!* used in the country along the Rhine.

(b) א for א request, (q. v.) contr. as א for א. The accusative of the noun is often used as a particle. The Aramaic translators render it by the same word, א.

*Prof. Lee.*—א attend, ὡς, or the like, "Vox dolentis et supplicantis," says Noldius, which he derives from א as א is from א. . . "notans consolationem, recreationem," as א with the Syrians, and بَكَ اللَّهُ "recreat et consoletur te Deus," among the Arabs. Concord. part., p. 175.

*Schum.*—Fratres Iosephi cum dispensatore eius locuturi, voce א utuntur, quæ ubiubi reperitur, cum א coniuncta est (vid. Gen. xliv. 18; Exod. iv. 10, 13; Num. xii. 11; Ios. vii. 8, al.). Itaque de eius etymo et significatione varia opinio innotuit (vid. Noldii Concordant., p. 833, Rosenmuelleri Scholl., ad h. l.). LXX., id reddunt δέομαι et δεόμεθα, Vulg. *obsecro*, Onk. א i. e., in *precatione, quæso*, Syr. حَسْبُ

i. e., *quæsumus*. Quibuscum consentiunt Gesenius et Winer. in Lexx. Hartmann (*Einkl.*, p. 217), qui א contractum iudicant ex א *precatio*, ut א pro א et Chald. א pro א. Quodsi verum est, respondeat Chald. א *quæso* (vid. Wineri *Chald. Gr.*, §. 39). Alii explicant elliptice pro א *audias me*, alii: *in me dominare, tuum in me dominium agnoscere*, alii: *per me*, i. e., *quæso*, alii cum aram. א, quod eiulantis est, conciliare student, alii denique iusiurandum habent: *per me*, i. e., *per vitam meam obsecro* (cfr. Mercer ad h. l.) Sed quidquid coniiciis, est haud dubie particula modeste petentis vel veniam loquendi vel attentionem audiendi.

Ver. 28.

וַיֹּאמְרוּ שְׁלֹמֹם לְעֶבְדְּךָ לְאֶבְיֹנוֹ עֲנֵנוּ  
 חַי וְיָקָר נִשְׁחַתָּהּ :  
 "פ' וחוה ק"

οἱ δὲ εἶπαν. ὑγιαίνει ὁ παῖς σου ὁ πατήρ  
 ἡμῶν, ἔτι ζῇ. καὶ εἶπεν. εὐλογημένος ὁ ἀν-  
 θρωπος ἐκεῖνος τῷ θεῷ. καὶ κύψαντες προσ-  
 ἐκύνησαν αὐτόν.

*Au. Ver.*—28 And they answered, Thy  
 servant our father *is* in good health, he *is*  
 yet alive. And they bowed down their  
 heads, and made obeisance.

*Ged., Booth.*—And they answered, "Thy  
 servant our father is well: he is yet alive."  
 "The blessing of God be on the man, said  
 he." [So the Sam., LXX., Le Clerc, and  
 Rosen.] And they bowed down, &c.

CHAP. XLIV. 4, 5.

לָמָּה שְׂלַמְתָּם רָצָה רָצָה :  
 מִכֵּן : מִכֵּן : מִכֵּן :  
 מִכֵּן : מִכֵּן : מִכֵּן :  
 מִכֵּן : מִכֵּן : מִכֵּן :

4 ——— τί ὅτι ἀνταπεδώκατε πονηρὰ ἀντὶ  
 καλῶν; ἵνατί ἐκλέψατέ μου τὸ κόνδυ τὸ  
 ἀργυροῦν; 5 οὐ τοῦτό ἐστιν, ἐν ᾧ πίνει ὁ  
 κύριός μου; αὐτὸς δὲ οἰωνισμῷ οἰωνίζεται ἐν  
 αὐτῷ. πονηρὰ συντετελέκατε ἃ πεποιήκατε.

*Au. Ver.*—4 ———Wherefore have ye  
 rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh,  
 and whereby indeed he divineth [*or, maketh*  
*trial*]? ye have done evil in so doing.

4 *Wherefore have ye rewarded evil for*  
*good?* So the Heb. and Schumann.

*Houb., Ken., Horsley, Ged., Booth.*—  
 Wherefore have ye rewarded evil for good?  
 Why have ye stolen my silver cup? So the  
 Sam., LXX.

5 *And whereby indeed he divineth?* So  
 Ged., Rosen.

*Booth.*—And for which he indeed will  
 make inquiry.

*Gesen.*—וַיֹּאמְרוּ שְׁלֹמֹם לְעֶבְדְּךָ לְאֶבְיֹנוֹ עֲנֵנוּ  
*he could surely*  
*foresee it.* Others: *the (cup) whereby he*  
*augurs,* in reference to the prediction from  
 cups, κυλικομαντεία. *Comp. Burder's Ori-*  
*ental Customs,* p. 25.

*Pool.*—Amongst the several kinds of di-  
 vination in use among the Egyptians and  
 other heathens, this was one, to do it by a  
 cup or bason, which they filled with water,  
 and put in it plates of silver, or precious

stones, on which certain characters were  
 engraven, by which, and some words they  
 used, they called upon the devil, who gave  
 them an answer. Joseph did not use this  
 course, nor was a diviner, but the people  
 thought him such a one, and the steward  
 might represent him as such, for the better  
 covering or carrying on his design. But  
 this sense agrees not with the fifteenth verse  
 of this chapter, *Wot you not,* &c. Which  
 words show that he speaks of something  
 which they all might easily know; but they  
 did not know that Joseph was a diviner,  
 much less that he divined by that cup,  
 whereas that kind of divination was ge-  
 nerally performed by a glass, not by a cup.  
 Others observe, that the Hebrew word oft-  
 times signifies not to *divine*, but only to  
*observe* and *discover* a thing, as Gen. xxx.  
 27; 1 Kings xx. 33, and render the place  
 thus, *whereby he will certainly observe or*  
*discover,* to wit, what you are and do. But  
 this also seems not to consist with ver. 15,  
 and the supplement is too large and remote.  
 The true sense then is this, the Hebrew *bo*  
 is not to be rendered *by which*, but *concern-*  
*ing which*, as the particle *beth* is often used,  
 and it notes not the instrument whereby,  
 but the object about which, he did divine,  
 and the words must be rendered, *concerning*  
*which he can or would certainly divine.* And  
 this agrees well with ver. 15: q.d. Did you  
 think you could deceive my master? Did  
 not you and all others know that he could  
 divine, and discover secret things, whence  
 he had both his name and preferment?  
 And this cup being much prized and used  
 by him, you might easily judge that he  
 would use his art to recover it. *Ye have*  
*done evil,* i.e., very evil, unjustly, unthank-  
 fully, and foolishly.

*Bp. Patrick.*—5 *Is not this it in which my*  
*lord drinketh?* [Did you not think this would  
 be presently inquired after?

*Whereby indeed he divineth?*] The Hebrew  
 word *nachash*, which we translate *divine*, it  
 is very likely was anciently of an indifferent  
 signification. And therefore Grotius thinks  
 that Joseph meant by this speech, that he  
 used this cup in his *drink-offerings*; when  
 he sacrificed to prepare himself to receive  
 Divine presages. But, I think, we had  
 better say, there was a kind of divination  
 by cups (though we know not what it was),  
 as we are certain there was by many other  
 things among the Greeks (who borrowed

much of their religion from the Egyptians), than give this or other such-like interpretation of these words: particularly, their observing the sparkling of the wine in their libations. For it seems plain to me, that Joseph speaks of the cup he used at his own table; and it is not probable that he used the same in sacrifices to God. Such vessels as were used in Divine service were not used in their own: being held sacred; and therefore separated from common use; and kept so safe, no doubt, that it was not easy to steal them. He speaks therefore of some divination that was used at their meals: which doth not signify that Joseph practised it, nor doth his steward say he did; but only asks such a question, as might make them think he did. For, being a known interpreter of dreams, people, perhaps, thought he was skilled also in the arts of divination. But the words are still capable of a more simple interpretation. For *nachash* sometimes signifies no more than to make an experiment: as in the words of Laban (xxx. 27). And so the meaning may be (as Aben Ezra expounds this passage), Might you not have considered, that my master made a trial (so we interpret in the margin), by laying this in your way, whether you were honest men or *flechers*, as you are now proved to be? Or, as others will have it, this is the cup wherein he drinks himself, and finds out what is in other men, when they drink liberally with him at his table as you lately did. But the former is more likely to be the meaning.

Schum.—5 וְיִשְׂרָאֵל Quum priora huius commatis verba LXX., Vulg., et Syro obscuriora visa sint, transtulerunt: *furati estis scyphum*. Quæ quidem adeo placuerunt Houbigantio, ut ea pro sua famosa audacia critice textui inserenda existimaret. Iis ducibus ellipsin hic alii quoque viderunt, quam Vater explet voce וְיִשְׂרָאֵל nonne hoc erat in sarcinis vestris, ex quo bibit dominus meus? Schott mente addit habetis: nonne (habetis) id, ex quo, etc. Sed talis ellipsis plane evanescit, si וְיִשְׂרָאֵל construis cum וְיִשְׂרָאֵל וְיִשְׂרָאֵל hac ratione: nonne de eo, in quo bibit dominus meus et per quod idem divinare solet, male egistis quod fecistis? (Habt ihr nicht an dem, woraus mein Herr trinkt und auch zu weissagen pflegt, übel gethan, was ihr gethan habt?) i.e., nonne poculo domini mei facinus patrastis? Leviter igitur furtum innuit, ut videat, quomodo se

illi mota hac criminis suspitione præberent. Deinde haud pauci male intellexerunt vocabula וְיִשְׂרָאֵל וְיִשְׂרָאֵל quæ constructione cohærent cum וְיִשְׂרָאֵל sic: in quo herus meus bibit et per quod hic divinare solet. Quum enim hic nollent reperire calicem sive poculum augurationis, quod sic hodieque in Egypto ad vaticinandum adhibetur (cfr. Norden, *Reise nach Ägypten und Nubien*, p. iii. p. 68. Rosenmuelleri *Morgenl.*, p. i. p. 211, ss.): fuerunt, qui וְיִשְׂרָאֵל vel ad rem furto ablatam referrent (Vater: und was er doch ahnden wird) vel passive explicarent (Dathe: hic de eo facile potuit divinare) vel superfluum iudicarent (Schott: ille profecto divinare potuit) vel etiam per eis redderent (Calov.: explorando explorabit usque ad illum scyphum, i.e., donec illum inveniat; aut qui וְיִשְׂרָאֵל explicarent: experiendo experitur vos per illum scyphum, i.e., tentat vos, ut cognoscat num fures sitis an omnino quomodo vos gessuri sitis (vid. Mercer ad h. l.). Alii cum Kimchio convertunt: dominus meus interrogat augures, quo venerit scyphus. Calovius mentem verborum sic explanat: explorando explorabit illum, i.e., non est, quod negetis, vos abstulisse scyphum, ex quo bibit dominus meus, ipse certo certius explorabit et indagabit illum, donec se prodât furtum vestrum, quod occultum manere non poterit. Τὸ Σαμαριτικὸν καὶ αὐτὸς περὶ αὐτῶν περὶ αὐτῶν ἐν αὐτῶν (cfr. Eichhorn, *Einh. ins. A. T.*, p. i. p. 558). Neque defuerunt, qui, ut illum divinandi modum inusitatum demonstrarent, singulas commentationes scriberent, sicut Wolfg., Balh., Rauner., de Iosepho non e scypho divinante (vid. Thesaur. theol. phil. vet. tom. 1, p. 239, ss.) Io. Casp. Krause de scypho Iosephi Viteb., 1706. (vid. Thesaur. theol. phil. nov., tom. 1, p. 214, ss.), ideoque וְיִשְׂרָאֵל aut perverse intellexerunt aut κατοντοπωριας, ad quam magi speculis vel vasis pellucidis usi fuissent, aut quæ cum aqua et scyatho perficiatur, acceperunt (cfr. Calovius ad h. l.) aut denique libationem pro vero habuerunt, qua veteres numinis favorem explorassent (cfr. Clericus, qui laudat plura huiusmodi exempla). Sed κατοντοπωριας a scriptore respici tam legitima verborum interpretatio quam historicæ rationes docent, quibus etiam LXX. et Hieronymus conveniunt. Neque eam prohibet contextus, quippe qui ostendat, auctorem sic scripsisse, ut et rei furtim ablatæ gravitas elucesceret et furti crimen eo maius appareret. Quare etiam Iosephus

v. 15, ex fratribus quaerit: *cur tandem hoc fecistis? Nonne sciebatis, me potissimum divinare solere?* i.e., quanta fuit vestra audacia, quod id potissimum furtim abstulistis cuius absentia facile animadverti debebat, quia divinando inservit et quia ego is sum, qui divinare solet et vobis divinationis suae exemplum dedit.

Ver. 9, 10.

9 וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ  
10 וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ

9 παρ' ᾧ ἂν εὖρης τὸ κόνδυ τῶν παίδων σου, ἀποθησκέτω. καὶ ἡμεῖς δὲ ἐσόμεθα παῖδες τῷ κυρίῳ ἡμῶν. 10 ὁ δὲ εἶπε. καὶ νῦν ὡς λέγετε οὕτως ἔσται. παρ' ᾧ ἂν εὖρεθῇ τὸ κόνδυ, ἔσται μου παῖς, ὑμεῖς δὲ ἔσεσθε καθαροί.

*Au. Ver.*—9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

*Ged., Booth.*—9 With whomsoever of thy servants the cup [so the LXX.] shall be found, &c.

10 Then he said, Now be it so far according unto your words [*Ged.*, your own words]: let him with whom the cup [so the LXX.] shall be found become my slave, but ye shall be blameless [*Ged.*, be acquitted].

Ver. 15.

וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ  
15 וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ

εἶπε δὲ αὐτοῖς Ἰωσήφ. τί τὸ πρᾶγμα τοῦτο ἐποιήσατε; οὐκ οἶδατε ὅτι ὁλωνισμῶ ὁλωνεῖται ὁ ἄνθρωπος, ὅλος ἐγώ;

*Au. Ver.*—15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine [or, make trial, ver. 5]?

*Bp. Patrick.*—Wot ye not that such a man as I can certainly divine? Could not I who foretold this grievous famine discover such a theft as this, which you have committed?

*Ken.*—Wot ye not that such a man as I could certainly discover it?

*Booth.*—Knew ye not that I should certainly make inquiry?

*Rosen.*—An nesciebatis virum, similem mei, parem, principem, qualis sum in Ægypto, omnino auguraturum, per auguria cognitum quid scypho factum esset? Hoc ex Ægypti more dicit, in quā auguria erant usitata. Non vero hæc sunt ita accipienda, ut verba præfecti domui Josephi, supra vs. 5, hoc sensu: num ignorastis virum mihi parem augurari per illum scyphum? neque enim hic exprimitur ὅ, ut antea. Sed hoc vult, illos non ita perfide et temere secum agere debuisse, quem scire potuerint in tanto rerum fastigio facile divinatione et auguriis cognitum, ut aliqui Ægyptii solent, quis suum scyphum surripisset.

Ver. 20.

וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ  
20 וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ

*Au. Ver.*—20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

*Ged.*—And we said unto my lord, We have an aged father, and a younger brother, the child of age; and his, &c.

Ver. 21.

וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ  
21 וַיֹּאמֶר אֵלָיו הֲיָדְעִיתָ כִּדְבָרֵינוּ  
וְנִשְׁפָּטָהּ בְּיָדֶיךָ כִּדְבָרֵינוּ

εἶπας δὲ τοῖς παῖσί σου. καταγάγετε αὐτὸν πρὸς με, καὶ ἐπιμελούμαι αὐτοῦ.

*Au. Ver.*—21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

*Pool.*—That I may set mine eyes upon him, i.e., See him with my own eyes, and thereby be satisfied of the truth of what you say.\* Compare Gen. xlii. 15, 16. Elsewhere this phrase signifies to show favour to a person, as Jer. xxxix. 12; xl. 4. But though that was Joseph's intention, as yet he was minded to conceal it from them.

\* So also Schumann who objects to the explanation which Rosenmüller and Gesenius give of this phrase in this verse. See his note below.

*Gesen.*—עַל עֵינַי לְשַׁמֵּר to cast one's eye upon, one has commonly the definite sense, to look



upon one graciously, (as *לֹא עָרַץ*, to look angrily upon one), e.g., Gen. xlv. 22: *לֹא עָרַץ עָלַי אֲבִי*, I will be gracious to him. Alex. *ἐπιμελοῦμαι αὐτοῦ*. Jer. xxxix. 12; xl. 4; Job xxiv. 23; Ezra v. 5. With *לֹא* Ps. xxxiii. 18, xxxiv. 16; with *אֵל*, Deut. xi. 12 (comp. also Zech. xii. 4; 1 Kings viii. 29, 52). Only in Amos ix. 4, 8, is used in a bad sense, of the angry look of Jehovah (otherwise expressed by *עָרַץ*). So in verse 4, with the addition *לֹא עָרַץ*, on the contrary, Jer. xxiv. 6, in a good sense with *לֹא עָרַץ*. In the New Testament, comp. 1 Pet. iii. 12. Since several passions, e.g., envy, pride, pity, desire, are expressed by the eye, hence, according to a frequent figure in biblical idiom, that which should be attributed to the person is ascribed to the eye.

*Rosen.*—*Et ponam oculum meum super eum*, i. e., ut eum videam, Aben Esra exponente. Sed recte LXX., *ἐπιμελοῦμαι αὐτοῦ*. Ejus curam habeo, ei prospiciam; cf. Jer. xxiv. 6; xxxix. 12.

*Schum.*—*Ut convertam, figam oculum meum in eum*, i. e., ut eum videam. Contra contextum cum LXX. videtur Rosenmueller transferre; *eius curam habeo, ei prospiciam*. Nam secundum xlii. 20. Iosephus Beniaminum vult ad se adductum, ut fratrum verbis fidem habere possit. Cui loco consentanea est Iudæ oratio: *ad servos tuos dixisti: deducite eum ad me, ut eum videam* (adde mente: et sic vobis fidem habeam). Neque tamen non significant hæc verba: *prospicere, bene cupere* Ier. xxiv. 6, quia coniuncta sunt cum *לֹא עָרַץ*, eademque Ier. xxxix. 12, quia sequuntur verba: *וְאֵלֶיךָ רָץ* quæ idem expriment, quod *לֹא עָרַץ*. Hæc eo magis animadvertenda censem, quod etiam Gesenius in Lex. ed. iii. p. 616, locum nostrum transfert: *ei cupiam, ich will ihm gnädig seyn*, neque quidquam de hac notione exposuit Winer. in Lex. sub voce *עָרַץ*, quamquam exponere pollicitus sub voce *רָץ*.

## Ver. 21.

*Au. Ver.*—And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

*My father.*

*Ged., Booth.*—Our father. So Sam., LXX., Syr., Vulg., Arab., and two MSS.

## Ver. 27.

*Au. Ver.*—27 And thy servant my father

said unto us, Ye know that my wife bare me two sons:

*My father.*

*Ged., Booth.*—Our father.—So LXX., Syr., Arab., and K. 109.

## Ver. 29.

*וְיָרַח אֶת־בְּרִי וְגו'*

*καὶ συμβῆν αὐτῷ μαλακία ἐν τῇ ὁδῷ, κ. τ. λ.*

*Au. Ver.*—29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

*And mischief befall him.* So the Heb.

*Ged.*—And mischief befall him in the way. So the LXX.

## Ver. 30.

*Au. Ver.*—30 Now therefore when I come to thy servant my father, &c.

*My father.*

*Ged., Booth.*—Our father. So LXX., Syr., Vulg.

## Ver. 31.

*Au. Ver.*—31 It shall come to pass, when he seeth that the lad is not with us, that he will die, &c.

*With us.* These words are supplied in Sam., LXX., Syr., Chald.—*Rosen.*

## Ver. 32.

*Au. Ver.*—32 For thy servant became surety for the lad unto my father, saying, &c.

*My father.*

*Ged., Booth.*—His father. So Sam., Copt.; our, Syr.

## CHAP. XLV. 7.

*וַיִּשְׁלַחֵנִי אֱלֹהִים לְפָנֶיךָ לְשׂוֹם לֶחֶם  
שְׂאֵרִית בָּאָרֶץ וְלִהְיוֹת לָךְ לְפֹלִיטָה  
נְדָלָה:*

*ἀπέστειλε γάρ με ὁ θεὸς ἔμπροσθεν ὑμῶν, ὑπολείπεσθαι ὑμῖν κατάλειμμα ἐπὶ τῆς γῆς, καὶ ἐκθρέψαι ὑμῶν κατάλειψιν μεγάλην.*

*Au. Ver., and most commentators.*—7 And God sent me before you to preserve you a posterity [Heb., to put for you a remnant] in the earth, and to save your lives by a great deliverance.

*Bp. Horsley.*—"To preserve you a posterity in the earth, and to save your lives by a great deliverance." The grammatical construction is not easily made out, unless

the word שָׁמַר be taken in a very unusual sense, namely, not for the remnant preserved, but for the means of preserving it. "To establish in the land the means of your preservation [to lay a sure foundation for it], and to save [me] alive for you, for a great deliverance." *Ut vobis essem sospitatori magno.*

*Schum.*—7 Vocc. שָׁמַר לָכֵן שְׂמַרְתָּ לְפָנָי ut *poneret reliquias* in terra; *Syrus*: *לְמַסְמַר לְפָנָי מְנַחָה*,

*ad ponendam vobis posteritatem.* Iisdem annuerunt omnes recentiores interpretes, quod interpretantur vel: *ut superstites maneat* (vidd. Mercer, Clericus, Dathe, Rosenmueller) vel: *ut (deus) vos superstites in terra servaret* (vid. Schott.) At longe rectius, nisi egregie fallimur, שָׁמַר residuum cum שָׁמַר coalescere iudicamus, ita ut residuum frumenti intelligatur, quod terra præter id, quod incolarum victui inserviebat, produxerit. Nam vix dubitandum est, quin auctor שָׁמַר, quod hic ut sæpius idem significat quod שָׁמַר, alioquin cum accusativo personæ שָׁמַר construxisset hoc modo: *ut constitutum vos residuum in terra.* Deinde ratio non satis apparet, cur non Iosephus, si dixisset: *ut in terra superstites maneat*, nomen terræ commemoraverit, in qua futuri sint superstites; ea tamen luculenter apparet, si fruges terræ intelligis, cuius v. 6, mentio fit voce. שָׁמַר, i.e., in Ægypto, de qua Iosephus loquitur v. 4 et 5. Denique in seqq. שָׁמַר sensus mihi videtur latere, quem interpretes in antecedd. viderunt, nimirum hic: *et ut vitam conservem vobis, manui magnæ conservatæ*, i.e., ut in posterum quoque frumenti copiis alaminii et conservemini (*dass euch, einer grossen geretteten Mannschaft, das Leben erhalten werde*). Sed voces שָׁמַר, quæ per appositionem referenda sunt ad שָׁמַר, a plerisque perperam explicita videntur vel: *in liberationem magnam* (Onk. Clericus al.) vel: *ut mirum in modum servemini* (Dathe et Rosenmueller) vel: *magna posteritate* (vid. Mercer). שָׁמַר enim significat, si usum loquendi consulis, collective *manum servatam*. Cfr. Ex. x. 5; 2 Sam. xv. 14; 2 Reg. xix. 30, s. Sic vocaverit autem Iosephus omnes omnino Iacobidas, quorum catalogum expositum vides cap. xlv. propterea, quod iam antea semel frumento ex Ægypto asportato servati erant. Hæc igitur

sic coniunge: *deus me misit ante vos, ut frumenti copiis per me servemini servatique superstites maneat multi.*

Ver. 10.

*Au. Ver.*—10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, &c.

*Ged., Booth.*—That thou mayest be near unto me, &c.

Ver. 16.

*Au. Ver.*—And it pleased Pharaoh well, [Heb., was good in the eyes of Pharaoh], and his servants.

*And his servants.*

*Ged., Booth.*—And all his servants. So the Vulg., Arab., and two MSS.

Ver. 18.

*Au. Ver.*—18 And I will give you the good of the land of Egypt, &c.

*Of the land of Egypt.*

*Ged., Booth.*—Of all the land of Egypt, &c.

Ver. 19.

וַאֲתָהּ צִוִּיתָהּ זֹאת עֲשֹׂה קְחֵרֶכֶּם מִצֵּרֶיךָ מִצִּלּוֹת הַמִּסְפָּקִים וְגו'

σὺ δὲ ἐντείλαι ταῦτα. λαβεῖν αὐτοῖς ἀμάξας ἐκ γῆς Αἰγύπτου τοῖς παιδίοις ὑμῶν, κ. τ. λ.

*Au. Ver.*—19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

*Now thou art commanded, this do.*

*Ged.*—This also thou hast my command to bid them do.

*Booth.*—Now thou art commanded to say to them, do this. So Rosen., Schum.

Et tu jussus es iis præcipere: hoc agite. —*Schum.*

Ver. 22.

לְכֵלְכֶם נָתַן לְאִשׁ חֲלָפוֹת שְׂמָלֹת וּלְבִנְיָמֹן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֲמִשָּׁה חֲלָפוֹת שְׂמָלֹת :

καὶ πᾶσιν ἔδωκε δισδάς στολὰς. τῷ δὲ Βενιαμὴν ἔδωκε τριακοσίων χρυσῶν, καὶ πέντε ἑξαλλασσοῦσας στολὰς.

*Au. Ver.*—22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

*Changes of raiment.*

*Ged., Booth.*—Suits of raiment.

*Gesen.*—Changes of raiment, i.e., complete dresses.

*Bp. Patrick.*—To—each man changes of raiment;] Two vests, or robes, as St. Jerome translates it: otherwise there would not have been a change. These were part of the ancient riches, as much as money.

*Pool.*—Changes of raiment; new and handsome garments, which upon their coming into Pharaoh's presence, and on other occasions, they might wear instead of those more old and homely ones, which they brought with them from Canaan. Compare Judg. xiv. 13, 19; 2 Kings v. 5.

*Rosen.*—Omnibus dedit, unicuique mutationes vestium, i.e., vestes splendidas, quibus

priores permutarent. Saadias vertit خلع ,

quo nomine vestis pretiosior, qua quis a principe honoris ergo donatur, designatur. Onk.: שָׂרָא, stolas vestimentorum. Alii

geminas vestes intelligunt, quia vestes, ut mutari queant, geminas saltem esse oportet. Ita reddiderunt LXX. δισσὰς στολὰς, Hiero-

nymus binas stolas, et Syrus: بِثْنَيْنِ سَوِي,

par vestimentorum. Textus Samaritanus singularem habet, שָׂרָא, cum quo tres codices Hebræi consentiunt. Ceterum ex itinerum commentariis constat, vestimenta etiamnum in Oriente regum et magnatum munera esse, quibus eos, quibus favent, ornant.

*Schum.*—Mutationes vestium, i.e., vestes mutatorias ac pretiosas sive eas, quæ, ne pretii signum, eximium candorem amitterent, sæpius invicem permutabantur (Homer Od., viii. 249, vocantur εἴματα ἐξημιοῦσά; xiv. 513, χρῶνες ἐπημιοῦσαι). Cfr. Jud. xiv. 12, s. 19. Itaque LXX. et Hieron. binas vestes et Syrus par vestimentorum intellexerunt. Rosenmuellerus explicat ea: vestes splendidas, quibus priores permutarent. Sed hæc translatio minus placet quam sententia eorum, qui hic prima reperere vestigia moris illius, ex quo etiamnum in Oriente reges ac principes eos, quibus bene volunt, vestimentis donant. Cfr. Rosenmuelleri *Morgenl.*, p. i., p. 217.

Ver. 23.

וַיִּלְבָּשׁוּ בְּשָׂרָא חֲמִשָּׁה קְדָשִׁים וְנָתַן  
לְיֹסֵף שָׂרָא חֲמִשָּׁה קְדָשִׁים וְנָתַן

*καὶ τῷ πατρὶ αὐτοῦ ἀπέστειλε κατὰ τὰ αὐτά. καὶ δέκα ὄνους αἰρούσας ἀπὸ πάντων τῶν ἀγαθῶν Αἰγύπτου, κ. τ. λ.*

*Au. Ver.*—23 And to his father he sent after this manner; ten asses laden [Heb., carrying] with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

*After this manner.* So Rosenmüller and Schumann, who refer אֵת to what follows; others refer אֵת to what precedes; but in this case it should be אֵת.—*Rosen.*

*Bp. Patrick.*—After this manner;] The Hebrew word *cezoth* signifies, according to that which he had given to Benjamin, i.e., money, and several changes of raiment: besides what follows, "ten asses laden with the good things of Egypt," &c.

*Pool.*—After this manner; Heb., according to this. What? Either what went before, changes of raiment, or what follows, ten asses, &c.

*Ged., Booth.*—And to his father he sent, likewise, ten, &c.

*Au. Ver.*—Of Egypt.

*Ged., Booth.*—Of the land of Egypt. So the Sam., Syr.

Ver. 24.

וַיִּתֵּן יוֹסֵף אֶתְּכֵלָאֵם

אֶתְּכֵלָאֵם אֶתְּכֵלָאֵם

*Au. Ver.*—24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

*See that ye fall not out by the way.* So Geddes, Boothroyd, Patrick, and Pool.

*See that ye fall not out, &c.]* About what you have formerly done to me, or anything else that I have said to you. But when you reflect upon your selling me, adore the providence of God, which by that means brought about your happiness and mine.—*Patrick.*

*Rosen.*—Either, Be not afraid in the way, or, Quarrel not in the way.

Verba אֶתְּכֵלָאֵם verti possunt vel, nolite timere in via sive in itinere, vel nolite rixari in itinere. Verbum אֶתְּכֵלָאֵם enim significat et pavore commoveri, ut Exod. xv. 14; Deut. ii. 25; Ps. iv. 8, occurrit, et irasci, ira commoveri, i.e., rixari, ut Proverb. xxix. 9; et Es. xxviii. 21; Ps. iv. 5. Si priorem significationem h. l. adhibemus, sensus hic erit, nihil timeatis, ut eos moneret, ne iter facientes tale quid vererentur, quod eis in priore itinere accidisset; si vero posterioriorem, ne irascimini, scil. alii aliis, erit: ne rixemini, venditionem meam vobis invicem exprobrantes.—*Rosen.*

Ver. 26.

וַיִּפָּגַע לִבּוֹ קִי לְאֶדְהֶאֱמִין לָהֶם :  
καὶ ἐξέστη τῇ διανοίᾳ Ἰακώβ. οὐ γὰρ  
ἐπίστευσεν αὐτοῖς.

*Au. Ver.*—26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's [Heb., his] heart faints, for he believed them not. *And Jacob's heart fainted, &c.* So Pool. *Ged., Booth.*—And Jacob's heart palpitated; though he believed them not.

*Gesen.*—פָּגַע occurs in two conjugations; in *Kal*, 1. *To be cold, to lose one's animal warmth.* (In Arab. and Syr. *idem.*) Gen. xlv. 26, וַיִּפָּגַע לִבּוֹ, *and his heart remained cold*, in opposition to וַיִּחַי וְדָוִד, verse 27.

*Rosen., Schum.*—And his heart remained cold, unmoved, i.e., he disbelieved the tidings.

Verba לבו פָּגַע plures ita reddunt: *animi deliquium passus est*, scil. prae nimia lætitia. Sed hoc verbis quæ sequuntur *nam fidem eis non habuit*, parum aptum est. Igitur melius פָּגַע ex significatione verbi Syriaci et Arabici, *frigere*, vertitur, ut Michaelis et Dathius fecerunt, ita ut sensus sit: *verum ille hoc parum commovebatur.* Michaelis: *sein Herz blieb aber kalt.*—*Rosen.*

CHAP. XLVI. 3.

וַיֹּאמֶר יַאֲקֹב הָאֵל הָאֵלִים יְהוָה  
ὁ δὲ λέγει αὐτῷ. ἐγώ εἰμι ὁ θεὸς τῶν  
πατέρων σου.

*Au. Ver.*—3 And he said, I am God, the God of thy father:

*I am God.* So most of the commentators.

*Booth.*—I am the mighty one, the God of thy father;

*Ged.*—I am the very God of thy fathers [so the LXX].

Ver. 7.

*Au. Ver.*—His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

*Bp. Patrick.*—*His daughters.*] He had but one daughter, and therefore the plural number is used for the singular (as ver. 23, *sons* is put for *son*), or else he includes his granddaughter, who in Scripture language is called the daughter of her grandfather. But the first seems the truest account, if what is said ver. 15 be considered. Where the whole number of his descendants from

Leah being summed up, Dinah (under the name of daughters) must be taken in, to make up three-and-thirty; reckoning Jacob himself also for one of them.

*Rosen.*—There is here an enallage of number, which is frequent in the genealogies, for Jacob had only one daughter, viz., Dinah. Thus, in the 23d verse of this chapter, we read, *And the sons of Dan; Hushim*—Other examples are met with, Numb. iv. 27; xxvi. 8.

Schumann maintains that there was no proof that Jacob had no daughter except Dinah, as the names of women are frequently omitted in the genealogies.

[בְּנֵי] Rosenmuellerus, Schottus, aliquæ quæ Jacobus unam tantum filiam habuerit, Dinam, hic viderunt enallagen numeri. Sed quia constat, Hebræos in genealogia feminarum nomina tacere, nisi rerum gestarum causa memoratu digna reperta sint non potest me quidem arbitro certo contendere, Iacobum præter Dinam nullam filiam habuisse. Quodsi possis demonstrare, verisimilius tamen nobis videtur intelligere aut una cum Dina nurus Iacobi, quarum filios filiasque auctor commemorat, (cfr. v. 26) aut indefinite loqui scriptorem: *quæcumque eius filia*, id quod saltem v. 15, extra dubitationem positum videtur: *omnes animæ filiorum filiarumque*, i.e., omnes omnino posterii Iacobi modo recensiti (cum Iacobo ipso) erant xxxiii.—*Schum.*

Ver. 12.

בְּנֵי יְהוּדָה עֵר וּנָחֵל וְשֵׁלָח וְפָרֶעַץ  
וְזָרַח וַיָּמָת עֵר וּנָחֵל בְּנֵי פָרֶעַץ קָצֵצוּ וַיָּהִי  
בְּגֵרֵי פָרֶעַץ חֲצֵלָן וְחָמֹל :

υἱοὶ δὲ Ἰούδα. Ἦρ, καὶ Αἰνὼν, καὶ Σηλὼμ, καὶ Φαρές, καὶ Ζαρά. ἀπέθανε δὲ Ἦρ καὶ Αἰνὼν ἐν γῇ Χαναάν. ἐγένοντο δὲ υἱοὶ Φαρέ. Ἑσρὼν, καὶ Ἰεμουήλ.

*Au. Ver.*—12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

*Schum.*—12 Qui contendebant, hanc genealogiam esse ab omnibus numeris absolutam, magna difficultate chronologica hic impediti sunt, quod Chezron et Chamul, Pherezi filii, recensentur, qui tamen vix ante Iacobi adventum in Ægyptum nati sint. Namsi Iudas anno Iosephi septimo decimo, ut colligitur e Gen. xxxviii. 1,



Ver. 20.

וַיָּגֵד לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֵת  
לִדְהֵלוֹ אֶת־בְּתוּלָתוֹ בְּרַע פְּתוּי אֲנִי  
אֶת־מִנְעָה וְאֶת־אֶפְרַיִם :

ἐγένοντο δὲ υἱοὶ Ἰωσήφ ἐν γῇ Αἰγύπτου, οὓς ἔτεκεν αὐτῷ Ἀσενὶθ θυγάτηρ Πετεφρῆ ἱερέως Ἑλιουπόλεως, τὸν Μανασσῆ, καὶ τὸν Ἐφραΐμ. ἐγένοντο δὲ υἱοὶ Μανασσῆ, οὓς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα, τὸν Μαχίρ. Μαχίρ δὲ ἐγέννησε τὸν Γαλαάδ. υἱοὶ δὲ Ἐφραΐμ ἀδελφοῦ Μανασσῆ. Σουταλαὰμ, καὶ Ταὰμ. υἱοὶ δὲ Σουταλαὰμ. Ἐδώμ.

*Au. Ver.*—20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest [*or*, prince] of On bare unto him.

After this verse the LXX. add, “And the sons of Manasseh whom his Syrian concubine bare to him, were Machir. And Machir begat Galaad. And the sons of Ephraim the brother of Manasseh were Soutalaam and Taam. And the sons of Soutalaam were Edom.” And make the total number of persons seventy-five as in Acts vii. 14. But this addition is taken from 1 Chron. vii. 14, and was perhaps originally inserted in the margin and thence crept into the text; it is not found in the Sam. Pent.—*Rosen*.

Ver. 27.

וַיָּבֵי יוֹסֵף אֶת־יִלְדוֹ בְּמִצְרַיִם  
נֶפֶשׁ שְׁנַיִם פְּלִי־הַנֶּפֶשׁ לְבִירְיָעֻלָּב  
הַבָּחָא מִצְרַיִם שְׁבָעִים :

υἱοὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ, ψυχαὶ ἐννέα. πᾶσαι ψυχαὶ οἴκου Ἰακώβ αἱ εἰσελθούσαι μετὰ Ἰακώβ εἰς Αἴγυπτον, ψυχὰς ἑβδομηκονταέντες.

*Au. Ver.*—27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

*Threescore and ten.* The LXX. read seventy-five, on account of the addition they make in verse 20. St. Stephen (Acts vii. 14) follows the version of the LXX., because he was disputing with the Hellenist Jews who used that version.—*Rosen*.

In Deut. x. 22, the LXX. agrees with the Hebrew text and reads seventy.—*Schum*.

Summa totius familiae Iacobi fuit septua-

ginta capitum, additis sc. Iacobo, Iosepho eiusque filiiis. Ab ea discedunt LXX. propter auctarium, quod v. 20, habent forte ex 1 Chron. vii. 14, 20, 21, translatum. Cfr. Acta Apostolor. vii. 14, ubi interpretes vario modo Stephani sententiam cum textu Hebræo conciliare tentarunt. Sed temere, quippe quod Stephanus LXX. translationem sequitur. Nos autem offendit hoc, quod LXX. v. 26, sexaginta sex numerant et Deut. x. 22, cum textu Hebræo consentiunt. Hinc patet, aut illud auctarium in textum venisse scholio antiquissimo aut LXX. sibi non constituisse. Cfr. Ex. i. 5.—*Schum*.

Ver. 28.

וְאֶת־יְהוּדָה שָׁלַח לִפְנֵי אֶל־יוֹסֵף  
לְהוֹרֹת לִפְנֵי גֹשֶׁן וּבְקֶאֱמֶרָה  
בְּשׁוֹ :

τὸν δὲ Ἰούδαν ἀπέστειλεν ἔμπροσθεν αὐτοῦ πρὸς Ἰωσήφ συναντῆσαι αὐτῷ καθ' ἡρώων πόλιν, εἰς γῆν Ῥαμεσσῆ.

*Au. Ver.*—28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

*Pool.*—To direct his face unto Goshen; Heb., to prepare, or to teach him, the way before his face, i. e., before his coming to Goshen; i. e., to show him where it was, and into what part of it he should come and settle himself; or to give notice unto Joseph of his approach, before his face or coming into Goshen.

*Ged., Booth.*—Now Jacob sent Judah before him to Joseph to make him [*Booth*., to request that he would] meet him in Goshen; for to the land of Goshen he [so Sam., Syr., Vulg.] was coming.

*Gesen.*—לְהוֹרֹת, To inform him beforehand.

*Rosen.*—Ad monstrandum ante eum Goshenam, i. e., dirigendum et præparandum omnia. Pro יוֹרֹת cod. Sam. habet יוֹשֵׁף, quod et LXX. legisse videntur, qui habent συναντῆσαι αὐτῷ, ut obviam ei veniret. Ita יוֹשֵׁף esset pro יוֹרֹת, ut xlii. 4, 38; xlix. 1, et Infinitivus יוֹשֵׁף plene occurrit Jud. viii. 1. Nulla tamen mutatione est opus.

*Schum.*—Ut monstraret coram eo (Iosepho) in Gosenitidem, i. e., ut Iosephum viam edoceret, in qua pater Ægyptum ingressus migret. Hoc fecit Iacob, ut eo celerius posset Iosephum videre. Contra notionem, quam יוֹרֹת vulgo obtinet, trans-

tulit Onk.: *ut prępararet locum ante se in Gosen.* Gesenius aliiq̃ue interpretantur *ut indicaret* (sc. adventum suum) ante se, in terram Gosen. Qua ellipsi non opus est, si alterum *לָאָזְרָא* ad Josephum refertur.

Ver. 34.

בְּיָהוּצְבֶת מִצְרַיִם כָּל־רֹעֵה זָאֵן :

*βδελυγμα γάρ ἐστιν Αἰγυπτίοις πᾶς ποιμὴν προβάτων.*

*Au. Ver.*—45 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

*Pool.*—Every shepherd is an abomination unto the Egyptians; either, 1. Because they did both kill and eat those creatures which the Egyptians abhorred. Or, 2. Because of the fresh remembrance of the horrid cruelties lately committed there by the Phœnician shepherds, who, as some very ancient writers affirm, were seated in Egypt in great numbers, and had arrived to great power, and waged a cruel war with other Egyptians, wherein they wasted diversities, and burned their temples, and barbarously murdered a multitude of people. And therefore it is no wonder if the calling of shepherds was grown out of use and credit among them. True it is, the Egyptians had some sheep, and other cattle, Gen. xlvii. 6, 17: Exod. viii. 26; ix. 3, which they kept for delight or profit by their milk, wool, &c., or for sale to others; but they did not use them, as other shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their sheep and cattle to those strangers which were dispersed among them, and looked upon the employment as too vile and mean for any Egyptian. And though Pharaoh offered it to Joseph's brethren as a favour to be rulers over his cattle, Gen. xlvii. 6, that might proceed only from hence, because he saw them firmly resolved upon that course of life, and therefore could not bestow any higher preferment upon them.

*Bp. Patrick.*—For every shepherd.] Not universally, without limitation, but every foreign shepherd. For a considerable part of the Egyptian people were shepherds, as Diodorus Siculus tells us (lib. i. §. 2, p. 47, edit. Steph.), where he saith, the country

being divided into three parts, the priests had one, their king a second, and the soldiers a third: and there were three other ranks of men under these, viz., shepherds, husbandmen, and artificers. The husbandmen, he saith, served their king, and priests, and military men, in tilling their ground, for small wages, and spent all their time in it. And the like account, he saith, is given of their shepherds, who, from their forefathers, followed that way of living.

Which makes it plain they could not abominate those who were so serviceable to them: though they might condemn them as mean people, who never rose to any higher employment. But we need not go to him for the proof of this: it being apparent from this very book, that the Egyptians had sheep and oxen, as well as horses and asses, which they sold to Joseph for corn in the time of famine (xlvii. 17), and that Pharaoh spake to Joseph to make such of his brethren as were men of skill rulers over his flocks (xlvii. 6), which is a demonstration they bred cattle as well as other nations. And therefore, if we will understand this to be true of all shepherds, without exception, then, by Egyptians (to whom shepherds are said to be an abomination), we must not understand all the people of the country of Egypt (shepherds being a part of them), but only the courtiers and great men, as in xlv. 2, the Egyptians are said to hear Joseph weep, i.e., those that belonged to the court: who, it is likely, despised shepherds (as Rupertus Tuitiensis long ago expounded this passage); but that is far short of abominating them, which the Hebrew word imports. But after all this, I do not see how they could be contemptible, if it be true which the same Diodorus saith, v. 58. That when they buried a corpse, and made the funeral encomium, they never mentioned the parentage of the deceased; *ὑπολαμβάνοντες πάντας ὁμοίως εὐγένης εἶναι τοὺς κατ' Αἴγυπτον*, "making account that all the people of Egypt were alike well-born."

We must confine therefore this assertion to foreign shepherds; and it is not easy to give the reason why they were an abomination to the Egyptians, who were shepherds themselves. Onkelos and Jonathan, with a great many others, think that they would not converse (for that is meant by abomination) with the Hebrew shepherds; because they had no greater regard to those

creatures which the Egyptians worshipped, than to breed them up to be eaten. But there is no good proof that they worshipped sheep or oxen in those days: and, on the contrary, it appears both out of Herodotus, and Diodorus Siculus, that they sacrificed such creatures in those days, and also eat of the sacrifices when they had done (see Herodot. in Euterpe, cap. 40, 41). And therefore the reason given by others for this abhorrence is not solid; that the Egyptians did eat no flesh, and upon that score could not endure those that did. This is the account which Aben Ezra gives of this matter; who fancies they were like the Indians in his time, who abominated shepherds, because they drank milk; contrary to their manners, who tasted nothing that came from any living creature. But, as it cannot be proved that this superstition was so old as Jacob's time: so the contrary is evident from this very book (xliii. 16), where Joseph bids his steward go home and *slay and make ready* a dinner for his brethren: whom he did not intend to entertain after the Hebrew but after the Egyptian fashion; that he might not be known by them. And so Herodotus informs us, that in his days, though they abstained from some animals, yet they eat of others, both fish and birds (Euterpe, cap. 78). And Diodorus, giving an account after what manner their kings lived, saith they used a simple diet, eating *veal and geese*, &c. (lib. i. §. 2, p. 45, edit. Steph.).

Jos. Scaliger therefore thinks this sort of men were abominable, because they had often raised rebellion in Egypt, and made a king of their own; who erected that which is called the *pastoral kingdom*. This is embraced by many great men, who have only the authority of Manetho for it; who says, these were Phœnician shepherds (as Josephus tells us, lib. i. contra Appion.), who reigned in Egypt, burnt their cities, and threw down their temples; in short, omitted no sort of cruelties. Upon this account the famous Bochartus (lib. iv. Canaan, cap. 4), thinks it possible the Egyptians hated shepherds who had done so much mischief; and, I may add, the Hebrew shepherds Joseph might think would be more abominated, because they came out of that very country, from whence those Phœnician rovers made their invasion. But as it doth not appear that they who did the forenamed mischief, were all foreigners; so the time which is assigned

for this *pastoral kingdom* doth not agree with the Scripture story. For it is said to have been in the one thousand one hundred and twelfth year before the Israelites' going out of Egypt; in the fifteenth dynasty, as they call it; that is, about two and forty years after the flood, when Mizraim the father of the Egyptians was scarce born, or was very young.

Our great primate Usher endeavours to avoid this absurdity, by placing this invasion (which he thinks was out of Arabia) three hundred years after the flood: when they took Memphis, overrun all the lower Egypt, and their first king there reigned nineteen years. But I have this to except; that Abraham, coming a good while after this into Egypt, was well entertained there; though he was as much a shepherd as his grandchild Jacob (see Gen. xii.).

From whence I conclude, that if this story of Manetho be true, it happened after the time of Abraham; and so was fresh in their memory. Such a third rebellion of the shepherds the same Manetho mentions, within less than two hundred years before the children of Israel's departure out of Egypt. But this seems to be a story, framed from that departure of the Israelites themselves (who were shepherds) out of Egypt under the conduct of Moses. And so Josephus and several of the ancient Christians (Tatianus, Justin Martyr, and Clem. Alexandrinus) understood it (see Usser. ad An. M. 2179).

All this considered, Gaulmin (in his notes upon the book called the Life of Moses, p. 267, &c.) hath more probably conjectured, that this aversion to shepherds arose from their being generally addicted, in those parts, to robbery: which way of life made them abominable. This he justifies out of Heliodorus (lib. i.) and Achilles Tatius (lib. iii.), who describe the seat of these *Βουκόλοι* and *Ποιμένες* (whom the Egyptians called *Hysch*), and the manner of their life. To which opinion I find Bochart himself inclined before he died, and confirms it (in his Hierozoic., lib. ii. cap. 44, par. 1) by many proofs, that shepherds anciently were *furax hominum* genus, a thievish sort of people; which made them odious. Against which I see no exception but this; that Aulus Gellius tells us (lib. xi. cap. 18), out of an ancient lawyer, that the old Egyptians held all manner of thefts to be lawful, and did not punish them. And



Diodorus Siculus mentions this law among them, That they who would live by robbery, were to enter their names, and bring what they stole immediately to the priest, who mulcted the man that was robbed a fourth part, and gave it to the thief; by which means all thefts were discovered, and men were made more careful, to look well after their goods. But one cannot believe this law was of such antiquity as the times of Joseph: or, if it was, those outlaws (as I may call them) who robbed upon the borders, were not concerned in it: nor had their neighbours, who were no less addicted to theft, the benefit of it. Particularly those in Palestine, from whence Jacob came, one would guess by what we read 1 Chron. vii. 21, 22, were then much addicted to robbery. For, before this generation ended, we are told there the men of Gath slew several of the sons of Ephraim (who himself was then alive), "for they came down to take their cattle," saith that holy writer; that is, to get what plunder they could in Goshen: where the Ephraimites, defending their cattle, were some of them killed by the Philistines, to the great grief of their father. The Ethiopians also are noted by Strabo (lib. xvii. p. 787), to live for the most part, *Νομαδικῶς καὶ ἀπόρως*, after a very poor, sharking, roving manner, by feeding cattle, where they could find food for them. And immediately adds, *Τοῖς δ' Αἰγυπτίοις ἅπαντα τὰναντία συμβέβηκε*, that all things were quite contrary among the Egyptians, who were a more civilized people, inhabiting certain and known places, &c. Which shows that their manners were very different; which easily bred hatred. Which appears by what Plutarch saith (in his book de Isid. et Osir.), that the Egyptians avoided the conversation of *black people*: which was the complexion of the Ethiopians. And for some such reason, he saith, in the same book, they avoided all mariners (of other nations, that is), as here Moses says they did shepherds, upon some or other of the accounts before mentioned.

*Rosen.*—*Quia abominatio Ægypti est omnis pastor ovium.* Quæ verba Mosis esse possunt rationem reddituris, cur Josephus id, quod Pharaoni dicere debeant fratres, ipsis suaderet, vel etiam ipsius Josephi, morem Ægyptiorum fratribus exponendis, quod ita effecturi essent, ut ipsis terra Gosen ad habitandum assignaretur; peculiari enim terræ

Ægypti loco iis opus esse, ubi commode artem suam et vitæ institutum exercent, quod ab omnibus ovium pastoribus abhorreant Ægypti. Id vero, uti monet Jablonsky in *Panth. Ægypt.* Prolegg., p. xxi. nonnisi de pastoribus peregrinis, quales tum erant Israelitæ, dici potuit. Nam ceteroquin ipse Ægyptiorum rex ex Israelitis quosdam gregibus suis pastores præficere cogitabat, xlvii. 7, et apud veteres pastorum Ægyptiorum mentio sane plurima occurrit. Inter pastores Ægyptios solos tantum subulcos et societate hominum, et communione Sacrorum indignos reputatos fuisse, refert Herodot. ii. 47. Vera autem ratio, cur Ægyptii pastores Israelitas, et in universum peregrinos, detestarentur, hæc est, quod animalia cujuscumque generis sic pascere et nutrire, ut ea promiscue etiam jugularent, eorumque carne vescerentur. Id vero Ægyptii, animalium cultores superstitionisissimi, nullo modo ferendum esse censebant.

#### CHAP. XLVII. 2, 3.

וַיִּשְׁאָל מֶלֶךְ מִצְרָיִם אֶת יוֹסֵף וַיֹּאמֶר אֵלָיו  
וַיֹּאמֶר אֵלָיו מַה-פְּעֻלָּיִךְ וַיֹּאמֶר אֵלָיו  
פָּרֶעֶה לָּקַח צֹאן עֲבָדָי בְּצִמְחָתָם  
בְּצִמְחָתָם

2 ἀπὸ δὲ τῶν ἀδελφῶν αὐτοῦ παρέλαβε  
πάντε ἀνδρας, καὶ ἐσττήσεν αὐτοὺς ἐναντίον  
Φαραώ. 3 καὶ εἶπε Φαραώ τοῖς ἀδελφοῖς  
Ἰωσήφ. τί τὸ ἔργον ὑμῶν; οἱ δὲ εἶπαν τῷ  
Φαραώ. ποιμένες προβάτων οἱ παῖδές σου,  
καὶ ἡμεῖς, καὶ οἱ πατέρες ἡμῶν.

*Au. Ver.*—2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

*Ged., Booth.*—2 Now he had taken with him [so Sam.] from among his brethren five men, &c.

*Gesen.*—צֹאן, 1. The end, 2. The whole sum. From the whole number of his brethren he took five. So Rosen., Schum.

3 And Pharaoh said unto his brethren, &c.

*Ged., Booth.*—And Pharaoh said unto Joseph's [so Sam., LXX., Syr., Arab.] brethren, &c.

*Schum.*—2 צֹאן † צֹא, Sam.

3 וַיֹּאמֶר אֵלָיו מַה-פְּעֻלָּיִךְ, Sam. — וַיֹּאמֶר [וַיֹּאמֶר], codd. xxix.; pr. x.; nunc vi., Sam., LXX., Syr.,

Vulg., Onkel., Ion., Saad., et Gr. Veneta. Hanc lectionem, collato xlv. 32, quia sequitur וַיִּבְרַךְ, præferendam, iudicamus. Textus lectio orta videtur aut collatione xlv. 34, aut scribarum errore, quem sive audiendo sive memoriæ fallacia decepti commiserint.

Ver. 7.

וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה׃

καὶ ὑλδῶγησεν Ἰακώβ τὸν Φαραώ.

*Au. Ver.*—7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

*And Jacob blessed Pharaoh.* So Prof. Lee. See below.

*Gesen., Rosen., Schum.*—And Jacob saluted Pharaoh.

*Gesen.*—בָּרַךְ, *Piel*, 1. *To bless*, &c.

2. *To salute*, which is connected with blessing, 2 Kings iv. 29: *If thou meet any man, אִם יִבְרַךְ אִישׁ אֶת־הַקָּדָשׁ יְיָ, salute him not; and if any man salute thee, &c.* Of one that arrives in a foreign country, Gen. xlvii. 1, 5, 7: וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה, *and Jacob saluted Pharaoh.* 2 Sam. vi. 20; of one that is departing, Gen. xlvii. 10.

*Rosen.*—בָּרַךְ, *Et Jacobus Pharaoni bene precatus est*, vota pro regis salute concepit, ut solebat fieri ab iis, qui reges adibant. וַיִּבְרַךְ hic est *salutare*. Talis salutatio est Esth. ii. 2. Cf. Dan. ii. 4; vi. 6.

*Schum.*—7 בָּרַךְ, hic significat *salutavit*, v. 10, *valedixit*.

Professor Lee, in his Lexicon, although he does not quote this passage, observes:—"The senses, *salutavit*, *valedixit*, and the like, are often substituted for *bless*, &c., especially by the German lexicographers, which I think a great fault; because I cannot think the terms *the Lord bless thee*, &c., by any means equivalent to our *how do ye do?* the Arab. سلام عليك, &c. Surely

it is better, as certainly it is more honest, to retain with the use of ancient terms the ancient notions which accompanied them, and not to soften everything, so as to make it square with modern or heathenish usages." See Lee's Lexicon on the word בָּרַךְ.

Ver. 9.

וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שָׁנִי מְגֻנִי שְׁלָשִׁים וּמֵאֵת שָׁנָה מָעֵט וְיָרְעִים חֵיוֹ יְמֵי שָׁנִי חֲלִי לֹלָא חֲשִׁינוּ אֶת־יְמֵי שָׁנִי חֲנִי אֲבֹלִי צִימִי מְגִנִּיקָם׃

καὶ εἶπεν Ἰακώβ τῷ Φαραῶ. αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, ὧς παροικῶ, ἑκατὸν τριάκοντα ἔτη. μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου. οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν ἐτῶν τῆς ζωῆς τῶν πατέρων μου, ὧς ἡμέρας παρόφησαν.

*Au. Ver.*—9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

*Schum.*—בָּרַךְ ] peregrinationum mearum. Hæc multi interpretes quia nomas fuisset, sic dicta censent de vita scenitica, sed quia Hebræi et Ægyptii vitam his in terris actam cum peregrinatione et sepulchrum cum diversorio comparabant, præstat cum Rosenmuellero aliisque intelligere id, quod antecedenti וַיִּבְרַךְ magis respondet. Cfr. Ps. cxix. 54; Hebr. xi. 13; xiii. 14. Michaelis commentat. de argumentis immortalit. e Mose collectis in Syntagm. Commentatt. p. i. p. 117. — עַרְךָ ] hoc vocab., quod substantivum ad vitæ annos refertur (paulum, eine Kleinigkeit) pro מְצִיָּתָא, ab ipso auctore paulo post explicatur verbis וְלֹא נָגַד. Mens igitur est hæc: *quamquam vitæ meæ tempus, si cum maiorum ætate comparatur, perexiguum est, tamen usque adhuc iam multos exantlavi labores.* Nam additur וַיִּבְרַךְ, quod Hebræi de septem Jacobi afflictionibus explicatum volunt: a) de Esavi persecutione; b) de Labanis iniuria et insectatione; c) de angeli collutatione; d) de Dinæ stupratione; e) de Josephi amissione; f) de Simeone in vincula coniecto; g) de Beniaminis abitu in Ægyptum. Sed non prætermittenda erant mors Rachelis et Rubenis incestus.

Ver. 10.

*Au. Ver.*—And Jacob blessed Pharaoh. See note on ver. 7.

Ver. 12.

וַיִּכְלֶל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו׃  
וְאֶת־כָּל־בְּנֵי אֶבְרָם לְחָם לְפִי חֲמָת׃

καὶ ἐστοιμέτρεי Ἰωσήφ τῷ πατρὶ αὐτοῦ, καὶ τοῖς ἀδελφοῖς, καὶ παντὶ τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ σῖτον κατὰ σῶμα.

*Au. Ver.*—12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their



*Bp. Horsley.*—The original should be thus stopped:—

למה נמות לעיניך : גם אנחנו גם אדמתנו קדו אמתו  
&c. אמתו אדמתנו בלחם ונחיה : אנחנו ואדמתנו עבדים.  
But for אמתו, after the first גם, I would read אמתו. "Wherefore should we die before thine eyes? Take possession both of us and our land: of us and our land for bread, that we may live. We and our land will be in servitude to Pharaoh; only give us seed," &c.

*Ged., Booth.*—Only give us seed, &c.

Ver. 21.

וְאֶת־הָעָם הָעֶבְרִי אֱלֹהֵי לְעָרִים מְהֵרָה  
בְּכֵל־מִצְרַיִם יַעֲבֹדוּהוּ :

21 καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς ταῖδας, ἀπ' ἁκρων ὁρίων Αἰγύπτου ἕως τῶν ἁκρων.

*Au. Ver., Schum.*—21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

*He removed them to cities.*—So Gesen., Rosen., Schum.

*Bp. Horsley.*—For העביר אלו לשם, read, with Sam., LXX., and Houbigant, העביר אלו לעבדים, "he made them slaves." So also Geddes and Boothroyd.

*Rosen.*—*Populum etiam transire fecit, i.e., transtulit in urbes, sc. alias, ab extremis Ægypti finibus ad extremos fines, i.e., quam longe lateque patebat Ægyptus, populum totius Ægypti.* עָרִים posuit pro מְהֵרָה ex urbibus in urbes. Quod fecisse videtur, tum ut manifesto signo demonstraret, regem omnis terræ dominum factum esse, tum ut in ipsis civibus veteris domini memoria, et ex memoria dolor aboleretur. Text. Sam. pro העביר אלו לשם legit העביר אלו לעבדים fecit eum servos, consentientibus LXX. καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς ταῖδας, quod sequutus Hieronymus: *subjecit eam Pharaoni et cunctos populos ejus.* Verum phrasin העביר לעבדים Moses nusquam usurpat, sed nuda verbum העביר accusandi casui jungit, vid. Ex. i. 13. Construitur quidem apud scriptores Mosē sequutos העביר cum עָרִים, tanquam conjugato, sed abstracto, nec non cum Infinitivo, neque incommode Hebræis dicitur: *servire servitulem, et: in servitulem redegit ad serviendum*, 2 Chr. xxxiv. 33. At quis feret dicentem: *servire fecit in servos?*

*Schum.*—21. העביר אלו לעבדים [העביר—לעבדים]

Sam., LXX., et Vulg., suffragantibus Houbigantio, Schulzio ad h. l., et Ilgenio *Tempel-archiv.*, p. 307; sed contra eos bene disputarunt Seb. Ravius in *Exercitatt.*, p. 42. Gesenius in *Commentat. de Pent. Sam.*, p. 38, s. —עָרִים אֱלֹהֵי הָעָרִים *eum in servitulem redegit secundum urbes*, legi vult Vater ad h. l. sed quid hoc sibi velit, si contextum in consilium adhibes, iudicatu est difficile. Vide infra notam exegetico-criticam. וְ] אלו Sam. K. iii. R. iii. LXX., Vulg., Ar.

Posteaquam Iosephus omnes Ægyptiorum agros Pharaoni tanquam peculium coëmerat, de eo narratur: וְאֶת־הָעָם הָעֶבְרִי אֱלֹהֵי לְעָרִים, *quod vero populum attinet, eum traiecit in urbes.* Hanc locutionem quum contextui minus aptam existimaverint, nonnulli interpretum recensionem Samaritano-Alexandrinam, cui vox עָרִים, v. 19, 25, fraudi fuerit, defenderunt. Sed recte monuit Ravius, l. 1, וְהָעָרִים לְעָרִים, *servire fecit in servos* usui loquendi Hebræorum repugnare. Quo viso, cum Onkeloso et Syro transtulerunt Gesenius, l. 1, Winer (*Diss. de Onk.*, p. 29), Rosenmueller (in Scholl. ad h. l.), Hirzel (*Diss. de Pent. Syr.*, p. 20): *transtulit eum a civitate in civitatem*, quasi עָרִים concise dictum esset pro: כְּעָרִים לְעָרִים. Enimvero his viris doctissimis, nisi fallor, vitio vertendum est, quod עָרִים cum reliquis vocc. minus recte consociarunt. Neque enim est, quod subaudias כְּעָרִים, si עָרִים arcte coniungas cum seqq. כְּעָרִים אֱלֹהֵי hac ratione: *quod vero populum attinet, eum ab extremis Ægypti finibus usque ad extremos eius fines in urbes transtulit, i.e., populum totius Ægypti in urbes transposuit et in iis congregavit.* Quod cur factum sit, dissentiant interpretes. Alii (vid Calovii *Commentar.*, p. 1348) putabant, Iosephum populum recensuisse et in oppida sub certis præfecturis distribuisse, ut ita annui redditus facilius solvi possent. Alii (vid. Gesenius l. 1, et Rosenmuelleri Scholl.) cum Grotio, cuius verbis utar, sibi persuaserunt hæc: *longe a natali solo eos transtulit ac inter se cognatos notosque segregavit, ut seditionibus, quæ gravissimæ fuerant, materiam subtraheret, veterisque domini memoriam et ex memoria dolorem aboleret. In Africa Vandalorum feminae atrocissimam seditionem commoverunt, quod hæere permissæ essent in fundis, quorum ius bello amiserant.* Hanc sententiam quamquam Gesenius exemplis ab exilio Iudæorum et imperio tyrannorum Orientalium petitis (vid. Herodot. vi. 3; Ctes. Pers.

cap. 9; Suet. Aug. c. 21; Heeren *Ideen über die Politik, den Verkehr und Handel der alten Welt*. t. i. p. 454, ed. ii.) docte defendit: vereor tamen, ut contextæ orationi optime congruat propterea, quod nihil de urbibus legitur, quas Iosephus Ægypti incolis in pagis et vicis ædificari iusserit, et vix credi potest, omnes Ægyptios in urbibus iam conditis habitasse. Neque quidquam reperitur de tumultu, quem de annonæ caritate Iosephus timuisset, imo potius læto gratoque animo v. 25, Ægyptii Iosephi cautione servati servos Pharaonis se palam profitentur. Quæ cum ita sint, equidem contenderim, Henslerum ab una parte, Ravium autem ab altera verum vidisse. Ille statuit, Ægyptios in urbes ire iussos esse, ut sibi sementem ex horreis, quæ per singulas urbes disposita essent (cfr. xli. 48), peterent; hic putat, Iosephum iussisse populum e pagis et vicis in urbes sese paulisper conferre, ut cognoscerent, quæ sint ab eo exponenda. Quam utriusque sententiam si coniungis, haud dubie omnium optime contextum perspicis. Sequuntur enim v. 23 et v. 24, ea, quæ populo in urbibus a Iosepho congregato erant imperanda. Cfr. v. 26. Attamen hunc nexum paulum interruptit v. 22, qui v. 20, longe concinnius annexi potest quam v. 21, Congregavit igitur Iosephus totius Ægypti populum in urbibus, ut ei hæc ediceret: *en! iam vos et agri vestri per me in Pharaonis possessionem venistis; en! semen accipite et agros conserite; iam vero tempore messis quintam partem Pharaoni dabitis, quatuor reliquæ partes vobis contingent, ut agris conserendis, victui vestro, itemque familiæ vestræ parvuliæque vestris ad comedendum inserviant.*

## Ver. 26.

*Au. Ver.*—26 And Joseph made it a law over the land of Egypt unto this day.

So the Hebrew.

*Ged., Booth.*—Which remains in force unto this day.

## Ver. 27.

וַיֹּאמֶר יִשְׂרָאֵל בְּנָאִים מִצְרַיִם בְּנָאִים  
 גִּשְׁן וַיִּמְחֹזֶז בָּהֶן וַיִּפְרֹד וַיִּבְרָךְ מֵאֵד  
 κατέκλεισε δὲ Ἰσραὴλ ἐν γῇ Αἰγύπτῳ ἐπὶ γῆς  
 Γεσίου. καὶ ἐκκληρονομήσαν ἐπ' αὐτῆς. καὶ  
 ὑψήθησαν καὶ ἐπληθύνθησαν σφόδρα.

*Au. Ver.*—27 And Israel dwelt in the land of Egypt, in the country of Goshen;

and they had possessions therein, and grew, and multiplied exceedingly.

*Schum.*—Quamquam multi hoc comma, Masoretharum indicium ad marginem factum haud dubie secuti, sequenti parti adiungunt: malim tamen equidem id cum antecedentibus tanquam oppositum copulare hoc modo: *dum Ægyptii famis miseria vehementer vexati agrorum pecudumque possessionem amittebant et in servitutem redigebantur Israëlites in Ægypto* (in eadem terra, in qua cives libertatem amittebant) *facultatibus, agris ac pecudibus, valde increverunt et gente perquam aucti sunt.* Cfr. v. 11. In qua re cernitur eiusdem auctoris consilium qui iam supra similia tractavit. Cfr. Genesis xii. 16; xiii. 2; xxvi. 12, s.

## Ver. 28.

וַיְהִי וַיָּבֵר יַעֲקֹב

καὶ ἐγένοντο αὐτῷ ἡμέραι ἰσακῶς.

*Au. Ver.*—28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

*Schum.*—28 וַיְהִי K. pr. 529, 636, 609, abrasus forte 356, 630, R. 223, 606, Sam. et verss. antiquæ omnes. Textus lectio, quum non sequatur וַיָּבֵר (ut Gen. v. 23; xxxi. 9, 29, ubi verbum cum לְ universitas construendum est) et in loco parallelo Gen. xxv. 28, reperiatur: וַיְהִי, nobis videtur insolentior. Nihilominus tamen eam emendatæ præferendam puto, quia in Genesi quoque verbum passim absolute ponitur (cfr. Gen. i. 14) neque incredibile est, scriptorem, posito verbo וַיְהִי, subito aliam verborum structuram secutum esse quam, cum verbum scriberet, sequi voluerit, id quod haud inepte dicas enallagen logicam sive grammaticam, quoniam ex mutata subito auctoris mente oritur et sic vere grammaticam verborum relationem delet. Est autem verborum sensus hic: *ætas Iacobi efficiebat CXLVII. annos.*

## Ver. 31.

וַיֹּאמֶר הִשָּׁרְפָה לִּי וַיִּשָּׁבַע לוֹ  
 וַיִּשְׁתַּחֲוֶה יִשְׂרָאֵל עַל-רֹאשׁ הַמִּטָּה  
 εἶπε δέ. ὁμοσόν μοι. καὶ ὁμοσεν αὐτῷ.  
 καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς  
 βέδρου αὐτοῦ.

*Au. Ver.*—31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

*Ken.*—And Israel bowed himself upon the top of his staff.

*Ged., Booth.*—And Israel bowed himself, leaning upon his staff. [So the LXX. and St. Paul, Heb. xi. 21, By faith, Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.—*Au. Ver.* Greek, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.]

*Pool.*—Israel bowed himself, not to Joseph, who being now not upon his throne, nor amongst the Egyptians, but in his father's house, was doubtless more ready to pay that reverence as he did (chap. xlviii. 12) than to receive veneration from him, which he owed to his father; but to God, who is here to be understood, as he is in the same phrase, 1 Kings i. 47, whom with this gesture he worshipped and praised, as for the promise of Canaan, and the assurance which he had now received from Joseph of his being buried there, so for all his favours to him and to Joseph, and by him to all his family.

Jacob at this time was bedrid, through age and infirmity; but being now to give God solemn thanks, though the words and manner of it be not here expressed, he raised himself and sat upon the head or uppermost part of his bed, as he did also Gen. xlviii. 2, that he might express his reverence to God as much as he could by bowing, when he could not do it as much as he would, being unable to do it kneeling. Others for *bed read staff*, the discussion whereof I refer unto its proper place, Heb. xi. 21.

*Bp. Patrick.*—Israel bowed himself upon the bed's head.] Raised up his head from his pillow, and bowed: either to Joseph, in thankfulness for his promise; or to God, for the assurance he had received, that he should be buried with his pious forefathers: or else his bowing was the usual ceremony wherewith an oath was attended. The Chaldee paraphrast thinks the Divine Glory now appeared; which Jacob devoutly worshipped. But, if the author to the Hebrews had not understood his bowing to be an act of worship, the interpretation of some modern writers might, perhaps, have been thought reasonable: who translate these words thus, *he laid himself down on his pillow*: as weak men are wont to do, after they have sat up awhile, to dispatch some business. For the Hebrew word *shakah*, which signifies *to bow the body*, signifies also *to fall down* upon the earth; and therefore might be here trans-

lated *lie down*. But the apostle, as I said, hath overruled all such conceits, if we suppose him to translate this passage, Heb. xi. 21. Which to me indeed doth not seem evident. For the apostle is there speaking of another thing; not of what Jacob did now, when Joseph swore to him; but of what he did *after these things* (xlviii. 1), when he blessed Joseph's sons. Then the apostle says, "he worshipped upon the top of his staff." Which is not the translation of Moses's words in this place: but words of his own, whereby he explains the following story; and shows how strong his faith was, when his body was so weak that he was not able to bow himself and worship without the help of his staff. This clearly removes all the difficulty, which interpreters have made, about reconciling the words of Moses here in this verse, to the apostle's words in that.

But however this be, Jacob's bowing here, I doubt not, signifies worshipping; as the Vulgar Latin takes it; where the word God is added (which is not in the Hebrew), and these words thus translated, *Israel worshipped God, turning himself to the bed's head.*

*Rosen.*—*Et adoravit Israel super caput lecti*, i.e., ad ejus verticem s. spondam anteriorem. Sensus est, Jacobum, quum promissionem a filio accepisset, præ senectutis imbecillitate super lectum cubantem, cervicali suo se incubuisse, ut Deo de ea re gratias ageret. Cui interpretationi plerique veterum favent; Aquila: προσεκύνησεν ἐπὶ κεφαλὴν τῆς κλινῆς. Symmachus: προσεκύνησεν ἐπὶ τὸ ἄκρον κλινῆς. Vulgatus: *adoravit Deum conversus ad lectuli caput.* Ita etiam Davides senex Deum in lecto suo veneratus esse legitur 1 Reg. i. 47. LXX., hic verterunt: προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τοῦ ῥάβδου αὐτοῦ, pro πῦρ legentes πῦρ. Hanc lectionem sequutus est Apst. Hebr. xi. 21. Cf. J. E. Faber nott. ad libr. *Beobachtungen ü. d. Orient.*, p. ii. p. 50, sqq.

*Schum.*—And Israel laid himself down on his pillow. Hæc vocc. propter variam lectionem, quam LXX., Syrus, et auctor epistolæ ad Hebræos secuti sunt, tot sententias interpretum effecerunt, ut H. A. Zeibich de Iacobo ad caput scipionis adorante (Geræ, 1783, 4) singularem commentationem scriberet. Nam qui LXX. adstipulantur, ea intelligunt vel de baculo, quo Iacobus innixus deum adoravit, vel de adoratione civili sive de honore, quem Iacobus, ad filii sui sceptrum se inclinans secundum



patriarch alludes occurs above, chap. xxxv. 11, *קָרַם הַיָּד הַזֶּה לְהָרִי הַזֶּה—ἐθνη καὶ συναγωγὰς ἔθουν ἔσονται ἐκ σου.* It is evident that the LXX., in both places, for *הָרִי* read *הָרִי*, which I take to be the true reading; but not, as the LXX. understood it, the plural rendering “gatherings,” but the singular rendering “the gatherer,” *ἐκκλησιαστήν*. The two passages should be thus rendered, chap. xxxv. 11, “A nation, and the gatherer of nations, shall arise from thee.” Chap. xlviii. 4, “I have appointed thee for a gatherer of the peoples.” Here, then, we have a prophecy of the Messiah, in the character of the Gatherer. In the last, indeed, of the two passages, it is said of Jacob himself, that he was appointed for a gatherer. But it is no hard figure in the prophetic language, to speak of the ancestor as appointed to an office to be borne by the descendant. The like figure occurs chap. xlv. 4, and xlviii. 22. (See this subject treated at length in my Sermons on John iv. 22.)

*Au. Ver.*—*To thy seed after thee.* So the  
Heb.

*Ged., Booth.*—To thee and [so the LXX.]  
to thy seed after thee.

**Ver. 7.**

וְאֵנִי וְכָל־אֶרֶץ מִצְרָיִם מִפְּנֵי מַחֲרָתָהּ עָלַי רָחֵם  
בְּיָמֶיךָ בְּנֵעוֹן בְּדִרְחָה בְּעֶזְרֵךְ בְּכִרְת־אֶרֶץ  
לְבָלָא אֶמְרָתָהּ וְאֶקְרָהּ שֵׁם בְּדִרְחָה אֶמְצִית  
הוּא בֵּית לֶחֶם :

Ἔγω δὲ ἡνίκα ἤρχομαι ἐκ Μεσοποταμίας τῆς  
Συρίας, ἀπέθανε Ῥαχὴλ ἡ μήτηρ σου ἐν γῇ  
Χαναάν, ἐγγίζοντός μου κατὰ τὸν ἵπποδρομον  
Καβραθὰ τῆς γῆς, τοῦ ἔλθειν Ἐφραθά. καὶ  
κατάρψαι αὐτήν ἐν τῇ ὁδῷ τοῦ ἵπποδρόμου.  
αὕτη ἐστὶ Βηθλέεμ.

*Au. Ver.*—7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath : and I buried her there in the way of Ephrath ; the same *is* Bethlehem.

*And as for me, &c.*

*Ged., Booth.*—For when I came from Padan-aram Rachel thy mother [so the LXX. and Vulg.] died by me, &c.

The connexion here is not very apparent, hence some would transpose the verse to chap. xlvii. 29. The preceding adoption of Joseph's sons might naturally bring his wife to his remembrance, and introduce this

seeming incoherence into the old man's speech.—*Ged.*

*Pool.*—This story he here mentions, partly because the sight of Joseph and his children brought his beloved Rachel to his remembrance; partly to give the reason of this action of his to the rest of his children, which was not only because Rachel was his first rightful wife by designation and contract, and therefore the right of the first-born was truly Joseph's; but because by her early death he was cut off from all hopes of having more children by her, and therefore it was but fit he should supply that defect by adopting Joseph's children.

*Au. Ver.*—By me. So Schumann and most commentators.

*Rosen.*—To my great loss, or sorrow. *Mortua est Rachel* super me, i.e., magno meo damno, ut dolor Jacobi indicetur. Ceterum Jacobus hic mortem et sepulcrum Rahelæ afferre videtur, ut causam indicet, cur Ephraïmum et Manassen adoptarit. Quod Rahelæ nepotes filiorum instar habebat, voluit ea re illam post mortem honorare. Bene sensum expressit Hessius (*Gesch. d. Patriarchen*, p. ii. p. 138): *Diess thu' ich auch noch um der Rahel willen, die mir so frühe—dort—eine Meile von Ephrata—im Lande der Kananiter hinweg starb.*

*Schum.*—Nolim cum Mercero et Rosenmuellero explicare *ἡ in meum detrimentum*, sive, *quod ægerrime tuli*. Nam huius particulæ notioni convenientius est transferre: apud me, i.e., me teste ac præsentē. Cfr. Gen. xxiii. 2, ubi narratur, Abrahamum Særæ morienti non adfuisse.

Ver. 12.

וַיִּזְעַק יוֹסֵף אֶתָּם מֵעַם בְּרָקָיו וַיִּשְׁתַּחֲוֶהוּ  
לְאַשְׁרֵי אֶרֶץ מִצְרָיִם :

καὶ ἐξήγαγεν αὐτοὺς Ἰωσήφ ἀπὸ τῶν γονά-  
των αὐτοῦ, καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσ-  
ωπον ἐπὶ τῆς γῆς.

*Au. Ver.*—12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

*Pool.*—From between his knees; not his own knees, from which they had been taken before, but Jacob's knees, between which they stood while Jacob kissed and embraced them; from which Joseph removed them, partly that they might not be burdensome to their aged and weak grandfather, and principally that he might place them in fit order and reverent posture to receive the



blessing for which he longed. *He bowed himself*, testifying thereby his reverence to his father, his thankfulness for the favour which he had now showed to him and his, and his humble and earnest request for his blessing upon them.

*Ged., Booth.*—And Joseph brought them out from between his *father's* knees, and they bowed themselves [so Sam., LXX., Syr., one MS., Michaelis, Vater, Schott.] with their faces to the ground.

*Rosen.*—*Adoravitque ad faciem suam*, sc. procidens, pronus *ad terram*, patri gratias agens et honorem deferens, quod filios suos adoptasset. In textu Sam. est Pluralis, נטוּוּ, *adorarunt*, sc. Ephraim et Manasse, probante J. D. Michaelis. Quum enim jam solemnibus benedictio a Jacobo deberet peragi; genua flectentes denuo accedunt Josephi filii. Ita et LXX. quos sequitur Syrus. Tum נטוּוּ erit: *uterque in faciem suam*.

*Schum.*—And he bowed himself to the ground before the face of his father. De vocc. נטוּוּ נטוּוּ in diversas partes abierunt interpretes. Qui alteram lectionem נטוּוּוּוּ probarunt, transferunt vel: *et prostraverunt se uterque* (filiorum Iosephi) *in faciem suam* (vid. Michaelis, l. 1, et Schulz, ad h. l.), vel: *quo facto coram facie eius ad terram sese inclinaverunt* (vid. Ilgen, Vater, Schott, ad h. l.). Contra qui vulgarem lectionem defendunt, eam reddiderunt vel: *et facie sua ad terram demissa sese inclinavit* (vid. Clericus), vel: *adoravitque ad faciem suam* (procidens), *pronus ad terram* (sic Vulg., Mercer, Rosenmueller). Sed equidem non solum proclivis sum ad textus lectionem tuendam, quia Iosephus filiorum loco rite agit isque filios adducit, amovet; sed etiam נטוּוּ ad Iacobi faciem referendum censeo, quia, si Iosephum spectaret, dicendum fuisset נטוּוּ, ut Gen. xix. 1: xlii. 6, igitur sine ה, quod personæ præponitur, ad quam quis se inclinat. Vid. Gen. xxiii. 7; xxxvii. 7, 9: 1 Sam. xxv. 23. Quamobrem præstat hanc loci mentem fundere: *tum Ioseph illos a genibus eius* (Iacobi) *amovit, eum* (patrem) *rite veneratus, sive, debita observantia in eum declarata*.

Ver. 14.

וַיִּשְׁלַח יוֹסֵף אֶת־יְמִינוֹ וְנָשָׂת עַל־  
רֹאשׁ אֲבִירִים וְחָמָּה הַצֵּעִיר וְאֶת־קִמְחָלוֹ  
עַל־רֹאשׁ מְנַשֶּׁה שֶׁגִּבְלֵי אֶת־יָדָיו קִי  
מְנַשֶּׁה הַבְּקוֹר:  
ἐκτείνας δὲ Ἰσραὴλ τὴν χεῖρα τὴν δεξιάν ἐπέ-

βαλεν ἐπὶ τὴν κεφαλὴν Ἐφραὶμ, οὗτος δὲ ἦν ὁ νεώτερος, καὶ τὴν ἀριστεράν ἐπὶ τὴν κεφαλὴν Μανασσῆ, ἐναλλάξας τὰς χεῖρας.

*Au. Ver.*—14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasse's head, guiding his hands wittingly; for Manasseh was the firstborn.

*Who was the younger.*

*Ged., Booth.*—Although he was the younger.

*Au. Ver.*—Guiding his hands wittingly.

*Gesen.*—וַיִּשְׁלַח יוֹסֵף, according to the Versions, *he put his hands crosswise*. According to the Hebrew idiom it would be, *he put his hands prudently*, i.e., intentionally.

*Au. Ver.*—For Manasseh, &c. So Schum.

*Rosen., Ged., Booth.*—Although Manasseh. וַיִּשְׁלַח יוֹסֵף, ut sæpius, viii. 21; Exod. xiii. 17; 2 Sam. xxiv. 10—*Rosen.*

*Schum.*—וַיִּשְׁלַח יוֹסֵף multi (e. c. Schott, Rosenmueller) interpretantur, *quamvis, quamquam*. Quum vero scriptor addiderit, unde cognosci possit, Iacobum *consulto* manus decussasse, profecto est וַיִּשְׁלַח conjunctionis causalis: *nam Manasche primogenitus*, i.e., quia Manasche erat primogenitus, Iacobus, quum ei contra morem imposuerit sinistram, declaravit, se id manibus scientem ac volentem agere. De reliquis locis, in quibus וַיִּשְׁלַח explicant, v. c. Ex. xiii. 17, bene disputavit Winer in Lex., p. 473.

Ver. 15.

וַיִּבְרֶךְ יוֹסֵף אֶת־בָּנָיו

καὶ εὐλόγησεν αὐτούς.

*Au. Ver.*—15 And he blessed Joseph.

*Ged., Booth.*—And he blessed the sons of [LXX., Vulg.] Joseph.

Schumann considers the reading of the LXX. to be a mere conjecture; but he takes Joseph as a patronymic—the sons of Joseph. Mirum est, Iacobum non his, quibus manus imposuit, sed Iosepho bene precatum esse. Quod quum vidissent, LXX. quos temere sequitur Ilgen (*Tempelarchiv*, p. 310), ex coniectura pro Iosepho habent αὐτούς, Vulg., filiis Iosephi. Verum ex cap. xlix. clarum est, Iacobum per filios posteris fausta precari. Itaque non male reddas וַיִּבְרֶךְ nomen patronymicum: (*benedixit*) *Iosephitis*. Scriptorem vero consulto sic loquutum esse, tibi demonstret v. 20 et 22.—*Schum.*

Ver. 16.

*Au. Ver.*—16 The Angel which redeemed me from all evil, bless the lads.

For מַלְאָכִי, the *Angel*, the Sam. reads מֶלֶךְ, the *King*, which Rosenmüller and others consider to be a gloss.

Ver. 19.

*Au. Ver.*—And his father—

*Ged.*, *Booth*.—But his father—

Ver. 22.

וְאֵתִי נָתַתִּי לְךָ שֶׁכֶם אֶחָד עַל־אַחַי  
וְאֶתֶר לְנַחֲתִי מִיַּד הָאֹמֹרִי  
וְיָבִין שְׁנֵי :

ἐγὼ δὲ δίδωμι σοι Σίκιμα ἐξάιρετον ὑπὲρ  
τοὺς ἀδελφούς σου, ἣν ἔλαβον ἐκ χειρὸς  
Ἀμορραίων ἐν μαχαίρᾳ μου καὶ τόξῳ.

*Au. Ver.*—22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

*One portion.* So Gesenius, Schumann, Lee, and most commentators. The LXX. and some few others take the word as a proper name.

*Prof. Lee.*—עַשׂוֹ, &c., &c., — (a) *A shoulder.* (d) Probably *A load*, i.e., as much as can be carried; thence a *portion*, Gen. xlviii. 22.

*Which I took out of the hand of the Amorite, &c.*

*Ged.*—Which I retook from the Amorites.

From chap. xxxiii. 19, we learn that Jacob bought a piece of land from Hamor at Sichem: to which he no doubt here alludes. It should therefore seem that this spot had afterwards fallen into the hands of the Amorites, after the destruction of the Sichemites, and had been retaken from them by Jacob by the force of arms. Though this transaction is nowhere else mentioned.—*Ged.*

*Pool.*—i.e., I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy son Ephraim, or his posterity, who shall possess this part over and above that portion which shall fall to him by lot. This was all the land which Jacob had in Canaan, which he here gives to Joseph, partly, in testimony of his great affection and obligation to him; partly, as a sign that he did confirm the right of the firstborn upon him; and partly, for the confirmation of the faith of Joseph and his brethren, and to oblige them to set up their rest nowhere but in Canaan. *One portion:* the Hebrew word is *Shechem*, which word indeed signifies a *shoulder*, as

Gen. ix. 23, and is here put for a part of land which is choice and good, as the shoulder is among the parts of the body. See 1 Sam. ix. 24. And he useth this word, that by allusion he might signify what place he speaks of, even *Shechem*, as may further appear by comparing Josh. xxiv. 32; John iv. 5. Yea, some would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it.

This place is understood, either, 1. Of the future conquest of the land of the Amorites or Canaanites by his posterity, which he here ascribes to himself, and speaks of it in the past time, as of a thing already done, as the manner of the prophets is. But Jacob would not attribute that to his sword, which his posterity deny to be done by their sword, Psal. xlv. 3. And it is manifest that Jacob here speaks of that which was his by a special title, and which in a peculiar manner he gave to Joseph. Or, 2. Of the city and territory of Shechem, whose inhabitants were rooted out by Simeon and Levi, and whose land being void was possessed by Jacob. And this is said to be got by Jacob's sword and bow, because it was got with the sword and bow of his sons Simeon and Levi, and a great number of his family, who doubtless were associated with them in this expedition. But it is not likely that he would take to himself that which he declares his utter abhorrence of, Gen. xxxiv. 30; xlix. 5, 6, or that he should call that *his sword and his bow* here which he calls *instruments of cruelty* in Simeon's and Levi's hands, Gen. xlix. 5. Or, 3. Which seems the truest, of that land in the territory of Shechem, which Jacob bought of Hamor, Gen. xxxiii. 19, which is said to be got by *his sword and bow*, either, 1. Properly, because he did by force of arms expel those Amorites, who upon his retirement from those parts, after the slaughter of the Shechemites, had invaded his lands, though this story be not elsewhere recorded; as many things are mentioned by the by in some one place of Scripture, without any particular account of the circumstances of them, either there or elsewhere, as Gen. xxxvi. 24; Deut. ii. 9—11; Josh. xxiv. 11. And though Jacob was a man of peace, yet his sons were warriors; and they by his permission might drive out, by their arms, those straggling Canaanites which had taken pos-

session of his purchase, Jacob being the more willing to recover his right herein, because it was an earnest of his future possession of the whole land. And the neighbouring Canaanites would not concern themselves in the defence of the invaders, both because they were convinced of the right of Jacob's cause, and because they were overruled by Divine Providence, in which Jacob trusted, and of which he had ample experience. Or, 2. Metaphorically, i. e., by his money, which he calls *his sword and his bow*, not only because money is answerable to the sword and the bow, and all other things, Eccl. x. 19, and is a defence, Eccl. vii. 12, and therefore may well be so called, even as *prayers and tears* are called *the arms of the Church*, because they serve for the same purpose that arms do against their enemies; but also and principally by way of opposition to the sword and bow of his cruel sons. So the sense may be this, *I have given to thee one portion, or one Shechem*, not the city of Shechem, which Simeon and Levi took from the hand of the Amorite with their sword and their bow, but a part of the territory of Shechem which I took or received from the hand of the Amorite by my sword and my bow, i. e., by my money, whereby I purchased it.

*Bp. Patrick.*—22 *Which I took out of the hand of the Amorite, &c.*] He doth not mean the city of Shechem; which his sons took unjustly and cruelly (and not from the Amorites, but the Hivites), without his knowledge, and contrary to his will: but that piece of land which he bought of Hamor the father of Shechem (Gen. xxxiii. 19, compared with St. John iv. 5). Which seems to be the reason why Joseph was himself here buried in his own ground, given him by his father (Josh. xxiv. 32), and not in the cave of Machpelah. The only difficulty is, how he could say, that he took this land from the *Amorite by his sword, and by his bow* (which comprehend all warlike instruments), when he bought it for a hundred pieces of silver of Hamor the Hivite. It is to be supposed therefore that he *took it*, i. e., *recovered it* from the Amorites, who had seized on it, after his removal to another part of Canaan; and would not restore it, but constrained him to drive them out by force. We read nothing indeed in the foregoing history, either of their invading his possession, or his expel-

ling them thence: but the Scripture relates many things to have been done, without mentioning the circumstances of time and place: as Bochartus observes. And among other instances gives that in xxxvi. 24, where Ana is said to have met with the Emims (so he understands it) in the wilderness: of which encounter we find no mention in any other place (see his *Hierozycoic.*, par. ii. lib. iv. cap. 13). And as I take it, we have a plainer instance in the place a little before mentioned (Heb. xi. 21), where the apostle says, "Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff." Of which there is not a word in this history, but only of his blessing them (ver. 20).

There are those who, with St. Jerome, understand by *sword and bow*, his money: which he calls by those warlike names, to signify this was the only instrument he used to acquire anything. Just as the Romans, when they would signify they had got anything without any other help but their own industry alone, say they obtained it *proprio Marte*; using a similitude from military expenses and labours. If this do not seem harsh, it is not hard to give an account why he calls those Amorites who before were called Hivites: for Amorites seems to have been the general name of all the seven nations of Canaan, they being the chief; just as all the people of the seven United Provinces are now commonly called *Hollanders*, who are the most potent of all the rest.

*Rosen.*—*וְיָחִי עִמָּךְ אֶרֶץ אֱמֹרִי* *Quam cepi e manu Amoræi, Amoræorum, gladio meo et arcu meo.* Non intelligit tantum agrum, quem prope Sichem emerat (xxxiii. 18), nam *emere* non est armis acquirere; sed totum agrum Sichemitarum, quem Simeon et Levi armis suis acquisiverunt. Quod factum quamvis Jacobus summopere improbaret, nil tamen obstat, quo minus tractus ille, quum vacuus relictus esset, nullis vicinorum eum occupantibus, Jacobo cesserit. Dicit autem *se* illum sibi suis armis acquisivisse, quamvis *filiis* illo vi injusta potiti fuerint, quum pater et posterius quasi homo unus habeantur; vid. e. c. ad xlv. 4. Minime opus est, cum nonnullis Hebræorum *וְיָחִי עִמָּךְ* pro futuro capere, q. d.: *quam accipiam*, i. e., quam mei posterius suis armis, cum Cananæam occupabunt, Amoræis eripient. Ad quam sententiam ideo delapsi videntur, quia si hæc Jacobi verba referuntur ad ea,

quæ c. xxxiv. narrantur, non apparet, quomodo Jacobus Amoræis tractum Sichemiticum eripuisse dicere possit, quum Sichemus xxiv. 2, *Chivæus* dicatur. Verum simplicissimum est, Amoræos pro Cananæis generatim dici existimare, ut Amos ii. 9, (ubi cf. not.), quod illi Cananæorum, quibus et Chivæi accensebantur, potentissimi essent, quippe quorum dominatio et ultra et citra Jordanem longe lateque patebat.

*Schum.*—Vocem עֵשֶׂה LXX. ut nomen proprium reddiderunt. Sed cum adiectum sit עָשָׂה, illa necessario denotat *latus, tractum, partem*, quam Iosephus præ ceteris fratribus acceperit. (Cfr. Hoffmanni commentar. in Deut. xxxiii. p. iii. p. 37.) Qualis autem hæc fuerit, antiquitus dissenserunt inter se interpretes. Alii enim cum LXX. de *urbe Sichem* explicant collato cap. xxxiv. alii cum Iohanne ev. iv. 5 (ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. Cfr. ad h. l. Kuinælii et Lueckii commentar.) de *agro, prædio*, quod Iacobus prope Sichemum emerat, collato xxxiii. 18, s. Utrique tamen offenderunt in seqq. וְעָשָׂה מְנוּחָה, *quam manibus Amoritarum gladio meo et arcu meo eripui*. Nam quum Genesis liber nullam huius facti Iacobi mentionem iniecerit, contra Iacobus agrum xxxiii. 19, pretio emisit non gladio et arcu acquisivisse, dicatur: non satis apparet, quid sibi scriptor voluerit, quamquam interpretes, ne quod statuebant nimis vacillaret, variam explicandi rationem tentârunt. At risum magis movent quam locum illustrant metaphorice interpretationes, quas Hieronymus, Chald., Aben-Esra aliique excogitarunt v. c. gladium et arcu significare pecuniam multo labore et sudore acquisitam aut arma piorum, orationem et obsecrationem. Alii contra omnium codd. auctoritatem pro ו in voce וְעָשָׂה scribi volunt ו, ut ab inusitato עָשָׂה

derivatum idem sit quod Arab. قَسَطٌ, et Hebr. עָשָׂה, *demensum, pensum, nummus*. Alii, tam inani coniectura critica merito explosa, respiciunt Simeonis et Levi crudeliter factum, ex quo Sichem ob stuprum Dinæ illatum arcu et gladio occupassent. At vix tibi persuadeas, Iacobum illud factum, quod tantopere improbaverit et paulo post c. xlix. 5—7, iterum improbat, sibi ipsi tribuisse. Neque sic apparet, quum Schemus xxxiv. 2, Chivæus appelletur, quomodo Iacobus Amoræis tractum Sichemi-

ticum eripuisse dici possit. Quas difficultates ut removerent, plerique duplicem viam inierunt. Altera est eorum, qui opinantur, ut lacunam historicam expleant, Amoræos agrum Semiticum, quem Iacobus post eadem Sichemorum Hebronem migrans deseruisset, occupasse, sed Iacobum postea illuc reversum vi et armis Amoræos expulisse et agrum suum gladio et arcu recepisse (vidd. Bonfrer., Calov. ad h. l., W. A. Bachiene, *Histor. und Geograph. Beschreib. von Palästina, übersetzt mit Anmerk. von Gottfr. Maas.*, p. ii. t. iii. p. 351. Lipsiæ, 1773. Kuinæli, l. 1). Altera est potissimum Merceri et Rosenmuelleri, qui contendunt, totum agrum Sichemitarum, quem nulli vicini occupare ausi essent, Iacobo cessisse, Iacobum autem dici illum sibi suis armis acquisivisse, quamvis filii illo vi iniusta potiti fuerint, quum pater et posterius quasi homo unus habeantur. Deinde Rosenmueller. simplicissimum iudicat existimare, Amoræos pro Cananæis generatim dictos esse ut Amos ii. 9, quod illi Cananæorum, quibus et Chivæi accensi sint, potentissimi fuissent, quippe quorum dominatio et ultra et citra Jordanem patuisset. Sed quomodo Iacob v. 21, ut vates moribundus futura tanquam præsentia sive futura exacta canit: ita eum et v. 22, verbum וְעָשָׂה veluti futurum exactum pronuntiasse putaverim hac mente: *quam olim per posteros meos, Israëlitas, Amoræis bello eripuerō*. Cfr. Ios. xvi.; Iud. i. 35; Rosenmuelleri *Alterthumsk.* vol. ii. p. i. p. 256, s. Quapropter verisimillimum est, scriptorem hic spectasse id, quod Ioseph l. 25, optat et Ex. xiii. 19; Ios. xxiv. 32, evenit. Quodsi verum est, Iacob moribundus pollicetur Iosepho, quod deus Iacobo pollicitus est xli. 3, 4. Ceterum de verbis: *gladio et arcu meo*, cfr. Ios. xxiv. 12, quo locus tamen negative tantum, ut ita dicam, nostro convenit.

CHAP. XLIX. 1.

וַיִּקְרָא יַעֲקֹב אֶל-בָּנָיו וַיֹּאמֶר הֵאֱסֹפֹה וַאֲנִידָה לָּכֶם אֶת אֲשֶׁר-יִקְרָא אֱחָדָם בְּאַחֶיךָ הַיָּקִים:

ἐκάλεσε δὲ Ἰακώβ τοὺς υἱοὺς αὐτοῦ, καὶ εἶπεν αὐτοῖς. συνάθητε, ἵνα ἀναγγείλω ὑμῖν, τί ἀπαντήσῃ ὑμῖν ἐπ' ἐσχάτων τῶν ἡμερῶν.

*Au. Ver.*—And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

*In the last days.* So Onkelos and others, who understand it of the times of the Messiah.

*Ged.*—In future days.

*Rosen., Schum.*—*Hereafter.* For the prophecy related more particularly to the settlement of the Israelites in the land of Canaan. Therefore translate *in posterum* as the words are used Num. xxiv. 14; Deut. iv. 30; Jer. xlviii. 47; Dan. ii. 28. Iacobum de tribuum sorte in Cananæa obtinenda prophetæ personam agere, ab initio non minus indicat scriptor quam sub finem v. 28. Quodai animo perpendis, vocc. יְהוֹרֵתָא בְּרִיךְ אֱלֹהֵינוּ non reddes cum Hieronymo: *novissimis temporibus*, vel cum Onkel. יְהוֹרֵתָא בְּרִיךְ in *sine dierum*, ut possis cum multis veterum interpretum messianam ætatem intelligere, sed: *in posterum*; id quod illa verba denotant Num. xxiv. 14; Deut. iv. 30; Jer. xlviii. 47; Dan. ii. 28, יְהוֹרֵתָא בְּרִיךְ et Coran. Sur. ii. 4.—*Schum.*

Ver. 3.

רְאֵינִי בְּבִרְיָאִי אֶתְחַלֵּק לְךָ וְרֵאשִׁית אוֹנִי  
יְהוֹרֵתָא בְּרִיךְ אֱלֹהֵינוּ :

Ῥουβὴν πρωτόκοκός μου, σὺ σὺ σὺ μου, καὶ ἀρχὴ τέκνων μου, σκληρὸς φέρεσθαι, καὶ σκληρὸς αὐθάδης.

*Au. Ver.*—3 Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

*Ged.*—*Reuben!* my firstborn wert thou; *the fruit* of my vigour, the prime of my might; superior in dignity, superior in strength.

*Booth.*—

Reuben! my firstborn wast thou;

The beginning of my vigour and strength;  
Superior in excellence—superior in power!

*Bp. Patrick.*—*Thou art my firstborn.*] So we read xxix. 32. To whom the Jews commonly observe belonged three prerogatives—a double portion of the father's estate, the priesthood, and the kingdom (as they speak), i.e., the chief authority among his brethren. The first of these, says the Chaldee paraphrast, was given to Joseph, the second to Levi, the third to Judah, because Reuben had forfeited all the rights of his primogeniture, by his incest with his father's wife. But Mr. Selden himself (who gives a full account of the Jews' opinion in this matter) acknowledges the priesthood was not con-

fined to the firstborn before the law, as appears by Abel's offering sacrifice as well as Cain, and Moses being a priest as well as Aaron (Psal. xcix. 6), unless we understand thereby the office of chief priest. And so Jonathan here reports the ancient opinion of the Jews, that Reuben lost the high-priesthood (lib. i. de Synedr., cap. 16, p. 643, &c.).

*My might.*] Whom I begot when I was in my full vigour.

*The beginning (or the first-fruits) of my strength.*] The same thing, in more words. Or, it may be interpreted, *the prime support of my family.* The firstborn is called *the beginning of strength*, in Deut. xxi. 17; Psalm cv. 36.

*The excellency of dignity.*] Who hadst the pre-eminence among thy brethren (being the firstborn), if thou hadst not fallen from it by thy folly; as it follows afterwards.

*The excellency of power.*] Who wast born to the highest authority among them. The Hebrews refer *dignity* to the priesthood, and *power* to the kingdom. But there being no solid ground to think the priesthood, as I said before, was confined to the eldest brother, I take *dignity* to signify the double portion of the estate; and *power*, authority among them, while they remained in one family.

*Pool.*—*The beginning of my strength*; the first instance or evidence of my might or strength, or of that masculine vigour whereby God enabled me to beget a child. Compare Deut. xxi. 17; Psal. cv. 36. Or the first of my children, which are the strength, the stays, and supports of a father, and of his family; thence called his *arrows*, as Psal. cxxvii. 4, and by other authors, *the pillars of the house.* *The excellency of dignity, and the excellency of power.* As first-born thou hadst the right of precedency before all thy brethren in point of dignity and power of privilege; the double portion, the priesthood, the dominion over thy brethren were thine.

*Bp. Horsley.*—רֵאשִׁית אֱמִנִי “First-fruit of my manly vigour.” That this expression signifies an eldest son is certain. It occurs in this sense in Deut. xxi. 17; Ps. lxxviii. 51; and cv. 36. In the two last places it is rendered by the LXX., ἀναρχὴν ποιοῦ, or ποιοῦ. That רֵאשִׁית particularly signifies the generative vigour of the male in procreation,

see my Hosea, Critical Notes, chap. ix. note (F.).

ו—"in might." So I render ו, not "violence." By rendering it "violence," Dr. Durell has, in my judgment, destroyed the principal beauty of this part of the poem; which consists in a sudden transition from the enumeration of Reuben's privileges to the denunciation of his punishment. To preserve this, there should not be the least intimation of his ill desert in the first triplet. The noun ו primarily signifies the natural strength and vigour of anything animate or inanimate: but, applied to men, it more frequently denotes that union of bodily strength and mental valour, which is rendered by the English word "might."

Rosen.—*Ruben! primogenitus meus tu, vis mea et principium roboris mei.* Periphrasis est ornatior primogeniti. ו hic est *robur virile, quod in flore ætatis corpori inest* (ἀκμή), q. d., quem viribus integris, cum primum uxorem duxeram, genui. Ita iv. 12. ו vis telluris dicitur fructus, quem nondum effœta tellus edere solebat. Contra ו is est filius patre jam sene susceptus, xlv. 20. Ad primogenituræ descriptionem pertinent etiam vocc. ו *principium roboris mei*, quod referendum est ad primam vim generandi, quæ in primogenito exeritur. Aquila vero reddidit κεφάλαιον λύπης μου, Symmachus, ἀρχὴ ὀδύνης, quod sequutus Hieron.: *principium doloris*. Sane xxxv. 18, aderat ו *doloris* significatu. Illi igitur interpretes Rubenem a patre vocatum volunt *principium doloris sui*, quod is primus inter filios ei dolorem acerbum attulerit stuprata concubina Bilha, xxxv. 22, quod nefarium facinus illi pater exprobrat vs. sq. At si initium doloris ex filiorum facinore spectes, prius occurreret Simeonis et Levi crudelitas, cap. xxxiv, Nostro autem loco Jacobus in eo versatur, ut declaret, in quo sita sit Rubenis dignitas. Accedit locus huic plane similis Deut. xxi. 17, ubi qui primo membro ו *primogenitus* idem extremo vs. ו *initium roboris ejus*, i. e., patris sui appellatur. LXX. utroque loco verterunt: ἀρχὴν τέκνων. Vid. et Ps. lxxviii. 51; cv. 36. Pergit in prædicanda Rubenis dignitate: ו *præcellentia dignitatis et præcellentia fortitudinis* s. *potentiæ*, subaudi: erat tibi, vel, eras tu, abstractis positis pro concretis, i. e., competebat tibi primogenitura nascendi ordine; præstabas dignitatem et robore. Sed tantam hanc prærogativam

tuapte culpa amisisti, uti vs. 4, sequitur. Onkelos hæc ita exponit: *Tibi conveniebat accipere tres partes, primogenituram, sacerdotium et regnum.* In eundem modum Hebræorum alii et Hieronymus, cujus hæc sunt verba in *Quæst.* ad h. l.: *Debebas juxta ordinem nativitatæ tuæ, et hæreditatem, quæ primogenitis jure debebatur, sacerdotium scilicet et regnum, accipere; hoc quippe in portando onere, et prævalido robore demonstratur.* Non meminit duplicis portionis, quæ primogenitis debebatur, et in terræ divisione cessit Josepho ejusque duobus filiis, at dignitas regni data est Judæ, quod is inter fratres potentissimus esset (1 Chr. v. 1, 2), quamquam Ruben alioquin semper in genealogiis pro primogenito recensetur, unde et primus portionem accepit ultra Jordanem in terra Gilead, verum ut unus tantum ceterorum. Voce ו Hebræorum quidam sacerdotii dignitatem indicari putant, ab offerendis sc. sacrificiis, et elevatione s. *expansione manuum*, Hebræis ו dicta, qua populo sacerdotes benedicebant. Hinc Lutherus: *der oberste im Opfer und der oberste im Reich.* Verum simplicissimum videtur, ut ו (Infinit. verbi ו extollere, elatum esse) *dignitatem*, s. *excellentiā* significet, qua quis supra alios elevatur, nec ex vocis proprietate ad sacerdotium magis, quam ad ullam aliam dignitatem referatur. Bene Saadias: *præcellens in nobilitate*. LXX. reddidere: σκληρὸς φέρεσθαι καὶ σκληρὸς αὐθάδης, *durus ferri et durus pervicax*. Pro ו in suo codice ו habuisse, ideo est verisimile, quod interpretes illi et xlv. 5, verba ו *et 1 Sam. xx. 7, ו σκληρὸς reddiderunt.*

Ver. 4.

פָּחוּ בַּמַּיִם אֶל־הוֹתֵרָּךְ כִּי עָלִיתָ  
מִשְׁכְּבִי אֲבִיךָ אֲנִי חֲלַלְתָּ יְצוּעֵי עֲלֶיךָ :  
ἐξύβρισας ὡς ὕδωρ. μὴ ἐκξέσης, ἀνέβης  
γὰρ ἐπὶ τὴν κοίτην τοῦ πατρός σου. τότε  
ἐμίανας τὴν στρωμνὴν, οὐ ἀνέβης.

*Au. Ver.*—4 Unstable as water, thou shalt not excel [Heb., do not thou excel]; because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch [or, my couch is gone].

*Gesen.*—ו, m. properly, *the act of boiling over, overflowing*, of water; hence, *frivolous, wanton*. Gen. xlix. 4: ו *thou boildest over as water*, an image or representation of wantonness and

frivolity. Symm., *ἡνεπίεσας*. Vulg., *effusus es*.

*Prof. Lee.*—*פָּחַז*, m. Syr. *ܦܚܐܝܬܐ*, *salax*, lascivus fuit. Arab. *فَحَزَ*, *superbivit*, vel falso gloriatus fuit. Probably Boiling or running over; swelling up. Wantonness or pride, Gen. xlix. 4.

*Ged.*—Like water, thou hast lapsed; pre-eminence thou shalt not have, because thou ascendedst thy father's bed. Then wast thou degraded, when thou ascendedst my couch.

*Booth.*—

Unstable as water, thou shalt not excel, Because thou ascendedst thy father's bed: Ascending my couch, then wast thou degraded.

*Pool.*—*Unstable as water*: this may concern either, 1. Something past, or Reuben's fault; and so he is said to have been *unstable*, or *light*, and *vain*, as the word is used, Judg. ix. 4; Zeph. iii. 4; *like water*, moved with every little wind of temptation, and unbounded in thy lust; as water of itself hath no bounds, but will scatter itself every way, if it be not kept within banks, or in a vessel: or, *hasty*, *violent*, *impetuous* in thy lust, like water, which either overflows or breaks its banks. Or, 2. Something to come, or Reuben's punishment; and so the meaning is, Thou, i.e., thy posterity, shall be *unstable* or *unsettled*, flitting and vanishing, coming to nothing, or *poured forth* like water, useless, contemptible, and weak. Such, indeed, was the state of that tribe, of which we read nothing eminent in Scripture. See Judg. v. 15, 16. This I prefer before the former, 1. Because it is not probable that his fault should be described here in such general and ambiguous and dark terms, which is described so plainly and particularly in the following words. 2. Because this makes the coherence most plain. Here is a description, (1.) Of Reuben's excellent state to which he was born, ver. 3. (2.) Of his fall from that state, in these words, and the immediately following, *thou shalt not excel*. (3.) Of the reason of this fall, his great sin. 3. Because the similitude of water applied to men in this manner, notes rather their impotency and calamity than their sin, as Josh. vii. 5; Psalm xxii. 14. *Thou shalt not excel*, or, *be the most eminent* amongst thy brethren; thou hast lost thy pre-eminency due to thee by birthright,

both for thyself and for thy posterity, and it shall be given to others; the priesthood to Levi, the dominion to Judah, and the double portion to Joseph. Then defilest thou it, by committing incest with Bilhah. He repeats the same thing, and that in an emphatical manner, turning his speech and face from Reuben to his brethren, in a posture of indignation and detestation; which you must not impute to Jacob's passion, he being now a dying man, and this being forty years after the crime committed, but to the Spirit of God guiding his tongue to utter this, not only nor chiefly for the punishment of Reuben, who, as many think, had repented of his sin; but for terror, instruction, and caution to all others, and to assure them that sin, though it may be long dissembled and borne with, yet it will one time or other be sorely punished. But these and the next foregoing words may be thus rendered, *Then defilest thou my bed: he went up to it*, or rather, *he is gone up*, i.e., he is vanished, or perished, or lost; for so this word is oft used, as Job v. 26; Isa. v. 24; Jer. xlviii. 15. And so here is an elegant figure, called *antanaclasis*, whereby the same word is repeated in the same verse in a different sense, as Psal. xviii. 26; Matt. viii. 22. So here, *He went up* wickedly to his father's bed to commit a great sin; therefore now *he is gone up* penally, to receive condign punishment; his excellency is gone up like smoke, which ascendeth and is dispersed in the air. And this may seem to be the truest translation and interpretation, because it keeps close to the Hebrew words and their order; whereas, in our translation, there is both a transplacing of the Hebrew words, and a supplement added unnecessarily.

*Bp. Patrick.*—*Unstable as water.*] The Hebrew word *pachaz* signifying *haste*, and in the Chaldee having the signification of *leaping*, the interpretation of St. Jerome seems most reasonable; which is, *poured out* like water, out of a vessel upon the ground. And then it denotes Reuben's falling from his dignity, and losing his pre-eminence; as water suddenly disappears, when it is poured out on the earth, and sucked up into it.

*Then defilest thou it: he went up to my couch.*] Or rather, *When thou defilest my couch, it vanished*, i.e., his excellency departed. For the word *halah*, which is here

translated to *go up*, signifies often in Scripture, to *vanish* or *perish*. As in Ps. cii. 25; Isa. v. 24; which makes the easiest sense of this place, in this manner; Ex quo polluisti thorum meum, ascendit ut vapor aut fumus excellentia et dignitas tua, i. e., dilapsa est, extincta est, evanuit. "From the time that thou defiledst my couch, thy excellency and dignity went up like a vapour or smoke, i. e., it slid away, it was extinct, it vanished." They are the words of the forenamed Calixtus; who well observes that this is explained in 1 Chron. v. 1.

*Rosen.*—לַמִּינִי מִן הַיָּם *Lascivia instar aquarum* exundantium, sc. erat tibi. Quum verbi מִן הַיָּם derivata Jud. ix. 4: Jer. xxxiii. 32; et Zephan. iii. 4, cum vocibus *vanitatem* et *mendacium* indicantibus conjungantur, nomini מִן הַיָּם *levitatis* notionem fere tribuunt. Sed æque bene convenit *temeritatis*, *petulantiae* et *lasciviae* notio. H. l. libidinis incontinentia confertur aquis ruptis aggeribus exundantibus. Haud male Hieronymus: *effusus es sicut aqua*. LXX., ἐξῆβρισας ὡς ὕδωρ, insolentius gessisti sicut aqua, fluminis sc. alveo suo egressi et vicina exundantis. Pro nomine מִן הַיָּם veteres secundam verbi personam expresserunt, perspicuitatis et facilioris constructionis causa, non quod מִן הַיָּם legerunt. מִן הַיָּם *Ne excellas*, sc. dignitate et honore; sive, *ne plus habeto*, ne excellito posthac eo jure, quod tibi ordo nascendi dederat. Sequitur ratio: מִן הַיָּם *quia ascendisti cubilia patris tui*, i. e., ejus torum, xxxv. 22. (Simile illud Virg. *Aeneid.*, vi. 632.) Cum patris pellicibus concubuisse, et apud Arabes magnum crimen habetur, vid. *d. a. u. n. Morgenl.*, p. i. p. 230, aliud exemplum affert Staehelin ex Abulfaradschii *Histor. Dynastiæ.*, p. 210, מִן הַיָּם *Tunc profanasti, contaminasti*, ea sc., patris tui cubilia. Nam cum sequenti מִן הַיָּם conjungere vetat accentus distinctivus Tiphcha voci מִן הַיָּם appositus. Verba מִן הַיָּם, plures sic vertunt: *ascendit*, i. e., abiit in auras, *stratum meum*, evanuit, abiit ejus dignitas, utpote a te inquinati. Verbum מִן הַיָּם enim, ubi dicitur de aqua aut de rore, idem est ac in vaporem resolvi, evanescere, ut Ex. xvi. 14; Ps. cii. 25, interitum hominis significat, et Ez. xi. 24, de visione, quæ evanuerat, usurpatur. Durior tamen ista hujus loci interpretatio videtur. Nil obstat, quo minus simpliciter vertamus: *stratum, s. thalamum meum ascendit*, incestum illi intulit. Nam qui ira commoti

sunt, sæpe ita solent breviter quæ ante dixerant repetere, atque ille ipse a persona secunda ad tertiam transitus animo concitato apprime convenit. LXX., οὐ ἀνέβης. 2. pers., ut oratio membro priori conveniat.

*Schum.*—4 מִן הַיָּם Sam., LXX., Aq., Symm., Syr., Onkel., Vulgat., Persa, Luther, Michaelis, Teller, Dathe, al.—מִן הַיָּם Sam.—מִן הַיָּם i. e., *te profanasti*, vers. Sam. et Saad.—מִן הַיָּם *stratum eius*, Vulgat.—מִן הַיָּם Vulg.—מִן הַיָּם K. 99, pr.—מִן הַיָּם LXX., Syr., Onk., Ion., Saad.—מִן הַיָּם Arabs Erpen.—מִן הַיָּם Michaelis convertens: *migrans, als Uebertreter* (cfr. Eichhornii Repertor., p. iii. p. 93.)—מִן הַיָּם *ascendendo* Luther, Dathe, et Schott.

Etsi priora huius commatis verba novo commate paululum ab antecedentibus dissociantur, quivis tamen, si antithesin et parallelismum membrorum recte animadverterit, ea cum illis arctissime coniungit interpretando. Sic enim coherent: *quamquam* (tu Ruben, qui es primogenitus filiorum meorum) *primogenitura præstantia, dignitate et viribus, excellis, tamen veluti vapor aquæ haud excellas*. Egrege igitur transit poëta parallelismo antithetico ad id, quod maxime spectat, quomodo Ruben primogeniti dignitatem et iura amisisset, expositurus. In quo parallelismo non solum membra et vocabulorum rhythmus, ne dicam pedes, sibi optime respondent, sed etiam מִן הַיָּם ob antecedens מִן הַיָּם consulto et eleganter ab Hebræo adhibitum est. Sunt autem, qui non satis perspexerint hanc membrorum rationem, quum aut in duas partes alterum hemistichium huius parallelismi dispescant ita, ut priorem מִן הַיָּם cum antecedd. arctius coniungant (vid. Iac. Robertson. Clavis Pentateuchi, Edinburgi, 1770, qui sic latine transtulit: *præcellentia dignitatis et præcellentia roboris tumidus instat aquarum; non eris præcellens*. Sic etiam Dathe ad h. l.; Ilgen, l. 1, p. 312; Herder, l. 1, p. 180; Vater, p. 312) aut מִן הַיָּם sive secunda persona verbi reddant (Hieronymus: *effusus es sicut aqua*; Aquila: ἐθάβευρας; Symmach.: ὑπέβηρας; Syrus: ἄβη, *diffluxisti*; Onk.: *seclatus es iram tuam*; cfr. Wineri Comm., p. 29; Persa: *festinationem fecisti*; cfr. Rosenmuelleri Comm., p. 33; Dathe: *sed turges ut aqua*; Gesenius in Commentat. de Pent. Sam., p. 33, et in Lex., min. ed., iii. p. 672: *tumuiisti, lascivus fuisti instar aquarum, du kochtest über wie Wasser*, suffragante Winero



in Commentat. de vers. Sam., p. 34), sive tertia persona expriment (Clericus: *effusa est sicut aqua*, sc. præcellentia; Schott: *vapor est veluti aqua*, i.e., præstantia tua plane evanescit). Nam  $\text{וַיִּפְּחַ$  manifesto oppositum est nomen substantivum antecedenti  $\text{וַיִּפְּחַ}$ , ita ut significet ex oppositionis lege præstantiæ defectum, vanitatem, vaporem. Qui vapor comparatur cum aquæ vapore, qui qualiscunque est etiamsi paulisper tumescat, celeriter tamen evanescit. Unde vero petita sit hæc imago, fluctuant paululum inter se interpretes. Plerique cum Hieronymo cogitant de aquæ effusæ levitate, sive quod in lagena nihil relinquat ut ceteri liquores vel odorem vel colorem vel aliquid substantiæ, sive quod mox a terra imbibatur (cfr. Mercer. et Bonfrer. ad h. l.). Alii comparant aquæ rapiditatem vel quod aqua effusa magna rapiditate deorsum fertur (vid. Calov. ad h. l.) vel quod amnes magna vi exundant et fluctus ruptis aggeribus vehementer erumpunt (vidd. Clericus, Rosenmueller ad h. l., et Staehelin, l. l. p. 4). Cum I. D. Michaele (in transl. vernac., p. ii., Gott., 1770, ubi sic vertit: *du bist rasend und unsinnig geworden*). Schulz. in Scholl. putat describi *hydrophobiam*, quæ in Arabia et vicinis regionibus frequens fuerit, ideoque  $\text{וַיִּפְּחַ}$  explicat: *spumas agere, furere*. Herder et Iusti de maris unda, quæ cum superbia quasi prætereat, explicant (*dein Vorzugsrecht an Würde, dein Vorzugsrecht an Macht geht, wie die stolze Welle, dir vorüber: du bist der Erste nicht mehr*). Gesenius l. 1, et Winer in Lex., s. h. v. collato usu radicis  $\text{וַיִּפְּחַ}$  Chald.  $\text{וַיִּפְּחַ}$ : *subsiliit, fremuit*, et Syriaco:

$\text{וַיִּפְּחַ}$  *lascivus, protervus, salax fuit*, censent, hominis lasciviam et salacitatem cum aqua calida in olla fremente et extra margines subsiliente comparari (cf. Teller in notis germ. ad h. l.). Alii denique nobis videntur omnium optime intelligere aquæ vaporem, quocum præstantiæ defectus et vanitas conferatur. Cui sententiæ non solum maxime respondet primaria notio verbi  $\text{וַיִּפְּחַ}$  *tumuit*, quam obtinet Iud. ix. 4; Ier. xxiii. 32, Zephan. iii. 4, ubi cum vocibus vanitatem et mendacium significantibus copulatum est, sed etiam contextus, ex quo veræ primogeniti dignitati vana præstantia et inanis

superbia opponitur; itemque Arab.  $\text{وַيُفْطِح}$  *fastu elatus est*. Itaque putaverim,  $\text{וַיִּפְּחַ}$  non significare primo, ut Gesenius in Lex. statuit,

*exsiliit ferventis aquæ instar (aufkochen, sicut Græc. ζέω)*, sed  $\text{וַיִּפְּחַ}$  substantivum reddendum esse omnino *vaporem*, qui cum aqua terminos suos excedente sive in olla sive in amnibus sive denique in mari comparatur. Huius imaginis exempla inveniuntur in Corano Sur., ii. 15; xx. 24. Cfr. Iob. vi. 15. Hirzel. Commentat. de Pent. Syr., p. 31. Mira denique est in hac re Saadiæ trans-

latio:  $\text{وَبَهْلَةٍ مِنْ مَاءٍ لَا تَفْضَلُ}$  *haustu*

*aquæ non abundabis*, quam de Sacy (in Eichhornii *Allgem. Bibl. der bibl. litt.*, p. x. p. 62), sic interpretatur: *haud tantum præcipui habebis, quantum aquæ uno haustu sorberi potest* (me quidem iudice vernacule reddi possunt haud male: *du wirst dennoch als Erstgeborener keinen Schluck Wasser mehr haben*). Iam vero his expositis sequitur, ut vocc.  $\text{וַיִּפְּחַ}$  recte interpretemur. Nam vel in his dissentit a se interpretes. Alii enim hæc intelligunt de tempore præterito: *excellentia tua* (quam tenes primogenitus) *præteriiit* (vidd. Ilgen, Herder, alique). Sed cuilibet indolem vaticinii et particulam  $\text{וַיִּפְּחַ}$  accurate inspicienti satis clarum erit,  $\text{וַיִּפְּחַ}$  non posse nisi de tempore futuro apte exponi notione intransitiva (cfr. Ex. xxxvi. 7): *ne excellito* (sc. primogeniti ornamentis). Nunquam enim Rubenis tribus ad magnum splendorem evecta est, imo amissis primogenituræ privilegiis sedem fixit extra terram sanctam. Cfr. Num. xxxii. 16—22, 29—33; Deut. xxxiii. 6; Ios. i. 12—15; xxii. 1, ss. — Superest, ut doceamus, quid sibi velit ultima vox  $\text{וַיִּפְּחַ}$ . Nam etsi viri docti in eo merito consentiunt, quod poetam huius imprecationis rationem allaturum xxxv. 22, respexisse arbitrantur, dissentiant tamen de illius vocis et interpretatione et nexu (cfr. varr. lect.). Nos quidem parallelismi synthetici membra intuiti, quæ recte pronuntiata animi indignabundi motus exprimere videntur, profiteri non dubitamus, poetam postremo, ut Iacobus summa cum indignatione incestum filii concubitus carperet, haud inepte per enallagen subito transiisse ad tertiam verbi personam hoc sensu: *nefandum dictu, adscendit!* Huic sententiæ favet non solum unius codicis hebræi lectio, sive interpretamentum  $\text{וַיִּפְּחַ}$ , i. e., *nequissime, detestabilis!* (cfr. Num. v. 21, 27; Ies. xxiv. 6; Ier. xlv. 12); sed etiam v. 9, ubi simili ratione, ut vim orationis augeat, a secunda persona ad tertiam subito transit.

Cfr. Stæhelin, pag. 5, ubi vertit: *utique adscendit!* Extremum illud est, ut moneamus, Ilgenium (l. 1, p. 313, s.) תָּמַח tam contra parallelismi naturam (dempta enim hac voce membrum deesset) quam contra totius carminis indolem (quippe oratio sive imprecationis sive precationis nunquam incipit verbo) ad sequentia referre hoc modo: *superavit Schimeon et Levi fratres suos*, i. e., Schimeon et Levi, quod omnes Sichemi incolas occiderunt c. 34, fratres nequitia superarunt. Neque habet, quo se commendet eorum interpretatio, qui תָּמַח vel ad תָּמַח, excellentiam vel ad תָּמַח, dignitatem referunt idque translata notione explicant: *evanuit* (sic Clericus, Venema, in Diss. Selectis, Robertson, l. 1). Longe rectius convertit Persa: *tunc impius fuisti; stratum meum adscendit*. Cfr. Rosenmuelleri Commentat. de Pent. Pers., p. 33.

Ver. 5.

שְׁמֵעוֹן וְלֵוִי אֲחָיִם בְּלִי הָמָס  
מְכֵרֵי הַחַיִּים :

שְׁמֵעוֹן וְלֵוִי הָמָס (sive תָּמַח), Sam., LXX., V. S., et Onk., probantibus I. D. Michaele et Dathio.—שְׁמֵעוֹן וְלֵוִי Targ. Hieros.—*Schum*.

Συμεὼν καὶ Λεὺι ἀδελφοὶ συνετέλεσαν ἀδικίαν ἐξαιρέσεως αὐτῶν.

ἐξαιρέσεως ἐξ αἰρέσεως I.; VII. codd., Ald., Alex., Cat., Nic., probante Schleusnero in Lex. ad h. l.—*Schum*.

*Au. Ver.*—5 Simeon and Levi are brethren; instruments of cruelty are in their habitations [or, their swords are weapons of violence].

*Ken.*—

Simeon and Levi are brethren;

Their very contracts are instruments of violence.

*Ged.*—Simeon and Levi are brothers; who accomplished their iniquitous machinations. [Heb., instruments of violence are their machinations.]

*Booth.*—They accomplished [so Sam., LXX., Targ.] by violence their schemes.

*Pool.*—Simeon and Levi are brethren; not only by nature, but in iniquity; of like cruel and bloody disposition, confederate in the same wicked design, Gen. xxxiv. 25. So the word *brother* is elsewhere used, for him that agrees much with another in his temper, or employment, or designs, as Job xxx. 29; Prov. xviii. 9, &c.

Their bloody swords are yet in their

dwelling, to bear witness against them for their barbarous cruelty. But these words may be, and are by some both ancient and later interpreters, rendered otherwise. For the Hebrew word *mecheroth* here rendered *habitations*, is never so used, nor indeed is found elsewhere in Scripture. Nor doth that signification agree with the Hebrew root from whence this comes, which is *machar*, and signifies to *bargain*, or *sell*, or *exchange*. And accordingly this word is by the Samaritan translator, and by other learned interpreters, rendered, *their conventions*, or *compacts*, or *civil contracts*, or *agreements*. And, which is more, the Chaldee verb *mechar*, from whence this word may very well be deduced, signifies *to espouse*; and the noun *mechirah*, derived from it, signifies a *spouse*. And so the words may be rendered thus, *their contracts*, or *agreements* (or *their nuptial contracts*), were *instruments of cruelty*. Which translation seems better than the other, 1. Because it keeps closest to the words of the text, and leaves out that particle *in*, which is not in the Hebrew text, but was added by our translators to complete the sense. 2. Because this best agrees with the history recorded, Gen. xxxiv., where we read that they did cover their bloody design with a pretence of an agreement and nuptial contract with the Shechemites, which was a great aggravation of their villany, that those things which to others are bonds of love and peace, were made by them instruments of cruelty.

*Bp. Patrick.*—*Instruments of cruelty are in their habitations.*] The word *mecheroth* (which we translate *habitations*) is nowhere else found, nor is there any root in the Hebrew language from whence it may derive that signification. Therefore Lud. de Dieu, from the Ethiopic language, translates it *counsels*: for so the word signifies in that tongue; and in an ill sense, conspirations, machinations, or mischievous devices. This Job Ludolphus approves of, and translates this sentence after this manner, *Consilia eorum nihil sunt nisi vis et arma*: "Their counsels are nothing but force and arms" (vid. Comment. in Histor. Ethiop., lib. i. cap. 15, n. 106). Aben Ezra is not much different, who translates it, *their compacts*: as G. Vorstius' notes upon Pirke Eliezer, cap. 38, where there are other various interpretations, with which I shall not trouble the

reader, because I have given that which I think most natural.

*Gesen.*—קֶרֶד, fem., Gen. xlix. 5, only, probably a sword, weapon. Hence קֶרֶדִּים מִכִּתְיָהֶם, tools of violence (are) their swords. *Jerom.* arma eorum. According to this signification it is derived from קָרַר, i.q., Arab. كَرَّ, conjugation ii. *prostravit*, comp. קָרַר, to dig, to pierce. Others take it synonymous with קָרַר, (in Ezek. xvi. 3,) a habitation. Hence, *weapons of violence are in their habitations*. Others explain it, *designs, plots*, after the Æthiop. סֵר, *consilium cepit*; or, *tricks, fraud*, according to the Arab. مَكَّر, to deceive, to invent fraud.

*Prof. Lee.*—קֶרֶד, fem. once, pl. aff. קֶרֶדִּים, once, Gen. xlix. 5; r. סֵר: thence, *Swords*. Gr. μάχαρα. But, De Dieu, ad loc., and Ludolf. Lex. Æthiop., p. 87, from the Arab. مَكَّر, *machinatus est. Machinationes, devices*. Aquila, σκεύη ἀδύκας ἀνάσκαφε. The preceding קֶרֶד, however, seems to require some *instrument* here, rather than *device*. If so, some instrument used for digging through, or sapping, a foundation, was probably intended. In Job xxiv. 16, a similar practice is mentioned. See my note. Aquila evidently entertained this view, obscure as his version of the place is. In Gen. xxxv. 25, we have קֶרֶד, But, as in the Lat. *ferrum*, any other *cutting, or graving, tool* might have been meant.

*Rosen.*—Sensus prodibit simplicior, si קֶרֶד, sumamus i. esse q. Græc. μάχαρα, quod, ut alia, haud pauca, ad Græcos pervenerit ex Oriente, quomodo erit: *gladii eorum sunt violentiæ instrumenta*; utuntur illis ad violentiam aliis inferendam. Hieronymus: *vasa iniquitatis arma eorum*. LXX., nom. קֶרֶדִּים, *consilii* significatu ceperunt; ita enim reddunt: *συνελέσαν ἀδύκας ἐξ αἰπέσως αὐτῶν, perfecerunt iniquitatem ex proposito suo*, pro lubitu suo. Pro לֵי legerunt לֵי, quod et textus Sam. exhibet. Alias interpretationes vid. in Commentar. nostro majore.

*Schum.*—Altera Iacobi imprecatio habet hoc singulare, quod Schimeon et Levi, et fratres germani et animo simillimi, ob crudeliter factum, quod in Sichemos commiserant, una abominantur, ideoque poëta, quod ad duos pertinet, bis commemorat

parallelismo membrorum synonymico. Cuius initium fit iam v. 5, in quo quidem conveniunt interpretes, quod קֶרֶדִּים magis de animo, de morum similitudine facinorumque pravitatem, quam de natalibus dictum putant, sed discrepant inter se de altero huius versus hemistichio, quod vocem קֶרֶדִּים vario modo intelligunt. Hanc enim explicant LXX., *ἐξαπέσως αὐτῶν* sive quod præstat ex auctoritate aliorum codd. *ἐξ αἰπέσως αὐτῶν*, i.e., *sua sponte, non lacesili* (perfecerunt iniquitatem); Syrus:

וְזִמְּתָם מִכִּתְיָהֶם קֶרֶדִּים, *vasa furoris*

*ex natura sua* (sc. sunt); Vulg.: *vasa iniquitatis bellantia*; Vers. Sam.: *perfecerunt fallaciam confederationum suarum*. In his optime transtulisse videtur Persa: *instrumenta violentiæ* (sunt) *arma eorum* (cfr. Rosenmuelleri diss. de vers. Pers., p. 33, s.); sed omnium pessime in laudem Schimeonis et Levi exposuit Onkelos sic: וְזִמְּתָם מִכִּתְיָהֶם קֶרֶדִּים, *virii fortes in terra peregrinationis suæ fecerunt fortitudinem*. Quomodo autem antiqui, sic recentiores de hoc vocabulo dissentiunt. Alii id derivant a

קָרַר Syr. كَرَّمَ, *vendidit mulierem, desponsavit* (cfr. Gen. xxxi. 15; Exod. xxi. 8; Deut. xxi. 14), ut, quia Schimeon et Levi ficta sponsonie Dinæ sororis Sichemitis circumvenissent, vel sic interpreteris: *eorum sponsiones instrumenta contumeliæ* (Clericus ad h. l.) vel: *perfecerunt sponsalia cruenta sive fraudulentula* (Michaelis in transl. vern. et in Suppl., p. 1502, et Dathe ad h. l.). Alii consuluerunt Æthiop. መስገር: (ma-

chara) *consultavit*, et Arab. مَكَّر, *machinatus est, circumvenit*, ut קֶרֶדִּים redderes vel *consultationes vel machinationes vel fraudem, dolum* (vid. Job. Ludolfi Lex. Æthiop., p. 639. Castelli Lex. heptagl., s. h. v., Lud. de Dieu in Animadvers., p. 52. Schulzensii Animadv., ad h. l. Opp. min., p. 129. Gesenii Lex. min., p. 454, s.). Alii קֶרֶדִּים deducunt a קָרַר *vendidit*, ut designet: *negotiationes, commercia, pactiones*, quas Schimeon et Levi cum Sichemitis fecerint (vid. Iac. Gussetii Lex., ed. ii., Lips., 1747, p. 893); alii קֶרֶדִּים non differre putant aut a קֶרֶד *origo, natales* (cfr. Ez. xvi. 3; xxi. 35; xxix. 14) aut a קֶרֶד *peregrinatio, habitatio*, ut locum vel sic intelligas: *instrumenta violentiæ sunt origines, cogitationes eorum* (cfr. Syr. supra

laudatus; Mendelssohn vertit: *Werkzeuge der Gewaltthätigkeit sind ihre Verwandtschaft*) vel: *instrumenta violentiæ sunt habitationes eorum*, i.e., habitationes eorum sunt latebræ et officinæ tyrannorum, nequitæ. (Sic etiam reddunt Aben-Esra, Dav. Kimchi, Mercer, Calov., aliique.) Alii denique respiciunt verb. *וַיִּפְדוּ* vel *פָּדָה* *fodit, perfodit*, et conferunt Græcum *μάχαιρα*, quod inde forte originem duxerit, ut *פָּדָה* significet vel sensu latiori *arma* (Hieronimus: *vasa iniquitatis arma eorum*; Vater: *Ge wallthat üben ihre Waffen*. Cfr. Persa) vel sensu strictiori *hastas, gladios* (Herder: *Mörderwaffen waren ihre Schwerter!* Sic etiam Rosenmueller, Ilgen, Schott, Iusti, Hirzel, l. 1, p. 31, Staehelin, Winer in Lex., p. 470). Hanc explicationem narrationi, quam cap. xxxiv. legimus, et contextui, qui eam respicit, haud male respondere, quis est, qui cum Ludolfo etiamnum infitiri ausit? Verumtamen non minus apte quadraret ad nostrum locum, si antecedentia potissimum intueris significatio vocis *פָּדָה* origo, *indoles*; cum illis enim bene conciliari possunt hac interpretatione: *Schimeon et Levi sunt fratres*, i.e., sunt eadem sentiendi ratione, eodem animo; *instrumenta violentiæ* (sunt) *indoles eorum*, i.e., inique agere student. Quæ si ita senserit poëta, eum altero hemistichio prius magis illustrasse et quid *וַיִּפְדוּ* hoc loco denotet ipsum statim exposuisse, luculenter apparet. Quocirca tibi velim persuadeas, *וַיִּפְדוּ* esse personarum circumscriptionem poeticam, qualem paulo post v. 6, vides in vocibus *נָפְשִׁי*, *בְּלִי*. Neque tamen dubito, quin hoc vocabulum sit derivandum a *פָּדָה* (*פָּדָה*) *fodere, infodere*, ita ut *פָּדָה* sit proprie id, quod *infossum est atque insculptum, natura, indoles, character*. Hanc mentem vernacule reddere possumus sic: *zur Ausübung von Gewaltthätigkeit dient ihr Character*, sive: *zu Werkzeugen der Gewaltthätigkeit sind sie wie gemacht*. Denique attinet commemorare, Samaritanum, ne Schimeon et Levi, viri summe reverendi, male audirent, totam imprecationem Iacobi in precationem mutasse. Qua ex re v. 5, intelligit sic: *abstulerunt scelus consiliorum suorum*, i.e., culpa immunes se reddiderunt (vid. I. D. Michaelis Or. Bibl., p. xxii. p. 188).

Ver. 6, 7.

6 בְּסֹדֶם אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-  
תְּתִיד בְּלִי אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-

בְּקֹהֶלֶם אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-  
תְּתִיד בְּלִי אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-  
תְּתִיד בְּלִי אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-

6 בְּקֹהֶלֶם אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-  
תְּתִיד בְּלִי אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-  
תְּתִיד בְּלִי אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-  
תְּתִיד בְּלִי אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-  
תְּתִיד בְּלִי אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-

7 אֶל-תְּבֵנָה נָפְשִׁי בְּקֹהֶלֶם אֶל-תְּתִיד  
eorum. Samaritanum magno cum partium  
studio sic textum corripisse, nemo non videt.  
Cfr. Gesenius, l. 1. — וַיִּפְדוּ, Sam.  
et V. S. וַיִּפְדוּ, K. 155.—Schum.

ἐς βουλὴν αὐτῶν μὴ ἔλθαι ἡ ψυχὴ μου, καὶ  
ἐπὶ τῇ συστάσει αὐτῶν μὴ ἐρίσαι τὰ ἡπατά  
μου. ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀν-  
θρώπους, καὶ ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευρο-  
κόπησαν ταῦρον. 7 ἐπικατάρατος ὁ θυμὸς  
αὐτῶν ὅτι αὐθάδης, καὶ ἡ μῆνις αὐτῶν ὅτι  
ἐσκληρύνθη. διαμεριῶ αὐτοὺς ἐν Ἰακώβ, καὶ  
διασπερῶ αὐτοὺς ἐν Ἰσραὴλ.

6 ἔλθαι] ἔλθῃ VIII. codd., Compl., Cat.,  
Nic.—ἐρίσαι] ἐρείσαι XIV. codd., Ald., Cat.,  
Nic.

7 διασπερῶ] διασκορπιῶ, Alex.  
Au. Ver.—O my soul, come not thou into  
their secret; unto their assembly mine  
honour, be not thou united: for in their  
anger they slew a man, and in their self-will  
they digged down a wall [or, houghed oxen].  
7 Cursed be their anger, for it was fierce;  
and their wrath, for it was cruel: I will  
divide them in Jacob, and scatter them in  
Israel.

They digged down a wall.  
Gesén.—פָּדָה in three conjugations; *Piel*,  
to cut the sinews or tendons of the ham, to  
hough, hamstring a horse. The Israelites  
did it mostly, when they could not carry off  
the horses taken from the enemy, in order  
to disable them for the enemies' use. Josh.  
xi. 6, 9; 2 Sam. viii. 4; 1 Chron. xviii. 4;  
of the ox, Gen. xlix. 6. (Arab. عقر, idem.)

Prof. Lee.—Pih. פָּדָה, pres. פָּדֵד. Constr.  
immed. it. med. פָּדָה. Arab. عَقَرَ, *pedes*  
incidit. Nerve, i.e., cut the nerve, hamstring,  
as of men or horses when taken in battle,

Josh. xi. 6, 9. Meton. applied to chariots when the horses are, no doubt, meant, 2 Sam. viii. 4; 1 Chron. xviii. 4. — of an ox, Gen. xlix. 6. But here *ox* is probably put (metaph.) for a *powerful man*, as in other cases. *וַיִּשְׁחָטוּ*, in the parallel seems to prove this, alluding to the violater of Dinah, Gen. xxxiv.

*Ged.*—6 Enter not thou, my soul! into their cabal; mingle not, mine honour! in their assembly. For in their ire they massacred men [so Rosen., *virum*, i.e., viros collective], and in their wanton wilfulness extirpated a chief [Heb., digged down a wall]. 7 Accursed be their ire, for it was fierce; and their fury, for it was inflexible, &c.

*Booth.*—

6 Enter not, my soul, into their counsel;  
Join not, mine honour, their assembly.  
For in their anger they slew the men,  
And in their self-will cut off the princes.

*Ken.*—

6 For in their anger they slew the men;  
And, in their fury, they destroyed the  
princes:

7 Cursed be their anger, for it was fierce,  
And their fury, for it was inflexible.  
I will, &c.

That *וַיִּשְׁחָטוּ* does not here signify a wall, may be inferred from the history of the destruction of the Sichemites by Simeon and Levi, chap. xxxiv. 25, &c.; since no such circumstance is at all mentioned as their digging down the walls of the city, which, indeed, could have answered no end, as they had murdered all the men and plundered the city. But, even admitting they had done this, it is more unlikely still, that old Jacob should in this solemn manner curse their passion *most* for doing what (if they had done it) would have been the *least* part of their crime.

Others, seeing the absurdity of rendering this word here a *wall*, have rendered it an *ox* or *oxen*. But that these brothers did not hough the oxen is certainly presumable from this remarkable circumstance in the history; that they took their sheep, and their *oxen*, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, &c. See verses 28 and 29. The wiser among the commentators, seeing the impropriety of both these renderings, have endeavoured

to raise the idea of each word, by saying, that the wall here is a metaphor for the prince of the city; or that the ox, being an emblem of greatness, signifies the governor.

But the mistake seems only to be this,—that the word here expresses *plainly*, what these interpreters were constrained to think was at least expressed in *metaphor*; for the words of the history remarkably coincide with, and greatly illustrate these words of Jacob. In chap. xxxiv. 25, 26, we read, They slew all the males, Hamor also, and Sichem (the prince and his son), they slew with the sword: so here, in exactly the same order—

In their anger they slew the men;

And in their fury, they destroyed the  
princes:

Cursed be their anger, for it was fierce;

And their fury, for it was inflexible.

'Tis remarkable, that the second part of this sentence increases in emphasis upon the first; in their anger they slew the inhabitants; but, in the excess or overflowing of their anger they destroyed the princes. The verb *וַיִּשְׁחָטוּ* signifies in the Hebrew, *penitus eradicavit, radicitus perdidit* (very properly therefore applied to the destruction of the whole family of the princes of Sichem), and in Arabic it signifies *peremit, interfecit*.

It is confessed that here is another alteration introduced in the word rendered their fury; and 'tis presumed, that it will be admitted by the learned, upon their considering the reasons in defence of it. It must be observed, that Jacob, having said in the beginning of the first line, In *their anger* they slew the men, begins the next line with Cursed be *their anger*; a connexion so striking, from the repetition of the word *וַיִּשְׁחָטוּ*, that from that consideration only we might almost conclude there was the same striking connexion between the second part of the two sentences, arising from the same repetition; and in *their fury*, they destroyed the princes: cursed be *their fury*, &c. But at present we have in these two places two different words; the last being the very word, which we might expect; and the first one of the words, which was least likely to be chosen for the place it now fills.

For *וַיִּשְׁחָטוּ* (which our translators have rendered (self-will) signifies properly *benevolentia, gratia, favor*, &c., and is never once (I believe) rendered by a word of un-

favourable idea, but in this place. The LXX. render it by *ευδοκία, χάρις, ελεος, ιλαρότης, ιλαρον, θέλημα, βέλησις, δεκτος, προσδεκτος, and αρεστος*—the ideas of which words are certainly as opposite to the temper of Simeon and Levi, (especially here, where they are properly declared instruments of cruelty,) as can well be conceived: whereas the two principal renderings of the other word *עָוָה* are *οργή* and *θυμός*; with sometimes *οργημα* and *μηνις*—words, whose ideas are the most consonant imaginable. The inference deducible from hence seems to be, that probably *עָוָה* was originally *עָוָה*, as in the corresponding place; the words consist of the same number of letters, and four out of the six letters are the very same. This second word the Syriac interpreter has rendered by *ܐܘܪܐܝܬܐ*, which is a word of great emphasis, and signifies *indignatio fortis* (Schaaf's Syriac Lexicon), and in this version the noun *ܐܘܪܐܝܬܐ* is regularly repeated; which is one argument in confirmation of the second word's being repeated in the Hebrew copy, from whence this translation was made. And, indeed, there is such an accession of spiritedness and beauty given to the sentence by the double repetition, that the reasons here offered seem sufficient to recommend it.—*Kennicott's Dissertation* on 1 Chron. xi., page 57.

*Pool.*—*Their secret*; or, *counsel*, or *company*, as the word is used, Psal. lxiv. 2; Jer. xv. 17; i.e., do not partake with them in their secret and wicked designs. Hereby he signifies to all posterity, that that bloody enterprise was undertaken without his consent or approbation, and that he could not think of it without detestation, nor let it pass without a severe censure. Or, *O my soul, thou wast not in their secret*, as the Chaldee, Syriac, and Arabic take it, by a common enallage of the future tense, for the past. *Mine honour*; either, I. Properly so called. So the sense is, Let not my honour or good name be bound up with theirs; they gloried in this wickedness, which I abominate, and which indeed is their shame. Or, II. Improperly; so he understands either, 1. His soul, which is indeed the glory of a man, though I do not remember any place of Scripture where that word must necessarily be so understood. So this is a repetition of the same thing in other words, which is usual in Scripture. Or rather,

2. His tongue, for which the word *honour* or *glory* is commonly put, as Psal. xvi. 9, compared with Acts ii. 26; Psal. xxx. 12; lvii. 8; cviii. 1, because the tongue or speech is the glory of a man, by which he is distinguished from unreasonable creatures, and, if well used, it brings much honour to God, and to the man that speaks with it. So the sense is, As my soul did not approve of that wicked action, so my tongue never gave consent to it, nor shall it now by silence seem to own it, but shall publicly witness my abhorrence of it. *In their anger they slew a man*, i.e., *men*, the *Shechemites*, Gen. xxxiv. 25, 26, the singular number for the plural, as Gen. iii. 2; xxxii. 5; 1 Chron. x. 1, compared with 1 Sam. xxxi. 1. He saith *man* rather than *men*, either with respect unto the prince, whose slaughter was principally designed, or to show that they slew them all to a man. *In their self-will*: it may note, that this cruelty of theirs was committed, 1. By their own will and choice, not by Jacob's will or consent, which they never asked nor obtained. 2. Without any necessity or sufficient provocation, but merely by their own will and proper motion. 3. Not rashly and hastily, but wilfully and resolvedly, after mature deliberation. 4. Not unwillingly, but cheerfully, and with delight and good-will, as that word commonly signifies. *They digged down a wall*; not the walls of the city, but of private houses; it may be only of the prince's house, who upon the first noise of the tumult might, and probably did, retire and secure himself in some strong room of the house, whose wall they brake down that they might come at him. For neither were the walls of houses or cities so strong then as now many are; nor were Simeon and Levi destitute of fit instruments to break down a wall, which doubtless they brought with them, as easily foreseeing that difficulty in their enterprise. But because the Hebrew word is not *shur*, a *wall*, but *schor*, an *ox*, others translate the words thus, *they houghed*, or *killed an ox*, or *bull*, meaning *Shechem*, so called either from his lust, or from his strength and power, from which princes are oft so called, as Deut. xxxiii. 17; Psal. xxii. 12; lxviii. 30. Or rather thus, *they rooted out*, or *drove away an ox*, i.e., the oxen, the singular number for the plural, as before; and under them are comprehended the other cattle of the Shechemites, which

they drove away, as we read they did, Gen. xxxiv. 28. For as the words may bear this sense, so it seems more reasonable to understand them of that which certainly was done by them, than of their breaking a wall, of which we do not read anything in the history.

*Cursed be their anger, or cursed was.* It was execrable and abominable both before God and men; such as deserved and brought the curse of God upon themselves, which I, as God's instrument, am now to pronounce against them.

I do here declare, in the name of God, that they shall be divided and dispersed in Jacob, &c.; that is, among the children or tribes of Jacob or Israel. Prophets are said to do what they foretel that God will do, as Jeremiah is said to *root out and pull down kingdoms*, Jer. i. 10, and Ezekiel to *destroy the city*, Ezek. xliii. 3. Add Hos. vi. 5. Note here how suitable their punishment was to their crime. They sinned by conspiracy and confederation in the counsel and action, and they are punished with division or separation, not only of the two brethren and their tribes, but of the children and families of the several tribes, one from another. This was eminently fulfilled in the tribe of Levi, which had no proper portion or inheritance, but was scattered among all the tribes, Josh. xviii. 7, though afterwards God turned this curse into a blessing. And for Simeon, he had no part of his own in the division of the land; but the portion of Judah being too large for that tribe, he was taken into that lot, and was an inmate to them, Josh. xix. 1, 2, 9, and afterwards part of them were forced to seek new seats, and so were divided from the rest of their brethren, 1 Chron. iv. 27, 39, 42. And moreover, the Jewish doctors write, that that tribe was so straitened in their habitations and conveniences, that a very great number of them were forced to scatter themselves amongst the other tribes to get a subsistence by teaching their children.

*Bp. Patrick.—They digged down a wall.* Broke into Hamor's house, where Shechem was, &c.

*7 For it was fierce.* Outrageous; or, as the Vulgar translates it, *pertinacious*. Not a sudden, impetuous passion, that was soon over: but a settled, inflexible rage.

*Rosen.—נפץ נפץ In arcanum, consilium eorum ne veniat anima mea, in coetu eorum*

*ne uniatur gloria, i.e., anima mea.* טו propr. *secretum colloquium, familiarem* cum aliquo *consuetudinem* denotat (cf. ad Ps. xxv. 14), hic speciatim occultum Simeonis et Levi conventum et secretum eorum consilium indicat, quo improbum illud facinus decreverunt. Phrasi: *se non intrare eorum consilia*, testatur Jacobus, eum vehementer detestari ejusmodi consilia. נפץ ex parallelismo membrorum hic est, i. q., נפץ, *anima mea*, quæ in aliis etiam locis ita vocatur, tanquam præstantior et nobilior pars hominis, vid. Ps. vii. 6; xvi. 9; xxx. 13. Quod vero nomini huic masculino jungitur verbum femininum נפץ, causa videtur hæc esse, quod respicitur significatio, qua convenit cum præcedente feminino נפץ. — נפץ נפץ In ira sua interfecerunt virum, i.e., viros, collective, Hemorem sc. omnesque Sichemæ mares. נפץ נפץ Et in voluntate, i.e., lascivia, petulantia sua enervarunt taurum, i.e., tauros, collective ut antea נפץ; succiderunt poplites, aut suffragines taurorum, quo maleficio operi rustico prorsus inutiles fiebant. Ita subnervati equi a Josua xi. 9 (ubi נפץ in Piel, ut hic), jussu Dei, ne Israelitæ equestres ulla copias haberent. Convenit Arab. נפץ, *vulneravit*, peculiariter in pedibus equum, camelum, pedes incidit iis, suffragines succidit. Recte LXX. ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνεπρόκοπτον τὰ ἵππων. Sunt, qui nomine טו collective sumto per metaphoram designari existiment potentiores urbis Sichem, quum et alias, e. c. Deut. xxxiii. 17; Ps. xxii. 13; xxxviii. 31, homines viribus et potentia pollentes comparentur tauris. Sed concinna prodit sententia, Simeonem et Levin eo progressos esse immanitatis, ut interfectis hominibus ne quidem jumentis pepercerint, sed quæ non secum abducere potuerint (xxxiv. 28, 29), mutilarint operique rustico inutilia reddiderint.

*7 נפץ נפץ Maledicta sit eorum ira, quoniam violenta, et furor, quoniam durus est, i.e., detestabilis est ira eorum immodica, et furor eorum effrenatus.*

*Schum.—6* Quum Schimeon et Levi viri sint tam pravæ indolis, detestatur Iacob eorum et consilia et concilia. Itaque pergit vaticinando eos execrari: in conciliis vestris ne commemoretur anima mea, i.e., vobiscum non conveniam, improbabo prava consilia vestra. Cave, ne præverbium נ, quod, ubi cum verbis motus copulatur, simul indicat manere aliquid in aliquo loco (vid. Wineri

*exeget. Studien*, p. i. p. 49, s. Ewaldi *krit. Gr.*, p. 605), cum præpositione אֶל, quæ tantum *motum* ad aliquam rem exprimit, temere commutes. Nam præterquam quod hoc docet natura huius præverbii, in altero hemistichio parallelismi synonymici vocc. תַּחֲתָא אֶלְמָא i.e., in coetu eorum ne sit consociata voluntas mea illud ad fatim confirmant. בְּנֵי autem hic in oratione poetica ex parallelismo membrorum synonymico significare: *animus meus*, idque esse poeticam personæ primæ circumscriptionem, satis constat inter omnes. His ita expositis de prava indole Schimeonis et Levi, poëta ut apud Rubenem sic nunc addit causam, ob quam illi a patre diris devovendi fuerint. Pergit igitur sic: *ira flagrantem occiderunt virum, et prava cupiditate incensi enervarunt bovem*. Quamquam auctor respicit cap. xxxiv. ubi quidem de nece Sichemitarum nihil vero de muris dirutis memoriæ proditum est, haud pauci tamen fuerunt, qui cum plerisque antiquis interpretibus legi mallent וַיִּשְׂרֹף, ut hanc loci mentem constituerent: *everterunt muros Sichemi urbis*. Sed hæc parallelismo membrorum æque repugnant, atque eorum sententia, qui וַיִּשְׂרֹף per metaphoram de Schechemo dictum negant ideoque וַיִּשְׂרֹף collective de Sichemitis et וַיִּשְׂרֹף collective de tauris explicant, male collato xxxiv. 28, s. ubi nihil legitur de tauris enervatis (vidd. Bonfrer., Calov., Clericus, Rosenmueller in scholl. et in diss. de vers. Pent. Pers., p. 34, Schott ad h. l.). Nam quum videas synonymicum parallelismum, sponte apparet, וַיִּשְׂרֹף respondere antecedenti וַיִּשְׂרֹף ita, ut significet *hominem robustum, potentem, audacem*, qualis erat cap. xxxiv. Schechem, qui Dinam vi compressit et hac violentia totius cladis Sichemitarum suæque ipsius auctor fuit. Cui sententiæ, non video, quid obstat. Homines enim ab Hebræis nonnunquam cum tauris comparari, doceant Deut. xxxiii. 17; Ps. xxii. 13; lxviii. 31. Cfr. Homer. Iliad., ii. 480. Itaque colligimus, וַיִּשְׂרֹף dici de Schechemo, quia Schimeon et Levi vires eius circumcissione infregerunt infractumque occiderunt. Cfr. xxxiv. 24, s. Alii intelligunt solum Hemorem, Sichemitarum principem, ideoque Kennicott. in diss. i. supra text. Hebr. pro וַיִּשְׂרֹף legi voluit וַיִּשְׂרֹף *princeps* (vid. Schulz ad h. l.). Alii denique וַיִּשְׂרֹף de Iosepho intellectum cupiunt, quem Schimeon et Levi in Ægyptum deduci passi essent. Sed ista sententia refutatione vix digna reperiatur.

Ver. 8.

יְהוּדָה אָמַר יְהוָה בְּרָכָה בְּנֵי אֶחָיו  
: אֲבִיהֶם וְשָׁרְיָהוּ לֵךְ בְּנֵי אֶחָיו

וְרַחֵם עַמְּךָ בְּיָדָא וְרַחֵם עַמְּךָ בְּיָדָא v. 8.

Ἰούδα, σὲ αἰνέσασαν οἱ ἀδελφοί σου. αἱ χεῖρές σου ἐπὶ νότον τῶν ἐχθρῶν σου. προσκυνήσουσί σοι οἱ υἱοὶ τοῦ πατρὸς σου.

8 αἰνέσασαν] αἰνέσουσιν 72, Compl. — σοι] σε VII.; X.; XIII. codd., Compl., Ald., Alex. — of υἱοί] υἱοί VII.; X. codd., Cat., Nic.—Schum.

*Au. Ver.*—8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

*Bp. Horsley.*—8—12 "Judah." Judah's part takes up four entire stanzas. The first, a triplet, declaring the superiority of the tribe of Judah in military prowess: the second composed of two couplets, in which the same subject is amplified, and the strength and grandeur of the kingdom of Judah are signified, under images taken from the actions of the lion. The third stanza is again composed of two couplets, declaring the duration of the political existence of Judah, as the head of the true Church. The fourth, in three couplets, describes the fertility of his territory.

*Judah, thou art he whom.* So Schum.

*Ken.*—Judah! thou! thee shall thy brethren praise.

*Ged.*—Thee, Judah, thee shall thy brethren praise.

*Booth.*—Judah! thee, thee shall, &c.

*Pool.*—Or rather, Thou art Judah [so Patrick], thy brethren shall praise or celebrate thee. So the expression is like that 1 Sam. xxv. 25, *As his name is, so is he: Nabal is his name, and folly is with him, or in him*. So here the sense is, As thy name signifies praise, Gen. xxxix. 35, so shalt thou have praise or honour from thy brethren. He alludes to his name, and to the occasion of it, but with an elegant variation. Thou art deservedly called *Judah*, not only because thy mother praised God for thee, but also because thy brethren shall praise and bless thee for the reasons here following. But this, as also the other blessings or predictions, do not so much declare the state of Judah or the rest in their own persons, as in their posterity.

*Rosen.*—*Juda, te celebrabunt fratres tui.*



Verba יְהוּדָה אֵלֶיךָ, non verte: *Juda tu es*, sed simpliciter *Juda!* Solent enim Hebræi eleganter aut pronomen aut sequens affixum redundanter ponere, ut idem sit, ac si dixisset simpliciter יְהוּדָה; cf. ad Ps. ix. 7.

*Schum.*—Poeta consulto addit ab initio יְהוּדָה (id quod cum aliis Rosen. ad h. l. redundare contendit), ut cum vi et tanquam digito eum demonstret, qui omnium sit celebratissimus. Itaque redde mentem verborum sic: *Juda, tu es ille, quem fratres tui celebrant*, i. e., neque Ruben neque Schimeon et Levi, sed tu potius, qui ordine eos excipis, es beatus ille, quem fratres laudibus efferent, quem venerabuntur. Aliam notionem verbi יְהוּדָה, quam Onk., Ion., Persa, et Hierosol. reddiderunt, probavit Rosenmueller in diss. de Pent. Pers., p. 35, nimirum hanc: *te confitebuntur omnes fratres tui, et de nomine tuo vocabuntur omnes Iudæi*. Cfr. Winer de Onk., p. 29. Sed ne Iacobus inique videatur tam magnifice sentire de Iudæ præstantia, laudator temporis exacti futuri simul addit, cur tanta paternæ precationis beneficia in Iudam merito sint collata: יְמִינִי—יְמִינֵךָ: *manus tua (erit) in cervice hostium tuorum*, i. e., pro imagine, qua Orientales cladem hosti illatam designant (cfr. Ex. xxiii. 27; Ios. vii. 8, 12; Ps. xviii. 41), hostes tuos vinces (cfr. Num. x. 14; Iud. i. 2, ss. xx. 18). In qua re perspicue cernitur consilium poëtæ, qui, ne heros quem canit labe quadam adspargatur, iis, quæ cap. 38, de Iuda narrantur, perquam connivet, ideoque non ut apud Rubenem, Schimeonem et Levin acta sed agenda solerter in usum suum convertit.

*Thy hand shall be in the neck of thine enemies.*

*Pool.*—i. e., thou shalt overthrow and subdue them. This was fulfilled in part, Judg. i. 1, 2, 4; iii. 9, 10; but more fully in David, 2 Sam. viii. 1; and Solomon, 1 Chron. xxii. 9; and most eminently, though spiritually, in Christ. The phrase is taken either, 1. From the practice of warriors, who use to assault their enemies in that part, that they may throw them down at their feet; of which see Job xv. 26; xvi. 12. Or, 2. From the custom of conquerors, who are said to put the yokes upon the necks of the conquered. See Gen. xxvii. 40; Deut. xxviii. 48; Isa. x. 27; Jer. xxvii. 8; xxviii. 14.

*Rosen.*—יְמִינֵךָ, *cervix, collum*, hic pro *tergo, dorso* capiendum (LXX. *ώρος*), ut in phrasi sæpius obvia, *dare alicui* יְמִינֵךָ יְמִינֵךָ, *tergum*

*hostium*, i. e., eos fugandos permittere, vid. Ex. xxiii. 27; Jos. vii. 8, 12; Ps. xviii. 41.

Ver. 9.

נָהָר אֶרְיָהּ יִהְיֶה מְטָרָה בְּנֵי עֲלִיָּהּ  
בְּרֵעַ רָבֵץ בְּאַרְיָהּ וּבְלִבָּיָהּ כִּי יִהְיֶהנָהָר  
σκύμνος λέωντος Ἰούδα. ἐκ βλαστοῦ νιέ  
μου ἀνέβη. ἀναπεσὼν ἐκοιμήθη ὡς λέων,  
καὶ ὡς σκύμνος. τίς ἐγερεῖ αὐτόν;

*Au. Ver.*—9 *Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*

*Pool.*—*Judah is as a lion's whelp, or as a young lion*, for courage, and strength, and terror to his enemies. The particle *as* is here wanting, as also ver. 14, 17, 21, 22, and in many other places, as Psal. xi. 1; xii. 6; xxii. 6, &c. And he is rightly compared first to a *lion's whelp*, then to an *old lion*, to signify the growth of that tribe in strength and interest; and that from small beginnings, and a precedency of order only, Judg. i. 1, 2, it should ascend to the height of honour, and power, and happiness in David, and especially in the Messiah, who should conquer all nations. *From the prey thou art gone up*. Having taken the prey, i. e., conquered thine enemies, thou art gone up in triumph; or gone up, i. e., grown greater and higher after thy victories, as the manner is. Or he alludes to the lions, which usually dwell in mountains, as divers writers observe, and come down to prey in the valleys, and when they have got their prey, they go up to their habitations [so Rosen., Schum., see below]; and so shall Judah do. *He stooped; a change of the person* very frequent in prophetic writings, as we shall oft have occasion to note hereafter. *He couched*. When he hath taken the prey, he doth not convey it away to his den with haste and speed for fear the enemy should return and overtake him, but like a lion he stoops down to feed upon his prey, and coucheth or lieth down securely to rest himself after he hath eaten it, without the least fear of any enemy, as it is observed of him, Isa. xxxi. 4. *Judah's conquests shall not be interrupted or followed with ill successes and defeats or overthrows afterward, as it frequently happens in the course of war, but he quietly possesses his spoils, and after the bloody wars, to which he will be forced, shall enjoy a sweet peace and tranquillity,*

which his posterity did, 1 Kings iv. 25. *As an old lion*, or rather *a grown lion*, not a decrepit and impotent lion, but one come to his full strength; who shall presume or dare to disturb or provoke him? All shall fear him, and seek peace with him.

*Gesen.*—**נָחִישׁ** *A lion, perhaps, lioness.* Used poetically, Gen. xlix. 9; Numb. xxiv. 9; Deut. xxxiii. 20; Job iv. 11; xxxviii. 39; Isai. v. 29; xxx. 6, &c. In Arabic

לבית signifies lioness, for which reason also Bochart. always considers לָבִית in Hebrew as *fem.* see e.g., Job iv. 11: לָבִיתָ and Gen. xlix. 9. In Numb. xxiv. 9, it is combined with אִשָּׁה. But those Arabic forms can certainly prove nothing concerning the gender of the Hebrew, since the sign of the feminine gender *ة* is affixed to them, which in Hebrew is wanting. However, the acceptance receives, notwithstanding, from the passages cited, some probability. But the female of brutes have frequently quite a different name from that of the male, e.g. אִשָּׁה *asinus*, אִשָּׁה *asina*.

*Prof. Lee.*—**לִיּוֹן**, m. pl., see **לֵב**. *A fierce she lion*, according to Bochart. Hieroz., i. p. 719. Gesenius objects, because Ezek. xix. 2, on which the argument of Bochart rests, is written **לִיּוֹן**. Bochart saw this, and objected to the punctuation of the word there, declaring that it was contrary to analogy, “*contra analogiam*.” Probably Bochart is right.

*Rosen.*—In hac comparatione est gradatio quædam: *catulus leonis—leo adultus—leæna*, quæ utroque terribilior furit; qua imagine res fortiter gerendæ a tribu Judæ describuntur. קִטְלָהּ בִּי קִטְלָהּ בִּי *Ex præda, mi fili, ascendisti*, i. e., ascendes, præteritum pro futuro positum, ut solet in prædictionibus. Comparatio inde desumpta, quod leones post prædam e locis montibus subjectis raptam in montes, ubi lustra habent, ascendunt. Sensus itaque hic erit: redibis invictus, et te in locum tuum relata de hostibus præda recipies. Alii קִטְלָהּ hic *crescendi, invalescendi* significatu capiunt, quæ sane conjuncta est cum *ascendendi* notione; et usurpatur hoc verbum Arabibus quoque de incremento, e. c. plantarum, uti Hebræis, ut xl. 10; Ez. xix. 3; Jes. liii. 12. Qua adscita significatione sensus hic erit, fore, ut Judæ posterii bellis feliciter gestis et victoriis sæpius reportatis magisque invalescant. בָּרַךְ כְּכֶן קִטְלָהּ וּבִלְוִיָּהּ *Incurvalse, accumbit*

*instar leonis et lænæ.* לֵאנָה est nom. generale  
speciei totius, לֵאנָה *lænam* significat. כִּרְעָה  
*crura flectit.* Graphice describitur lænæ  
satura in antrum redux, quæ primum crura  
flectit, dein toto corpore in terram pro-  
cumbit. וְעִיגֵיתָ *Quis eaget, excitabit eum?*  
Quis irritare eum audeat? Quamvis sumta  
esca leo mitior sit, attamen, si quis in an-  
tro recubantem excitare adgrediatur, collecta  
ira, totam ferocitatem prodit. Sensus:  
Judæ tribum spoliis gravem, et domi de-  
positis armis quiescentem, nec de bello  
cogitantem, nemo lacessere sine malo suo  
poterit, propter strenuos viros et rei bellicæ  
peritos, quibus abundabit.

*Schum.*—Quam Iudæ virtutem brevi ante paucis verbis cecinit poetâ, eam nunc magis etiam extollit imagine, a catulo leonis, leone et læna petita, qua in V. T. viri fortes sæpius describuntur. Cfr. Num. xxiii. 24; xxiv. 9; Deut. xxxiii. 20; Ies. xxxi. 4 Ps. xxii. 22. Tripartita autem est hæc imago, si recte sentio, eo haud dubie, ut varia Iudæ tribus conditio, in qua sit futura, signetur. Nam tenuia potentiae eius initia videntur comparari cum catulo leonis (qualis Iuda post fata Iosue dux cæterarum tribuum in praeliis fuisse videtur Iudic. i.), victoriæ eius ab hostibus reportatæ cum leone rapaci, qui ex præda cum triumpho in lustra montana se recipit (memento Davidis, qui per totam fere vitam in bello versatus assiduus prædas ex hostibus tulit), florens denique ac perenne imperium cum læna, cuius feritatem omnes timent et cui nemo resistere possit et ausit, id quod optime quadrat in Salomonem. Quodsi ita animo reputaveris, facile videbis, quo nexu v. 9 et 10, cohereant. וְהָיָה sunt, qui reddere malint: *crevisit, invaluit* (Schulz, Dathe, Ilgen, et Herder, l. 1); sed quia Iuda cum leone comparatur, qui a præda in montes, ubi habet lustra, adscendit quietis et securitatis causa, præstat cum cogitari victorem, qui e certaminis campo discedit. Cfr. 1 Sam. xiv. 46. Eadem de causa mira est Saadiæ sententia, qui hæc de Iosephi servatione dicta censet hoc modo: وَلَمْ يَكُنْ خَالِصًا

قَالَ اِبْنِي مِنَ الْقَتْلِ , quia certe tu eripuisti  
filium meum a nece.

**Ver. 10.**

לֹא־יִסּוּר לְעַבְדְּךָ מִיְּחֻזְךָ וּמִדֹּלְךָ מִבְּיֶינֵינוּ

רַגְלֵי צֶדֶק יִיָּבֵן שִׁילֹה וְלֹא יִהְיֶה  
עָצִים :

שִׁלֹּה (see notes of Gesenius and Lee). וְלֹא  
אֵל K. 81; pr. III. codd. — רַגְלֵי שִׁילֹה  
Sam., Syrus, Chaldaei, et Arabes. Vid. Ge-  
senii Diss., p. 39, וְצֶדֶק K. 99.—Schum.

οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγοῦμε-  
νος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἐὰν ἔλθῃ τὰ  
ἀποκείμενα αὐτῷ. καὶ αὐτὸς προσδοκία ἐθνῶν.

καὶ 1.] οὐδε, IV. codd. ἐὰν] ἄν. XIX.  
codd., Alex., Cat., Nic. — τὰ ἀποκείμενα  
αὐτῷ] ὅ ἀποκείται, XV. codd., Alex. in char.  
min.; Aquila et Symmachus. — ὁ ἀποκει-  
ται αὐτῷ III. codd. — ὁ ἀποκείται, VII.  
codd. ἐθνῶν] † ἐστὶ 59.—Schum.

*Ged.*—A sceptred chief shall not fail to  
Judah, nor a leader of his own offspring,  
until there come peaceful prosperity, and to  
him the nations be obedient.

*Booth.*—

A sceptred chief shall not depart from Judah,  
Nor a judge from his own offspring,  
Until the SHILOH come,

And to him the nations shall be obedient.

*Bp. Jebb.*—Sometimes in the alternate  
quatrain the third line forms a continuous  
sense with the first, and the fourth with the  
second. Dr. Hales thus reduces Genesis  
xlix. 10.—

The sceptre shall not depart from Judah;

Nor a scribe of his offspring:

Until Shiloh shall come;

And (until) to him a congregation of  
peoples.

That is, according to Dr. Hales, the  
sceptre, or civil government, shall not  
depart, till the coming or birth of Shiloh;  
and the scribe or expounder of the law,  
intimating ecclesiastical regimen, shall not  
depart, or cease, until there shall be formed  
a congregation of peoples, a Church of  
Christian worshippers from various nations;  
the former branch of this prophecy was ful-  
filled, when Augustus made his enrolment  
preparatory to the census throughout Judea  
and Galilee; thereby degrading Judea to a  
Roman province: the latter branch was  
fulfilled at the sacking of Jerusalem by  
Titus; when the temple was destroyed, and  
the Jewish ritual abolished.—*Jebb's Sacred  
Literature*, p. 30.

*Gesen.*—שִׁילֹה. 1. A legislator, Deut.  
xxxiii. 21; Isai. xxxiii. 22, leader, governor,  
Judg. v. 14.

2, The staff of command, sceptre, Numb.  
xxi. 18; Ps. lx. 9; Gen. xlix. 10. [So  
Schumann.]

*Prof. Lee.*—Lawgiver.

*Gesen.*—שִׁלֹּה Gen. xlix. 10, only: שִׁי  
שִׁלֹּה. The full manner of writing שִׁלֹּה  
(with 'i) is to be found in most Jewish MSS.,  
and in almost all the editions; the defective  
mode שִׁלֹּה (without 'i), is found only in twenty-  
five Jewish MSS. according to Kennicott, and  
in thirteen according to De Rossi, but in all  
the Samaritan MSS. and so all the ancient  
versions appear to have read. A few MSS.  
only have the form שִׁלֹּה and שִׁלֹּה. All these  
various readings admit only of explanation  
by being regarded as one word, either a  
proper name or an appellative. It may then  
be explained,

1. As a proper name, the city Shiloh (see  
the following Art.). This would give the  
sense: until they come to Shiloh, i.e., to the  
land of Canaan; or, so long as they go to  
Shiloh (comp. שִׁי שִׁלֹּה *quandiu*, Cant. i. 12), i.e.,  
always, for ever. This form actually signifies  
to Shiloh, in Judg. xxi. 20; 1 Sam. iv. 4.

2. As an appellative, *pacificus, the har-  
binger of peace, the prince of peace* (com-  
pare Isai. ix. 6), from שִׁלֹּה, after the form  
שִׁשִּׁיר, שִׁשִּׁיר. It may also be compared with  
the name of Solomon (i.e., the peaceable,  
1 Chron. xxii. 9), and to him the Samaritans  
expressly apply this prophecy. (*Repert. f.  
bibl. und morgen land. Literatur*, Th. xvi.  
p. 168). So among the moderns, Alexius ad  
Aquilino (*de Pent. Sam.*, p. 100). Rosen-  
müller (*de Vers. Pent. Pers. ad h. l.*). Others compare שִׁלֹּה, the afterbirth, hence  
*offspring*, and express the whole clause by,  
*as long as the latest posterity*. All ancient  
versions entirely differ. They take the word  
as a compound from שִׁ, i.q. שִׁי and הִי,  
i.q. הִי to him, and pronounce therefore שִׁלֹּה,  
or שִׁלֹּה according to which the sense is, until  
he cometh to whom it (the sceptre or the  
dominion) belongs. Compare Ezek. xxi.  
32; שִׁלֹּה הִי שִׁי שִׁלֹּה until he cometh to  
whom the right belongeth. (LXX. ὁ καθήκει)  
i.e., the Messiah. Perhaps Ezekiel alluded  
to this passage in Genesis, and gives the  
true commentary upon it. Aq., Symm.,  
and LXX. (according to several MSS.), ὁ  
ἀποκείται. Syr., Saad., is, *cujus est*. On-  
kelos, *Messias, cujus est regnum*. Targum  
Jerus. LXX. according to the usual reading,  
τὰ ἀποκείμενα αὐτῷ, that which is reserved for  
him.

רָצָה *fem.* (with *dag. forte euphon.*) *Obedience*, Gen. xlix. 10; Prov. xxx. 17: רָצָה אֶת־רָצָה *and refuseth obedience to his mother.*

Root Arabic رَجَى, to obey. [So Lee, Rosen., Schum.]

*Prof. Lee.*—רָצָה, and רָצָה, once, Gen. xlix. 10. Theologians are divided as to which of these forms ought to be taken; and then, as to how that preferred ought to be interpreted. 1st, As to the forms. According to Jahn (Heb. Bib. in loc.), the first, viz. רָצָה, was unknown till about the middle of the tenth century. Up to that time, both Jews and Christians read רָצָה. Of the centuries following also, forty codices read רָצָה (i.e., with reference to the collations of Kennicott and De Rossi), viz., five of the 12th century, twenty-two of the 13th, nine of the 14th, and four of the 15th. In two others of the 13th a marginal note gives רָצָה; in one of the 16th the text has רָצָה; in three of the 13th רָצָה had been altered into רָצָה. In one of the 13th again, רָצָה had been altered into רָצָה. In three of the 13th, in one of the 14th, and one of the 15th, רָצָה had been altered into רָצָה. At length, however, most of the codices are for רָצָה. The Greek of Venice, Σάων; the Arab. of Erp.; and the Arab. Samaritan Commentary. The Targum of Jonathan is doubtful. The Vulgate seems to have read some form of רָצָה, for it has "*qui mittendus est*" It should seem, therefore, beyond doubt, that between the 10th and 16th centuries, the reading רָצָה must have originated; and further, that very little reliance ought to be placed on the consideration of most Heb. MSS. being now in its favour. In earlier times, the contrary was evidently the fact; and this surely ought to determine the question in favour of רָצָה.

As to its interpretation, Gesenius thinks that it is of little moment which reading is adopted; each having a form suitable enough to a proper name. All Jewish and Christian antiquity, however, took the form רָצָה, as equivalent to רָצָה. LXX. (1) τὰ ἀποκείμενα αὐτῷ; or, (2) ὃ ἀπόκειται. Aquila, this last. Theod., i. q. LXX. 1. Sym. ὃ ἀποκεῖται. With Aquila Justin Martyr agrees, in his dialogue with Trypho, Epiphanius, and Herodian, with LXX. (1). With this agrees Ezek. xxi. 32, רָצָה וְרָצָה מִן־רָצָה, which appears to me to be a direct imitation of our passage in Genesis; and to this St. Paul's, ὃ ἐπηγγέλται (Gal. iii. 19) is probably an

allusion. All the Targums, viz., of Onkelos, Jonathan, and Jerusalem, apply the place, moreover, directly to the Messiah. The passage may, therefore, be paraphrased thus:—The rod, or sceptre of rule shall not depart from Judah, nor a Lawgiver, or executor, i.e., Ruler, from among his descendants, until he shall come whose it is (i.e., the rule), and to whom the obedience of the nations shall be rendered. Why we should recur here to a supposed proper name—which, however, has neither authority nor parallel in the Scriptures, and especially as this is directly opposed to the whole current of antiquity,—I must confess I cannot see; and, as the passage is much more obvious and clear without it,—whatever ingenuity it may otherwise have to boast,—the expedient is unworthy of adoption.

*Pool.*—*The sceptre*, i.e., the dominion or government, which is oft expressed by this word, as Numb. xxiv. 17; Psal. xlv. 6; Isa. xiv. 5; Ezek. xix. 11, 14; Amos i. 5, 8; Zech. x. 11, because it is an ensign of government, Esth. iv. 11. So it is a figure called a metonymy of the sign, than which nothing is more frequent. The sense is, That superiority or dominion over his brethren, which I said he should obtain (ver. 8), he shall keep; it shall not depart from him. Others, *the tribe*, as the word *shebet* signifies, 1 Sam. x. 19—21; 1 Kings xi. 32, &c. So the sense is this, Whereas the other tribes shall be captivated, dispersed, and confounded, the tribe of Judah shall be kept entire and distinct until Christ come. This is a great and important truth, and a singular demonstration of the all-disposing providence of God, and of the truth and Divine authority of the Scriptures; but it seems not to be the meaning of this place, 1. Because both the foregoing and following words do evidently speak of Judah's power and greatness, and particularly this *shebet*, or *sceptre*, is explained and restrained by the following *lawgiver*. 2. Because this renders the phrase improper and absurd; for the tribe had not departed from Judah, nor had they ceased to be a tribe, if the other tribes had been mixed with them in their land, as indeed they were sometimes. See 2 Chron. xi. 16; 3. Because this is not peculiar to the tribe of Judah; for in this sense the tribe did not depart from Levi, nay, that tribe was kept more distinct than that of Judah; thus also the tribe did not depart from Benjamin,

as appears from Ezra i. 5; x. 9; Neh. xi. 4. Nay, it is questionable whether in this sense the tribe departed from any of the other tribes, not only because there is a distinct mention of the several tribes, Ezek. xlvi., which was written after the dispersion and supposed confusion of the other tribes, and which speaks of the times after the coming of the Messiah, but also because of the great care which the Israelites generally took in distinguishing, not only their tribes, but their several families, in exact genealogies, of which we have many proofs and instances, as 1 Chron. iv. 33; v. 1, 7, 17; vii. 7, 9, 40; ix. 1, 22; Ezra ii. 62; viii. 1, 3; Neh. vii. 5, 64. The Jews, indeed, have another device to avoid the force of this text. They say *shebet* signifies a *rod*, to wit, a rod of correction, as the word is taken Prov. xxii. 15. And so they say the sense is, The tyrannical sceptre, or the rod of the oppressor, shall not cease or depart from Israel till the Messiah come, who shall save them from all their oppressors and enemies. But this is a vain and frivolous conceit; for, 1. The following sentence, which expounds the former, as it is usual in Scripture, plainly shows that this *shebet*, or *rod*, is such as is proper to the *lawgiver*, and therefore is a rod of authority, or a sceptre, which is called also a *rod*, Ezek. xix. 14, and not a rod of affliction. 2. This is contrary to the whole context, wherein there is nothing prophesied of Judah, but honour, and dominion, and victory, and safety. 3. There was no reason why the rod of affliction should be appropriated to Judah, which was common to all the tribes, and came sooner, and fell heavier, and abode longer upon the other tribes than upon Judah. 4. This interpretation is confuted by the event or history, both because the rod of correction did depart from Judah, and from them more than from the other tribes, for many generations before the coming of the Messiah; and because that rod is not removed from them, but hath continued longer and more dreadfully upon them since the coming of the Messias than ever before; which one consideration hath been the occasion of the conversion of many Jews. 5. Howsoever the modern Jews pervert this word and text out of enmity to Christ and Christians, it is certain that the ancient Jews, the LXX., and the Chaldee Paraphrast, with many others, take the word as

we do, as the learned have proved out of their own writings. See my Latin Synopsis.

A *lawgiver*; so the Hebrew word signifies, as here, so also Numb. xxi. 18; Deut. xxxiii. 21; Psalm lx. 7; cviii. 8; Isaiah xxxiii. 22. And the verb from whence this word comes signifies to *make laws*, as Prov. viii. 15, &c.; and the Hebrew word *chok*, which comes from the same root, constantly signifies a *law* or *statute*. Some render it *the scribe*, and that either the civil scribe, who belongs to the ruler, or the ecclesiastical scribe, the interpreter of the law: and so it signifies, that both the civil and the ecclesiastical power should continue in Judah till Christ came, and then should be taken away, both which the event did verify. But, indeed, the Hebrew word for scribe is *sopher*, not *mechoket*, which never is so used in Scripture, but always for a *lawgiver*, as I have showed; and so Kimchi and Aben Ezra, two late and learned Jews, with others, expound it.

From between his feet; from his posterity, or from those that come from between his feet, i.e., that are begotten and born of that tribe [Schumann maintains that in this sense the words *מִבֵּין רַגְלָיו* can only be applied to women. See below]. And thus Kimchi, and the Chaldee Paraphrast, and other ancient Jews, understand this place. And the truth of this interpretation may appear, by comparing this with other texts of Scripture, as Deut. xxviii. 57, ubi proles ea dicitur quæ intra pedes mulieris nascitur; et Ezek. xvi. 25, et ex iis locis ubi pedes *rauda* significant, ut Jesaia vii. 20, *abradet Dominus pilum capitis et pedum*, ubi non de pedibus sermo est in quibus crines raro generantur: et 2 Regum xviii. 27, Isaia. xxxvi. 12, ubi aqua pedum pro urinâ dicitur. Cum vero iis qui alvum exonerant præcipitur ut pedes tegant, haud scio an hoc intelligendum sit, non ut pedes, quos proprie dicimus occulerent, sed potius verenda, quæ ne incuriâ detegerentur periculum erat. Non desunt qui *רַגְלָיו* pro exercitu pedestri accipiunt, q. d., *non auferetur dux de exercitu ejus*. [Sam., de vexillis ejus. Ar., de sub imperio ejus].

*Shiloh*, i.e., the *Messias*; which we need not stand to prove, because it is so expounded by all the three Chaldee Paraphrasts, and by the Jewish Talmud, and by divers of the latter Jews themselves. And the word signifies, either a *peace-maker*, or

*saviour*; or, as others, *her son*, or one that came out of the woman's womb, or out of that skin in which the child in the womb is wrapped, which this word, or one near akin to it, signifies. So it notes that the Messiah should be born of a woman, though without the help of man. Or, as others, *the sent*, he who was oft promised and to be sent. And this signification may seem to be warranted by comparing John ix. 7, with those places of the New Testament in which the Messiah is described by that periphrasis of one *sent*, or *to be sent*, as John iii. 34, &c. And the phrase here used is remarkable, *Till the Shiloh come*, for the *Shiloh*, or *Messiah*, oft goeth under the name of him *that was to come*, as Matt. xxi. 9; Luke vii. 20; xiii. 35. And hence the kingdom of the Messiah is called *the world or kingdom to come*, i.e., of him who was to come, Heb. ii. 5; vi. 5.

*Unto him shall the gathering of the people be*; they shall be gathered together, or united both among themselves, and with the Jews, under him as their head. Others, *the reverence, obedience, or worship*; which comes to the same thing, for they that are gathered to him, do also reverence, obey, and worship him. The Hebrew word is used only here and Prov. xxx. 17. *The people*, i.e., the Gentiles, as the Jews themselves understand it. And so it is a plain prophecy of the conversion of the Gentiles by and under the Messiah; signifying, that whereas the ordinances of God, and means of worship and salvation, were confined to the Jews before Christ's coming, Psal. cxlvii. 19, 20, when the Messiah should come, the pale of the Church should be enlarged, the partition wall between Jews and Gentiles taken down, and the Gentiles should worship the true God and the Messiah. And this is no more than is foretold and promised in other prophecies, as we shall see hereafter. The sum of this verse is, The sceptre or dominion shall be seated in the tribe of Judah, though he doth not determine when it shall come thither; but when once it shall come, it shall not depart from thence till the Messiah come; and then Judah shall lose this sceptre and other privileges, and the Gentiles shall come into the stead of the Jews, and shall embrace that Messiah whom they shall reject. So now here is an undeniable argument to prove against the Jews that the Messiah is already come, and that the Lord

Jesus Christ is he, because he was to come during the time wherein the sceptre was in the hands of Judah; and about that time when Jesus Christ came the sceptre was taken away from Judah and the Jews, and hath now been lost for sixteen hundred years together. The Jews are mightily perplexed and confounded by this argument; one evidence whereof is their various and contradictory expositions of the place, whilst some of them affirm this Shiloh to be Moses, others Saul, others Jeroboam, others Nebuchadnezzar, which neither need nor deserve confutation; others David; which, though some of the acutest of the Jewish doctors assert, is as contemptible as any of the rest, it being ridiculous to say, the sceptre departed from Judah under him by whom it first came into that tribe, having been till David's time in other tribes. But the great difficulty is, how this was accomplished; for if the event fully agrees with this prophecy, the cause of the Jews is lost, and Christ must be owned as the true Messiah. The sceptre was for a time in other tribes; as in Moses, of the tribe of Levi; in divers of the judges, who were of several tribes; and, lastly, in the tribe of Benjamin, under Saul; but the sceptre departed from all these. But this is prophesied as Judah's privilege, that when once the sceptre or government came into that tribe, which it did in David's time, it should not depart from it till Christ came, and then it should depart. And thus it came to pass. Concerning the time from David unto the captivity of Babylon there is no dispute, there being a constant succession of kings in that tribe all that time. For the time of the Babylonish captivity, wherein there may seem to be more difficulty, it is to be considered, 1. That the sceptre or government was not lost or departed from Judah, but only interrupted, and that but for seventy years at most, which, in so long a space of time as above a thousand years, is little to be regarded. As none will say the kingdom was departed from the house of David, because of those interregns or interruptions which sometimes fell out in that family. Add to this, that God had given them an absolute promise and assured hope of the restoration of Judah's sceptre; so that this was rather a sleep than the death of that government. 2. That within these seventy years there were some remainders and beams of Judah's

sovereignty in Jehoiachin, 2 Kings xxv. 27; in Daniel, who was of that tribe, Dan. ii. 25; v. 13; and of the king's seed, Dan. i. 3; and in the successive heads or governors of the exiles, of whom the Jewish writers say so much; and they affirm that they were always of the house of David, and were more honourable than the governors of the Jews which were left in the land of Israel. 3. All that was then left of the sceptre of the Jews was in the tribe of Judah; nor was the sceptre departed from Judah to any other tribe; and that is the thing which seems especially to be respected in this prophecy: for Judah is here compared with the rest of the tribes; and it is here signified, that the power and dominion which was in Judah, when once it came thither, should not shift from tribe to tribe, as it had done, but whilst there was any sceptre or supreme government among the Jews, it should be in that tribe, even till the coming of the Messias. But if there should happen any total, but temporary intercision or cessation of the government among all the tribes, which now was the case, that was no prejudice to the truth of this promise, nor to the privilege granted to Judah above the rest of the tribes. After the captivity, the state of the Jews was very various. Sometimes they had governors put in by the Persian king, as Zorobabel, who was also of the tribe of Judah, and, as it is supposed, nephew of Jehoiachin; and Nehemiah, whom Eusebius affirms to have been of the tribe of Judah. And though he may seem to be numbered among the priests, Neh. x. 8, yet a diligent reader will find that he is even there distinguished from them by his title the *Tirshatha*, ver. 1, and the word *priests*, ver. 8, relateth only to the rest there mentioned besides him; especially if this be compared with chap. ix. 38, where the *princes* (among whom surely Nehemiah was the chief) are distinguished from the *priests*. And sometimes the people chose governors, or captain-generals, as the Maccabees, and others. But under all their vicissitudes, after their return from Babylon, the chief government was evidently and unquestionably seated in the great council called Sanhedrim or Synedrium, wherein, though some of the tribe of Levi were mixed with those of the tribe of Judah, yet because they, together with other members of that council, had their power both from that tribe by which they were chosen, and in it,

and for it, the sceptre did truly remain in the tribe of Judah; even as it was rightly called the Roman empire, when Trajan, a Spaniard, or other foreigners, administered it; or as we call it the kingdom of Poland, when they chose a king of another nation. How great and venerable the authority of this council was among the Jews, may easily be gathered, 1. From the Divine institution of it, Numb. xi. 16, whereby, indeed, it was at first to consist of persons indifferently chosen out of all the tribes; but now the other tribes being banished and dispersed in unknown places, and Benjamin and Levi being as it were accessions to the tribe of Judah, and in a sort incorporated with it, it now becomes as it were appropriated to the tribe of Judah, as acting in its name and by its authority; and the whole land is called Judea, and all the people Jews, from the predominancy of that tribe above the rest. 2. From the great power and privileges anciently granted to it, Deut. xvii. 8, &c.; 2 Chron. xix. 8, 11; Psalm cxxii. 5. 3. From the testimony of Josephus, and other Jewish writers, which is most considerable in this argument, who largely describe and magnify the power and authority of it; who tell us that the power of their king was subject to that of this council; and therefore one of them addressing his speech to that council, where also the king himself was present, first salutes the senators, and after them the king. They affirm also, that the power of making war or peace was vested in that council, and that Herod was tried for his life by it. If it be said that the power of this council was in a great measure taken away, which the Jews confess, John xviii. 31, and that the sceptre of Judea was in the hands of the Romans, and by them given to Herod, who was no Jew, but an Idumean, and this before the coming of the Messias, which is the only remaining difficulty; to this many things may be said: 1. That this happened but a few years before the coming of Christ, when Christ was even at the doors, and about to come, and therefore might well be said to *be come*; especially in the prophetic style, whereby things are oft said to be done which are near doing. 2. That the Jewish senators did long struggle with Herod about the government, and did not yield it up to him till his last year, when they took an oath of fealty to him, which was after Christ was

born. Nor indeed was the sceptre quite gone from them then, for that council still had the power, though not of life and death, yet of civil and ecclesiastical matters. See John xviii. 31. So that if the sceptre was gone, the *lawgiver* remained there still. Nor was their government and commonwealth quite destroyed until the destruction of Jerusalem by Titus. And therefore some translate the place thus, and that with great probability, *The sceptre shall not depart—until the Shiloh come*, and until (which word is repeated out of the former member, as it is most usual in the Scripture) *the gathering of the people be to him*, i.e., until the Gentiles be converted and brought in to Christ. And this interpretation receiveth countenance from Matt. xxiv. 14, *The gospel shall be preached in all the world, and then shall the end come*; not the end of the whole world, as it is evident, but the end of the commonwealth and government of the Jews, when the sceptre and lawgiver should be wholly taken away from that tribe and people.

*Bp. Patrick.*—*The sceptre shall not depart from Judah, &c.*] That the first word *shebet* is rightly translated *sceptre*, we have the unanimous testimony of the three Targums of the ancient book Rabbos, with a great many of the modern rabbins (such as Cas-kuni, Bechai, Abarbinel, &c., &c.). [See note of Pool above.]

The meaning of this word then being settled, it is manifest Jacob here gives Judah the highest superiority over his brethren; and informs them, that from the time his authority should be established, there should continue a form of government in this *tribe*, till the coming of the Messiah. The word *sceptre* is more used in ancient times (as Mr. Selden observes in his "Titles of Honour") to signify kingly power, than either *crown* or *diadem*, which have been used more in later times. And therefore the LXX. translate it *Ἀρχή*, of whose authority, the *rod*, *staff*, or *sceptre*, was the ensign. And accordingly in the prophecy of Amos i. 5, "He that holdeth the sceptre," is used absolutely for a king. Now this regal power began in the tribe of Judah, when David was king over all Israel (1 Chron. xxviii. 4), and his posterity held it till the captivity of Babylon.

But then the next word in this verse, *mechokek* (which we translate *lawgiver*), sig-

nifies a diminution of this dignity, before the finishing of this prophecy. For *mechokkim* were not of equal power with kings; and therefore we translate the word elsewhere *governors* (Judg. v. 9, 14), who were not endued with an absolute power, but depended on the power of another. And thus R. Solomon Jarchi expressly says (in his Commentaries on the Sanhedrim), that as *shebet* signifies the highest authority, so *mechokek* signifies a lesser magistrate or ruler; who was set over the people by the authority and license of the kings of Persia. For this kind of power was settled among them, at their return from Babylon, when Zerobabel was made their governor. And after they were invaded by the Seleucidae, this authority was recovered and maintained by the Maccabees; till they were deprived of it by Herod and the Romans. At which time Christ came; when it is evident they were become subjects to the Romans, by the very enrolling that was made of them at the birth of our Saviour: which was a public testimony of Augustus's sovereignty over them. So that the meaning of this prophecy is, "There shall be either kings or governors among the Jews till Christ come." So J. Christoph. Wagenseil (who hath discussed this place with great exactness) gives the sense of these words; and it is literally true: till the captivity they had kings; after their return they had governors, under the Persians, Greeks, and Romans (see his Confut. Carm. Memorialis Libri Nitzachon. R. Lipmanni, p. 293, &c.).

To strengthen which interpretation he makes this judicious remark, in another place of the same book (p. 373). That the whole time, from the beginning to the end of Judah's authority, was well nigh equally divided between kings and governors. For, according to Josephus (lib. xi. Antiq., cap. 4), they lived under kings, from David's time to the captivity, five hundred and thirty-two years; and under the *mechokkim* or *governors*, after the captivity, much about the same number of years. For there being five hundred eighty and eight years from the captivity to our Saviour's birth; if seventy years be deducted (which was the time their captivity lasted), and ten be added (in which after the birth of Christ, Herod and his son Archelaus reigned in Judea, and it was not yet reduced into the form of a province), there were just five hundred



twenty and eight years; that is, the space in which they were under kingly authority, and under subordinate governors, was in a manner of the same length. Which makes it the more wonderful, that Jacob should so many ages before exactly divide the whole power he foresaw would be in Judah, between them that wielded a sceptre, and those who were only subordinate governors.

That the letter *vau* before the word we translate *laugiver*, hath the force of a disjunctive, and is not a mere copulative, all allow: and there are many examples of it in other places, particularly in the tenth commandment (Exod. xx. 14). The greatest objection that I can find against this interpretation is, that though Zerobabel, the first governor after the captivity, was of the tribe of Judah; yet the Maccabees, who were their governors most of the time after the captivity, were of the tribe of Levi. But it is to be considered, that the prophecy doth not say these rulers or governors should be of the tribe of Judah; but only in that tribe which had a government of their own, till the coming of Christ. Besides, by Judah is not to be understood merely the people of that tribe; but all those that were called Jews, consisting also of the tribes of Benjamin and Levi; who were incorporated with them: and were all called Judah, in opposition to the kingdom of Israel. For Benjamin, it is evident, was so near to Judah, that they were reputed the very same. Whence it is that Mordecai, who was of the tribe of Benjamin, is called *Ish Jehudi*, a Jew, in Esther ii. 5, because that tribe was comprehended under Judah, from the time that the rest rent themselves from the house of David. When Jeroboam also set up the meanest of the people for priests; who were not of the tribe of Levi (1 Kings xii. 33), this made the Levites fly to Judah and become one with them. And therefore the Maccabees were, in effect, Jews, who held the chief authority among them, till Antigonus was driven out and killed by Herod: who was an Edomite set over them by the Romans.

*From between his feet.*] The common interpretation every body knows, which is, of his seed, or posterity: but Ludolphus, instead of *raglau*, feet, would have us read *daglau*, banners, according to the Samaritan copy. Which is well confuted by the forenamed Wagenseil, p. 269, of the forenamed book:

where he translates these words thus, *even to the last end of that state*. For so the people at the feet signifies (Exod. xi. 8; 2 Kings iii. 9), those that bring up the rear, as we now speak. And so some ancient interpreters in the Talmud, he shows, expound it here, of the last posterity of Judah, and the times when their commonwealth was coming to a conclusion.

*Until Shiloh come.*] Let the original of this word *Shiloh* be what it will (which some translate *to be sent*, others *his son*, or *child*, or *his seed*, others *quiet*, *peaceable*, *pacific*, *prosperous*, and consequently, *renowned*, *august*, to whom *gifts* or *offerings* shall be made, as R. Solomon takes it; others, *whose is*, viz., the kingdom), the Messiah or Christ is certainly hereby meant: as all the three Targums agree; and the Talmud in the title Sanhedrim, cap. xi. and Baalhaturim, Bereshith-Rabba, and many other ancient and modern Jews. I will mention only the words of R. Bechai; who confesses, *it is right to understand this verse of the Messiah, the last Redeemer*. "Which is meant when it saith, *Till Shiloh come*, i.e., his Son, proceeding from his seed. And the reason why the word *beno* is not used in this prophecy, but *Shiloh*, is because he would emphatically express a son, who should be brought forth of his mother's womb, after the manner of all those that are born of a woman." Of this interpretation they are so convinced; that, to evade the argument we derive from hence to prove the Messiah is come, they have invented a great many tales of the power they have still in some remote parts of the world. There is a book written on purpose, called, "The Voice of Glad Tidings," wherein they labour to prove, they have a kingdom still remaining. Which, if it should be granted, signifies nothing, for this prophecy is concerning their government of their own country, the land of Canaan: as they themselves very well know; which makes them so desirous to return thither again, that the hand of Judah may be upon the neck of his enemies, and he may go up from the *prey like a lion*, and *tie his ass to the vine*, and *wash his garments in wine*, &c., as the words are in the rest of this prophecy. And whatsoever some of them are pleased to say concerning their power nobody knows where, they are sometimes in a contrary humour: for in the Gemara Sanhedrim they

say (cap. xi. § 32), "There shall not be the least magistrate in Israel when the Messiah comes."

*Unto him shall the gathering of the people be.*] So this clause is expounded by Abarbanel himself, whose words are, *The people of the nations shall be gathered to worship him*, i.e., the Messiah (see "L'Empereur in Jacchiad.," p. 164, and "Codex Middoth," p. 106, 107). Wagenseil indeed thinks the most literal interpretation to be this, *To him shall be the obedience of the people*: which is the interpretation of Onkelos and the Jerusalem paraphrast. Kimchi also (lib. Radic.) so expounds it, *The people shall obey him*; taking upon them to observe, what he shall command them. And in Prov. xxx. 17, which is the only place besides this where this word *jikkah* is found, it seems to signify obedience.

See Confut. Carm. R. Lipmanni, p. 225, where Wagenseil, after the examination of every particular word in this verse, thus sums up the sense of it in this paraphrase:—

"That royal power and authority which shall be established in the posterity of Judah, shall not be taken from them; or, at least, they shall not be destitute of rulers and governors, no, not when they are in their declining condition: until the coming of the Messiah. But when he is come, there shall be no difference between the Jews and other nations: who shall all be obedient unto the Messiah. And after that, the posterity of Judah shall have neither king nor ruler of their own: but the whole commonwealth of Judah shall quite lose all form, and never recover it again."

The truth of this exposition appears exactly from their history: of which it will be useful here to give an account. For from David to the captivity of Babylon they held the sceptre, for five whole ages and more, as I observed above. After which, when seventy years were finished in that captivity, they lived by their own laws in their own country: but had no absolute authority of their own, independent upon others; nor ever enjoyed a full liberty. For they were at first under the present monarchs: afterwards, upon the conquest made by Alexander, under the Greeks: and then under the kings of Asia Minor and Egypt; till the Roman yoke was imposed upon them. Yet all this time, while they were under the empire of others, they enjoyed governors or

rulers of their own, who administered their affairs under those monarchs. The first was Zerobabel, called the *captain*, or *prince of Judah* (Hag. i. 1). After him Ezra and Nehemiah. And before them it is likely there were some others, as Jos. Scaliger gathers from Neh. v. 15. After the death of Nehemiah the government came into the hands of the high priests, as appears from Josephus, lib. xi. cap. 8, where he shows how Jaddus the high priest met Alexander in his expedition against Persia: which power was confirmed in that order, by the Maccabees, as we commonly call them. It began in Mattathias; and was continued in his sons. The third of which, Simon, raised it to such a splendour, that he looked like a prince, as the reader may see it described in 1 Mac. xiv. From whence his grandchild Aristobulus seems to have taken occasion to affect the name of king; though he had but the shadow of that power. Yet his posterity kept that name to the time of Herod, who stripped them of all their power, and destroyed their family. After his death the kingdom was divided by Augustus into tetrarchies: Archelaus being made tetrarch of Judea; and the rest of the country divided between Philip and Antipas. But Archelaus misbehaving himself, he was deprived of his government, and banished to Vienne in France; and then Judea was reduced into the form of a province, and ruled by Roman governors. After which there was no king, nor ethnarch of Judea; so that after this time we may safely conclude, the Jews lost even their *mechokkim*, or governors, as they had long ago lost the sceptre; and had no power remaining among them of administering the affairs of their commonwealth.

Now at this time our blessed Lord and Saviour, Jesus Christ, the true Shiloh, came; who was the founder of a new and heavenly kingdom. And nothing more was left to be done for the fulfilling of this prophecy, but, after his crucifying, to destroy Jerusalem and the temple, and therewith the whole form of their government, both civil and sacred. Then all power was entirely taken from Judah, when Christ had erected his throne in the heavens, and brought many people, in several parts of the earth, unto his obedience, and made them members of his celestial kingdom. Till which time this prophecy was not completely fulfilled;

which may be the reason, possibly, that it is not alleged by Christ and his apostles; because the Jews might have said, We have still a government among us: which could not be pretended after the destruction by Titus.

*Rosen.—Non recedet a Juda sceptrum, i.e., imperium.* שָׁטֶרֶת talem scipionem qualem duces potestatis insigne gerere solent, s. sceptrum, et per metonym. ipsum designat imperatoriam dignitatem, ut Num. xxiv. 17; Jes. xiv. 5; Zach. x. 11. Nomini שָׁטֶרֶת respondet in membro sq. מְלִיכָה, quod proprie eum qui aliquid statuit, decernit, νομοθέτην, denotat (Num. xxi. 18, de Mose), et in universum de primoribus populi exercitusve usurpatur, ut Jud. v. 14, et Ps. lx. 19, tribus Juda vocatur מְלִיכָה, princeps, antesignanus. Phrasin quæ sequitur, אֶת־רַגְלֵי, ante quam repetendum est אֶת־רַגְלֵי, non recedet e medio pedum ejus, interpretum plures haud differre a simplici שָׁטֶרֶת ab eo existimant, auctore potissimum J. A. Ernestio (*Opuscul. philolog. critt.*, Lugd. Batav., 1776, p. 173, sqq.), qui, Hebræorum, inquit, mos est, homines exprimere per partes corporis, quarum qualiscunque sit conjunctio cum re ea, quæ iis tribuitur; idque cum faciunt, nihil de istis partibus cogitant, sed totam personam animo continentur. Provocat inter alia ad locum Hos. ii. 4, ubi simili construendi ratione dicitur: ..... אֶת־רַגְלֵי מִמָּוֶה, removebit adulteria sua e medio mamarum suarum, i.e., ab ipsa. Veruntamen non plane eadem est ratio phraseos Hebraicæ אֶת־רַגְלֵי, qua potius genitalia καρτεφημίας designantur, ut Deut. xxviii. 57: אֶת־רַגְלֵי מִמָּוֶה הֵיכָלָה, secundinæ quæ exeunt ex eo quod inter pedes ejus. Simili phrasi soboles alicujus ex ejus femore exire dicitur, vid. xlv. 26; Ex. i. 5; Jud. viii. 30. Quare non aunt vituperandi LXX., qui reddidere: καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ. Hieronymus: et dux de femore ejus. Onkelos quoque et Hierosolymitanus pro אֶת־רַגְלֵי posuere אֶת־בְּנוֹת, e filiis filiorum, et Jonathan אֶת־רַגְלֵי, e semine ejus. Sensus igitur horum verborum iis, quæ præcesserunt, consonus hic erit, nunquam defuturos inter Judæ posteros viros principes, dignitate et auctoritate insignes, qui rebus administrandis in bello et pace idonei sint. Qua quidem in sententia quum nihil sit, quod jure desideres minime opus est, ut adoptemus quod in textu Sam. exstat, אֶת־רַגְלֵי, e mediis vexillis ejus. Sed major sententiarum discrepantia

est in verborum quæ sequuntur, אֶת־רַגְלֵי, interpretatione, maxime ob nomen אֶת־רַגְלֵי. Id quidem quum alias urbis sit nomen in sorte tribus Ephraim sitæ, quod et defective scribitur, אֶת־רַגְלֵי, Jos. xvi. 6; xviii. 1, 8; Jud. xviii. 31, nec non אֶת־רַגְלֵי, Jud. xxi. 21; Jer. vii. 12, atque אֶת־רַגְלֵי, Jud. xxi. 19; 1 Sam. iii. 21; Jer. vii. 14, quæ omnes scripturæ varietates hoc ipso loco in Codd. passim reperiuntur; simplicissimum fuerit, verba illa sic reddere; usque dum venerit Schiluntem, præsertim quum phrasis אֶת־רַגְלֵי hoc sensu 1 Sam. iv. 12, legatur. Commendavit hanc interpretationem argumentis grammaticis, historicis et dogmaticis, G. A. Teller in *Nott. critt. et exegett.* in hoc cap., p. 130, sqq. Existimat vero his verbis illud respici, quod quum in itinere populi Israelitici per Arabiæ deserta tribus Juda in castris semper primum locum occupasset (Num. ii. 3—9), atque in movendo castra reliquis tanquam antesignanus prævisset (Num. x. 14), simul atque Siluntem perventum esset, ceteræ tribus a Juda discesserunt, ut quæque terram suam sorte acceptam, ut Rubenitæ et Gaditæ, aut mox accipiendum, ut reliquæ tribus, occuparent; tunc igitur desiisse principatum tribus Judæ. In similem cogitationem, ignorata tamen, uti videtur, Telleri interpretatione, incidit Gregor. Zirkel in Diss. *super benedictione Judæ Genes. xlix. 8—12*, Wirceburg., 1786, qui p. 55. Jacobum hisce verbis hoc voluisse existimat: dux sit Judas usque ad plenam Palæstinæ possessionem, usque dum devictis hostibus Siluntem, i.e., ad quietem venire licet; est enim אֶת־רַגְלֵי a verbo אֶת־רַגְלֵי, cessavit, quievit. Habebit tamen tale votum, quod Judæ principatum et ducis dignitatem ad illud tantum temporis spatium restringit, quod Palæstinæ occupationem præcedit, languidi quid et pæne frigidi. Nos quidem non dubitamus, esse אֶת־רַגְלֵי h. l. nom. appell. a אֶת־רַגְלֵי tranquillus, quietus fuit deductum, formæ אֶת־רַגְלֵי, fumus (אֶת־רַגְלֵי), carduus, אֶת־רַגְלֵי, nervus, vinculum, et quæ sunt alia hujus generis. Erit igitur אֶת־רַגְלֵי, s. אֶת־רַגְלֵי, tranquillitas (i. q. אֶת־רַגְלֵי, Ps. cxxii. 7; Prov. xi. 21; Dan. viii. 25), id est, eadem, qua in priori Vs. membro שָׁטֶרֶת sceptrum dicitur pro eo qui sceptrum tenet, i.e., principe, metonymia, tranquillitatis auctor, pacificator, qui turbata omnia et confusa ad pacem et tranquillitatem desideratissimam feliciter revocabit, nec igitur sensu diversum a אֶת־רַגְלֵי, princeps pacis, quod est inter Messie nomina Jes. ix. 5 (ubi cf. not.), et a אֶת־רַגְלֵי,

quod a לֵוִי, *ειρηναίον* notare expresse dicitur 1 Chron. xxii. 9. Hinc factum, ut Samaritani nomine לֵוִי, *Salomonem* indicari ajunt. Ad Messiam, quem orbi conciliaturum tranquillitatem omnemque felicitatem semper sperarunt Hebræi, nomen לֵוִי retulerunt veteres interpretes raro consensu, quamvis de propria illius significatione inter se dissenserint. LXX. reddunt: *ἕως ἃν ἔλθῃ τα ἀποκείμενα αὐτῷ*, *donec veniant quæ ipsi reposita sunt*, vel, ut alii legunt, *ᾧ ἀπόκειται*, *cui repositum est*, quæ tamen potius Aquilæ Symmachique est interpretatio. Eos interpretes vix dubium est hoc voluisse: *donec veniat regnum quod repositum est ei*, sc. Messia. Quem sensum clarius expressit Onkelos: *donec veniat Messias, cujus est regnum*; et eodem modo, exigua tantum varietate, Targum Hierosolymitanum. Illi etsi pro לֵוִי legisse לֵוִי videantur, id est, *לֵוִי*, *cujus est*, ad quem pertinet sc. sceptrum illud, de quo loquitur Jacobus, quod et inde verisimile fuerit, quod Syrus *is cujus illud est*, et Saadias *is cui est*, reddidit; id tamen non sine causa negat Buxtorfius in *Anticrit.*, p. 714, qui inter alia hæc observat, "Onkelosum primo reddere voluisse in sua versione vocem לֵוִי, deinde adjunxisse ulteriorem declarationem. Vocem לֵוִי reddidit מָשִׁיחַ *Messias*, dum ait: *donec veniat Messias*. Veteres Hebræi enim hoc nomen לֵוִי inter nomina Messia retulerunt, ut in Talmud in Perek Chelek, in Bereschith Rabba, et in aliis videre est. Itaque לֵוִי est explicatio nominis לֵוִי, quia לֵוִי מָשִׁיחַ, *Schilo est Messias*. Quæ sequuntur, vel honoris causa erga Messiam sunt addita, sicuti vulgo eum מָשִׁיחַ מֶלֶךְ, *Messiam regem* vocant, vel aliam et arcanam vocis ejusdem mysticæ explicationem continent." Nititur vero hæc interpretatio loco Ez. xxi. 32 (al. 27), ubi Jova minatur, se velle abolere regnum Judaicum, וְהָיָה לְיָדָאֵם, *donec veniat is, cui judicium*, i.e., summa gubernandi et judicandi potestas; vid. not. ad eum loc. Hieronymus verba nostra sic vertit: *donec veniat qui mittendus est*, quo non est dubium intelligi Messiam, qui summa cum auctoritate et potestate a patre est missus, *ἀποσταλμένος*, Matth. x. 40; Marc. ix. 37; Luc. x. 16; Joa. iii. 17, 34. Apparet, Hieronymum לֵוִי cepisse pro לֵוִי a לֵוִי, *misit*, permutatis gutturalibus ו et ח. Taceo alias nominis vexatissimi interpretationes, quarum nonnullas recensui in Commentar. maj.: plurimas recensuit et examinavit

Jac. Alting in *Schilo, seu de vaticinio patriarchæ Jacobi, quod exstat Genes. xlix. 10, libris quinque*, Franequ. 1660, in quat. Plures præterea Diss. super hoc loco leguntur in *Thesaurō* utroque, vetere et novo, *theolog. philolog.*, t. i. Promittit itaque Jacobus tribui Judæ, non recessurum ab eo imperium; donec veniat magnus ille princeps, qui extremo mundi ævo turbata omnia ad pacem et tranquillitatem sit revocaturus, et totius orbis terrarum imperium sit suscepturus, quod his verbis exprimitur: וְלִי עַם, *et ei obedientia populorum erit*, s. *et ei obtemperabunt gentes*. וְעַם est a verbo עָמַד, cum He mappikato, quod convenit cum Arab. عَمَد, *paruit, dicto audiens fuit*, legiturque Prov. xxx. 17. וְעַם וְעַם, *spernit obedientiam matris*; hic vero וְעַם habet Dagesch euphonicum, quale in וְעַם, Ex. xv. 17, et in וְעַם infra vs. 17. Jarchi וְעַם וְעַם exponit *congregationem populorum*, ad eum multi populi confluent (ut Jes. ii. 2, dicitur), comparatis nominibus וְעַם et וְעַם in Talmude *congregationis* significatu obviis. Ita Arabs uterque: *et ad eum congregabunt se gentes*. LXX. *αὐτὸς προσδοκία τῶν ἐθνῶν* reddidere, quod Hieron. sequutus *et ipse erit exspectatio gentium* vertit, eodemque modo Syrus: *et eum exspectabunt populi*. Retulerunt hi interpretes nomen וְעַם ad rad. וְעַם, cui in Piel *exspectandi* est notio, aut saltem וְעַם, ejusdem significatus putarunt.

*Schum.*—"The dominion [Heb., sceptre for dominion] shall not depart from Judah, nor the sceptre from between his feet until rest come, and to him the nations shall be obedient." Schumann, with Geddes and some few others, denies that this prophecy relates to the Messiah. Geddes refers it to that period when "the land being at rest," the tabernacle was set up at Shiloh; and observes that "it is wonderful that neither the Messiah nor any of his apostles or evangelists apply this text to him if they looked upon it as applicable." An answer to this objection is given in Bp. Patrick's note above. Schumann applies this prophecy to the time of Solomon. He maintains that the term בֵּן דָּוִד can only apply to offspring when spoken of women; and is here equivalent to מֶלֶךְ and is thus used in this verse because מֶלֶךְ, which our authorized version and Professor Lee render lawgiver, signifies a long sceptre which rested between the feet.

Ver. 11.

אִסְרֵי לִגְלוֹן צִידָה וְלִשְׂרָקָה בְּנֵי חֲתָנִי  
 בָּגָס צִינִן לְבָשׁוּ וּבָדָס צִנְקָה סוּחָה :

δεσμεύων πρὸς ἀμπελον τὸν πῶλον αὐτοῦ,  
 καὶ τῇ ἑλκῇ τὸν πῶλον τῆς ὄνου αὐτοῦ. πλυνεῖ  
 ἐν ὄνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι στα-  
 φυλῆς τὴν περιβολὴν αὐτοῦ.

*Au. Ver.*—11 Binding his foal unto the  
 vine, and his ass's colt unto the choice vine;  
 he washed his garments in wine, and his  
 clothes in the blood of grapes.

*Choice vine.*

*Bp. Lowth on Isaiah v. 2.—Sorek.]* Many  
 of the ancient interpreters, LXX., Aq.,  
 Theod., have retained this word as a proper  
 name; I think, very rightly: Sorek was a  
 valley lying between Ascalon and Gaza, and  
 running far up eastward in the tribe of  
 Judah. Both Ascalon and Gaza were an-  
 ciently famous for wine; the former is men-  
 tioned as such by Alexander Trallianus;  
 the latter by several authors (quoted by  
 Reland, *Palæst.*, p. 589, and 986). And  
 it seems, that the upper part of the valley  
 of Sorek, and that of Eshcol, where the  
 spies gathered the single cluster of grapes,  
 which they were obliged to bear between  
 two upon a staff, being both near to Hebron,  
 were in the same neighbourhood; and that  
 all this part of the country abounded with  
 rich vineyards. Compare Num. xiii. 22,  
 23; Judg. xvi. 3, 4. P. Nau supposes Esh-  
 col and Sorek to be only different names for  
 the same valley. *Voyage Nouveau de la*  
*Terre Sainte*, liv. iv., chap. 18. So likewise  
*De Lisle's* posthumous map of the Holy  
 Land. Paris, 1763. See Bochart, *Hieroz.*,  
 ii. col. 725. Thevenot, i. p. 406. Michaelis  
 (note on Judg. xvi. 4, German translation)  
 thinks it probable, from some circumstances  
 of the history there given, that Sorek was  
 in the tribe of Judah, not in the country of  
 the Philistines.

The vine of Sorek was known to the  
 Israelites, being mentioned by Moses (Gen.  
 xlix. 11) before their coming out of Egypt.  
 Egypt was not a wine country. "Through-  
 out this country there are no wines." *Sandys*,  
 p. 101. At least in very ancient  
 times they had none. Herodotus, ii. 77,  
 says, it had no vines; and therefore used an  
 artificial wine made of barley: that is not  
 strictly true; for the vines of Egypt are  
 spoken of in Scripture (Psal. lxxviii. 47;  
 cv. 33; and see Gen. xl. 11, by which it

should seem that they drank only the fresh  
 juice pressed from the grape, which was  
 called οἶνος ἀμπελιωσ. Herodot., ii. 37);  
 but they had no large vineyards; nor was  
 the country proper for them, being little  
 more than one large plain, annually over-  
 flowed by the Nile. The Mareotic in later  
 times is, I think, the only celebrated Egyp-  
 tian wine which we meet with in history.  
 The vine was formerly, as Hasselquist tells  
 us it is now, "cultivated in Egypt for the  
 sake of eating the grapes, not for wine;  
 which is brought from Candia," &c. "They  
 were supplied with wine from Greece, and  
 likewise from Phenicia." Herodot., iii. 6.  
 The vine and the wine of Sorek therefore,  
 which lay near at hand for importation into  
 Egypt, must, in all probability, have been  
 well known to the Israelites when they  
 sojourned there. There is something re-  
 markable in the manner in which Moses  
 makes mention of it, which, for want of  
 considering this matter, has not been at-  
 tended to: it is in Jacob's prophecy of the  
 future prosperity of the tribe of Judah:

"Binding his foal to the vine,  
 And his ass's colt to his own Sorek;  
 He washeth his raiment in wine,  
 And his cloak in the blood of grapes."

Gen. xlix. 11.

I take the liberty of rendering שָׂרֵק, for  
 שָׂרֵק, *his Sorek*, as the Masoretes do of point-  
 ing שָׂרֵק, for שָׂרֵק, *his foal*. שָׂרֵק might nat-  
 urally enough appear in the feminine form,  
 but it is not at all probable that שָׂרֵק ever  
 should. By naming particularly the vine of  
 Sorek, and as the vine belonging to Judah,  
 the prophecy intimates the very part of the  
 country which was to fall to the lot of that  
 tribe. Sir John Chardin says, "That at  
 Casbin, a city of Persia, they turn their  
 cattle into the vineyards, after the vintage,  
 to browse on the vines." He speaks also of  
 vines in that country so large, that he could  
 hardly compass the trunks of them with his  
 arms. *Voyages*, tom. iii. p. 12, 12mo.  
 This shows, that the ass might be securely  
 bound to the vine; and without danger of  
 damaging the tree by browsing upon it.

*Bp. Patrick.—Choice vine.]* The vine of  
*Sorek* (which we here translate *choice*, and  
 in Jer. ii. 21, *noble vine*) was the most  
 excellent in all that country. For *Sorek*  
 was a place not above half a mile from the  
 valley of Eshcol; from whence the spies  
 brought the large bunches, as a sample of

the fruitfulness of the country (see Bochart, par. i. Hierozoic., lib. iii. cap. 13).

*Gesen.*—עֵינָיו, fem. Gen. xlix. 11.

1. *A precious sort of vine*, according to several ancient Jewish interpreters, that sort, of which the small sweet grapes appear to have scarcely any stones, and which in Morocco is still called *Serki*. *Pers. Kishmis*. See Niebuhr's *Reisebeschr.* th., ii. p. 169. *Beschr. von Arabien*, p. 147. Root probably עִפַּף, to empty out, hence עִפְפָה, empty. See עִפְפָה.

*Rosen.*—עֵינָיו יִשְׂרָאֵל *Alligans ad vitem pullum suum*. Jod ad עֵינָיו est paragog., ut Ps. xciv. 8. יִשְׂרָאֵל יִשְׂרָאֵל *habitans in cælis*, cujusmodi plura vid. in Gesenii *Lehr.*, p. 547. Eadem paragoge est in voc. עֵינָיו, in phrasi quæ sequitur, qua eadem res aliis verbis repetitur pro more styli poetici: וְעֵינָיו יִשְׂרָאֵל *et viti nobili alligat pullum asinae suæ*. עֵינָיו, i. q. עֵינָיו, Jes. v. 2; Jer. ii. 21, Jarchi h. l. *palmitem longum* (Gallice, *couriere*) exponit, consentientibus LXX., qui εἰς vertunt, et Syro, qui *ramus, mal-leolus vitis* reddidit. Sed Hebræorum alii observant, voc. עֵינָיו denotare *laudatissimam vitium speciem*. De talibus uvis, quæ vinaceis carent, admodum dulcibus, vid. Niebuhrii *Beschr. v. Arab.*, p. 147, et *Reisebeschr.*, p. ii. p. 169. Conveniet igitur עֵינָיו cum Arab. عَيْن, quod, teste Golio in *Lex. Arab.*, p. 1275, *vitem generosam* denotat. Sunt qui hæc ad felicissimam Messiaë tempora referant, quibus futurum sit, ut asinis etiam liceat vitibus vesci, ut vitium et vini ubertas ostendatur, sicut et in Joele ii. 2, 22, sqq. de Messiaë temporibus dicitur, colles musto et lacte stillaturos. Sed magis placet, describi fertilitatem sortis tribus Judæ et terræ; sicut in aliis deinceps. Tanta vitium vilitas describitur, ut nihil curent homines asinos ad vites alligare, quum alias ad sepes alligari soleant.

*Ged.*, Booth.—*He washed.*

*Rosen.*—*He shall wash.*

*Schum.*—*He washes.*

Ver. 12.

חֲכָלֵי עֵינָיו כִּמְנוּ וְלִדְרָשָׁנָם  
חֲכָלָב :

χαρποιοι οἱ ὀφθαλμοὶ αὐτοῦ ὑπὲρ οἶνον,  
καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ὡς γάλα.

*Au. Ver.*—His eyes shall be red with wine,  
and his teeth white with milk.

Varr. Lectt.—χαρποιοὶ] χαρποῖ ix. codd.

Alex. in char. minor.—ὑπὲρ οἶνον] ἀπὸ οἶνου  
i. x.; xxxviii. codd. Compl., Ald., Alex.,  
Cat., Nic. — αὐτοῦ 2.] α. i., vii.—*Schum.*

*Gesen.*—חֲכָלֵי m. Red, but only of the inflamed redness of the eyes, here, from drinking wine. (Root, the Arabic حَكَلَ, *oculus rubedine suffusus est*. See *Schultens* on Prov. xxiii. 29, p. 301.) Gen. xlix. 12: חֲכָלֵי עֵינָיו *my eyes are red from wine* (in a good sense).

*Prof. Lee.*—חֲכָלֵי, m. once, Gen. xlix. 12. "De oculo caligante ebrii," *Gesen.*, who has here corrected *Schultens*, on Prov. xxiii. 29, in a translation made by him of a passage from the Kāmoos. But *Gesenius* is here wrong himself, as to the particular part connected with this word; which is this, حَاكِلُ, *ebrius*

vino. The Kāmoos has الْحَاكِلُ الْمُخْمَرُ, i. e., الْحَاكِلُ, *The person refreshed with wine*. So Gol., Castell, &c., *vino recreatus non prorsus ebrius*. The phr., therefore, חֲכָלֵי עֵינָיו, means, *the refreshed of eyes*, i. e., he whose eyes evince the refreshment received from wine, as taken moderately and for this purpose, and thence fitted for great undertakings. Comp. 1 Tim. v. 23; Ps. lxxviii. 65; civ. 15; not from the *half-blinded eyes of the drunkard*,—as *Gesenius* thinks,—merely to show the fruitfulness of the land. Revealed religion, I think, nowhere has recourse to expedients so filthy as this. The LXX. χαρποιοι οἱ ὀφθαλμοὶ αὐτοῦ ὑπὲρ οἶνον. Aquila, καράκοροι. Others, καθάκοροι, θερμοὶ, διαπυροὶ, φοβεροὶ: all which seem to have been arrived at much in the same way.

*Schum.*—12 Quemadmodum vino sic lacte fluit sors Iudæ חֲכָלֵי, quod male cum LXX. reddidit Hieronymus: *pulchriores sunt oculi eius vino*, non tam significat: *rubicundus*, ut Onkelos intellexit, vertens עֵינָיו, *rubent*, et

collato Arab. شَكْلَة, *rubor in oculi parte alba* (cfr. *Schultens*, ad. Prov. xxiii. 29), probarunt Rosenmueller, Iusti, et Schottad h. l., quam *caligans, obscurus*, coll. rad.

Arab. حَكَلَ, *obscura fuit res*, ita ut חֲכָלֵי, imago abundantia de oculis eorum dictum sit, qui bene poti sunt. Nuperrime Staehelinus, l. 1, p. 13, coll. Arab. الْحَاكِلُ, *vino recreatus*, et nixus auctoritate LXX., χαρ-

ποιοι; Vulg. *splendidiore*; Syri: ܐܝܢܐ

*splenduit, purpuravit*; Samaritani: ܦܘܪܦܪܐܒܝܬ, *rutilantiores*, transtulit: *hilaris oculi ipsius præ vino*. Idem non male de hac re comparat Arabum convivia et comotationes. Sic esset potius imago lætitiæ. Deinde Iuda albus dentibus præ lacte depingitur, quasi lac de dentibus destillet.

Ver. 13.

וְזִבְלֻן יֹשֵׁב בְּחֹף יָם וְהָיָה לְחֹף יָם וְהָיָה לְחֹף יָם  
וְהָיָה לְחֹף יָם וְהָיָה לְחֹף יָם

*Zaboulōn parálios κατοικήσει καὶ αὐτὸς παρ' ὄρμον πλοίων, καὶ παρατενεῖ ἕως Σιδῶνος.*

*Au. Ver.*—13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

*Haven.* So Horsley, Ged., Booth.

The ancient interpreters, Michael, Rosen., Schum., Gesen., Lec.—*Shore*.

*Sebulon ad littus maris habitabit.* הָיָה non est *portus*, uti plures recentiorum, Hebræos sequuti, vertunt; *sed littus maris*. Ita etiam verterunt veteres omnes. Porrigebantur tribus Sebulonis agri a lacu Tiberiadis usque ad mare mediterraneum, vid. Jos. xix. 10, sqq.—*Rosen*.

*Gesen.*—הָיָה *m. Shore, coast.* Gen. xlix. 13; Deut. i. 7; Josh. ix. 1. (Arabic حافة, border, shore).

*Ged.*—Zebulun by a haven of the sea shall dwell; a haven \* fit for ships.

\* I consider הָיָה in the former comma to be the relative to the former הָיָה, and not to וְהָיָה, so that the comma might be rendered “and that *haven* shall be a haven (or harbour) for ships.—*Ged*.

*Booth.*—

Zebulun, by a haven of the sea shall dwell;

Yea, he shall dwell by a haven fit for ships.

*Rosen.*—*Et erit ipse ad littus navium*, i.e., habitabit ad littus semper navibus frequens.

*Schum.*—Antiqui interpretes prius הָיָה ad unum omnes recte intelligunt de *littore*, sed alterum in *statione navium* interpretatur Hieronymus (cfr. LXX.). Quod idem alii (v. c. Dathe) significare censent *portam*, ut vertere queant: *appellent ad eum naves*. Atveroparallelismus docet הָיָה ad Sebulonis situm esse referendum hoc modo: *habitavit ad littus navium*, i.e., ripam incolet, ad quam naves appellant, sive navibus frequentem.

*Au. Ver.*—*And his border (shall be) unto Zidon.*

*Ged., Booth.*—And unto Zidon shall his border extend.

*Pool.*—*His border shall be unto Zidon*; or, *his side or coast*, to wit, that which is upon the Mediterranean Sea, is *near Zidon*, understanding not the city, but the territory belonging to it, unto which that tribe reached upon the sea-coast; for though Asher might seem to intercept them, yet he did not reach to the sea. Or, *his coast* looks *towards* Zidon, hath it in view, and lies commodiously for commerce with that great city, which then was the mart of the nations.

*Bp. Patrick.*—*His border shall be unto Zidon.* He doth not mean the city of Zidon; for the tribe of Zebulun did not extend themselves beyond Mount Carmel, which is forty miles at least from thence, but the country of Zidon, i.e., Phœnicia (as Bochart observes in his *Phaleg*, lib. iv. cap. 34), which the Zebulonites touched. For as the Phœnicians were called Syrians from Sur, i.e., Tyre: so they were called Sidonians from Sidon, as Hesychius tells us, who interprets *Σιδόνιοι*, by *Φοίνικες*. Whence the LXX. have Phœnicians for Sidonians (Deut. iii. 9), and Phœnice for Sidon (Isa. xxiii. 2).

*Rosen.*—*Et latus ejus ad Sidonem*, Sidonem usque urbem inclytam pertinet. Tyri non meminit, quæ ei vicina fuit, forsân quod nondum esset condita. *Latere* regionum dicuntur earum *fines*, cf. Jud. xix. 19; Jer. vi. 22. Situm terræ hujus tribus tantum describit, quod commodissimus sit futurus maris vicinia ad importandum et exportandum merces, unde et negotiationi maxime addictam fuisse hanc tribum tradunt Hebræi. Transit ad duos reliquos filios Leæ (cf. ad xlv. 8), ita tamen ut Issacharem Sebuloni postponat. Aben-Esra censet situs terræ illius rationem habitam, quia tribus Issachar medium locum tenuit inter Sebulonem et Danem.

*Schum.*—Varr. Lectt.—13 לְחֹף יָם viii. codd. pr. iv. nunc vi.; Sam., LXX., Syr., Vulg., Ion., Gr., Ven., Ar., Sam., Onkel. in xii. codd. et ix. editt. antiq. Cum antiquis interpretibus recentiores explicant לְחֹף יָם (latus ejus, i.e., fines ejus) *ad Sidonem usque pertinet* (vidd. Dathe, Rosenmueller, Schott al.). Verum cave, ne *super, prope, ad, cum* לְחֹף יָם *usque* ad permutes. Etenim poëta sibi vult hoc: *Sebulonis tribus Sidoniis*

*fnitima erit, Sidonem adiacebit.* Cfr. Deut. xxxiii. 19.

Ver. 14.

יִשָּׂשכָר חֵמַר גִּבֹּרִים לִבָּז אֵין  
חֲסִיפֵי־חַיִּים :

*Ἰσάαχαρ τὸ καλὸν ἐπεθύμησεν, ἀναπαύμενος ἀνὰ μέσον τῶν κλήρων.*

*Au. Ver.*—14 Issachar is a strong ass couching down between two burdens.

*Two burdens.* This sense of the word is preferred by Horsley, Patrick, and Prof. Lee.

*Bp. Horsley.*—סָסָס, “two panniers.” I refer this root to the word סָס, which signifies “to stick up,” or “to be prominent.” Hence the substantive סָסָס may signify any gibbosity, or prominence. And the panniers of the laden ass form prominences, sticking up on each side above the back of the animal, when he is pleased to lie down upon his belly; which is the posture here described. Possibly some oblique allusion may be intended, in this word, to the mountains, which on two sides, on the north and on the south, bounded the fair valley of Jesrael, in which Issachar had his portion.

*Ged., Rosen., Booth.*—Boundaries.

The tribe of Issachar inhabited the fine vale of Jezreel, which was separated by two natural boundaries, or barriers of mountains, from the tribe of Zebulon and the half-tribe of Manasseh, on the north and south; and on the east from the tribe of Gad, by the river Jordan; and to this situation the benediction evidently alludes. For the rest, I have elsewhere shown that רָבִי denotes not couching under a burden, but lying at ease, as the Issacharites might do between their boundaries, where they cultivated a fertile soil, undisturbed by their neighbours; and led not a roving life, like the inhabitants of the mountains, who were often obliged to remove from place to place to find pasturage for their flocks.—*Geddes.*

*Rosen.*—*Recubans inter terminos*, sc. terræ suæ. Aptum est huic comparationi cum jumento verbum רָבִי, quod proprie de animali complicatis pedibus cubante et requiescente dici constat. רָבִי־רָבִי signif. *terminos*, a רָבִי, *posuit*, unde nomen duale *binos terminos* designat, quibus una agri portio a confinibus utrinque determinatur. Cf. ad Ps. lxxviii. 14. Hieronymus in *Quæst.* ad h. l.: “Quia supra de Zabulon dixerat,

quod maris magni littora esset possessurus, Sidonem quoque et reliquas Phœnicis urbes contingeret; nunc ad mediterraneam provinciam redit, et Issachar, quia juxta Nephthalim pulcherrimam in Galilæa regionem possessurus est, benedictione sua habitatorem facit. *Asinum autem osseum* vocat et *hummerum ad portandum deditum* (vs. sq.), quia in labore terræ et vehendis ad mare oneribus quæ in suis finibus nascebantur, plurimum laboraret.”

*Pool.*—*A strong ass*, Heb. *an ass of bone*, i.e., of great bulk and bones, and strength of body, but of little spirit and courage, *couching down between two burdens*, which are laid upon his back, and which he is contented to bear. Or, *lying down*, i.e., enjoying his ease and rest, *between the borders*, to wit, of the other tribes, with which he was encompassed and secured from foreign enemies, which made him more secure and slothful. Or, *between the borders* or *folds* of cattle; as a word very near akin to it, and proceeding from the same root, signifies, Judg. v. 16, to the feeding and minding whereof he wholly gave himself, neglecting more generous things.

*Gesen.*—רָבִי־רָבִי, dual. Gen. xlix. 14; Judg. v. 16, and רָבִי־רָבִי, Ps. lxxviii. 14, probably, *hurdles*, or *folds* for cattle, particularly the open summer stalls in which the cattle in the warmer climates pass the whole of the summer, derived from רָבִי, *to place*, as *stabula*, (comp. Virg. *Georg.* iii. 223, and the note of Voss. on the passage,) from *stare*. Commonly rendered *water-troughs*, for watering cattle, derived from سَفَت (see J. D. Michaelis, *Epimetr. ad Lowth.*

*Prælect.* xxvii., p. 563), but the Arab. سَفَت does not signify to drink generally; it only refers to that drinking which gives no satisfaction and nourishment, but always increases the thirst. Others have proposed, according to the same derivation from رָבִי, to set up (the pot), the signification *chytropus*. The use of the form dual is not clear.

*Schum.*—14 Quemadmodum supra v. 6, Schechem princeps cum bove et Iuda v. 9, cum leone comparatur, ita hic cum asino osseo, i.e., robusto Issachar, ut eius posteri metaphorice tales depingantur, qui oneribus ferendis maxime idonei laboriosam acturi sint vitam eamque rusticam, servilem multisque obnoxiam periculis. “Asinum autem osseum, dicit Hieronymus in *Quæst.*, vocat



et humerum ad portandum deditum, quia in labore terræ et vehendis ad mare oneribus, quæ in suis finibus nascebantur, plurimum laboraret." Cfr. Gesneri diss. de antiqua honestate asinorum (in Commentatt. Gotting., t. ii., p. 32). Sic etiam Hom. Iliad., xi. 557 —562. Aiaceum heroem cum asino comparat. — Verba אֲשִׁין וְאֶסֶן, *asinus ossis*, LXX. reddiderunt: τὸ καλὸν ἐπεθύμησεν; quare verisimile est, eos pro אֲשִׁין legisse אֶסֶן, *venustas, formositas* (vid. Ies. xxxii. 12; Hos. v. 11), et pro אֶסֶן intellexisse אֲשִׁין e

notione verbi Arab. *غَمَمَ*, *concupiscere ali-*

*quid*, nisi mavis statuere, eos in gratiam Iissacharis sic interpretatos esse aequæ atque Onkelos et Persa reddiderunt: *dives, præpotens opibus*; Vulg.: *asinus fortis*. Omnium vero rectissime transtulit haud dubie Aquila: *δύος δσρώδης (ein Esel von starkem Knochenbau)*. — Porro Iissachar ut asinus dicitur recubuisse אֲשִׁין וְאֶסֶן, *inter stabula vel caulæ*, ut servilis eius conditio vitæque pacata notetur, quippe asinus silvester, liberatis imago, stabula hominumque conspectum fugit et deserta obambulat אֲשִׁין וְאֶסֶן a רָשָׁף, *posuit, statuit* (vid. Ps. xxii. 16; 2 Reg. iv. 38), significat *stabula*, quia in iis pecus noctu ponitur, includitur (cfr. Iud. v. 16, אֲשִׁין וְאֶסֶן; Ps. lxxviii. 14; Ez. xl. 43; Gesenii Lex., p. 506; Wineri Lex., p. 1019). Dualem adhibent Hebræi in hac voce ut in אֲשִׁין וְאֶסֶן et אֲשִׁין וְאֶסֶן, Ios. xv. 36; quia caulæ eorum duabus partibus constabant, quæ pecoris varii generis pabulationi et quieti servirent. Iam vero Iissachar *medius inter has duas partes* requiescere dicitur eo fortasse, ut vita eius rebus omnibus, frumento victuque, affluens describatur vel fines tribuum finitimarum, inter quos versetur, depingantur. Hæc iam bene perspexit Clericus sic: *inter repagula*, quia inter gemina repagula in stabulis iumenta labore fessa quiescant. Cfr. Deut. xxxiii. 18. Minus recte illud vocabulum derivat I. D. Michaelis (in Epimetro ad Lowthii prælectt., ed. Lips., p. 600), ab Ar.

سِفْت, *bibit*, ut *aquarum canales*, ad quos oves adaquentur, significet (eum secuti sunt Dathe, Schulz, Vater, Iusti, Schott); nam

سِفْت, uti recte demonstrarunt Rosenmueller et Gesenius, de potu usurpatur, qui sitim non explet sed auget. Cum LXX., Onkeloso et Vulg. transferunt Rosenmueller et Staehelin: *inter terminos* (Herder: *das*

*zwischen zwei Höhen sich niederlegt*). Sed quamquam hoc possit non male derivari a רָשָׁף, imagini tamen ab asino recubante depromptæ convenientius est intelligere *stabula*. Alii denique intelligunt nescio quibus argumentis ducti *sarcinas* aut *lapides focarios* sive *chytropodes*, ut servitus et ignavia innuantur, id quod commemorasse sat est.

Ver. 15.

יָגַד מַכְחָה כִּי טוֹב וְאֶת־הָאָרֶץ כִּי נְעֻמָּה וַיֵּם מַכְמֹל לְכַפֵּל יוֹהִי לָמָּס לְבָדָּה :

Varr. Lectt.—15 מַכְחָה [מַכְחָה] aut מַכְחָה *regio*, a rad. נָחַה *se aliquo convertere*, legi cupit Schulz ad h. l. sine causa sat valida et invito usu loquendi. — מַכְחָה [מַכְחָה] Sam. probante Michaelae in Bibl. or. p. ix. p. 30. Eum, quia טוב reddendum est: *bonum, res bona*, merito refutarunt Stange (*Theol. Symmikta*, p. iii. p. 135), et Gesenius (in diss. de Pent. Sam., p. 28).—לָמָּס [לָמָּס] Sam.—*Schum*.

καὶ ἰδὼν τὴν ἀνάπανσιν ὅτι καλὴ, καὶ τὴν γῆν ὅτι πῶον, ὑπέθηκε τὸν ὄμωον αὐτοῦ εἰς τὸ πονεῖν. καὶ ἐγενήθη ἀντὶς γεωργός.

Au. Ver.—15 And he saw that rest [so Rosen.] was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Ged., Booth.—

For he seeth that his resting-place [so Pool, Schum.] is good, And the land allotted to him [Ged., around him], pleasant; So he bendeth his shoulder to the burden, And he becometh a tributary servant.

Pool.—*Rest*, or rather, his *resting-place*, as this very word signifies, Gen. viii. 9; Psal. cxvi. 7; cxxxii. 8; Isa. xi. 10, i.e. his portion or habitation, as the Chaldee and Syriac translate it. So this agrees with the following member, where, after the manner of the Hebrews, the same thing is repeated in other words. And if it be objected against this version, that it is not said *his rest*, but *rest* in the general, it may be replied, that so it is in the following branch, *the land*, though it be apparently meant of his land, or portion of land allotted to him. Besides, the pronouns are often omitted, and to be understood in Hebrew text; as may appear by comparing 1 Kings x. 7, with 2 Chron. ix. 6; and Psal. xli. 9, with John xiii. 18; and Matt. iii. 12, with Luke iii. 17.

Became a servant unto tribute; willingly paying whatsoever tributes were imposed upon him, either by the neighbouring tribes, or by foreign powers, rather than to forfeit his pleasant and fruitful country, and his sweet repose.

*Gesen.*—סָבַר compelled service, soccage.

*Prof. Lee.*—Tribute. See their respective lexicons under this word.

*Schum.*—סָבַר plerique reddunt quietem cum LXX., Vulg., et Saadia, sed ob parallelismum præstat intelligere cum Clerico locum quietis, qualem intellexit Onkelos vertens: חֶסֶד partem suam, Syrus: חֶסֶד, habitationem suam. (Vid. Num. x. 35; Deut. xiii. 9.) Michaellem et Schulzium, qui סָבַר regionem reddidere, satis refutavit Stange *Theol. Symmiktä.*, p. iii. No. 1, Halæ, 1805. עָבַר לִסְבָּר eritque obnoxius servitiis demensis, i.e., servilem deget vitam, alii aliter interpretati sunt: Vulg. quocum conveniunt Syrus et Saadias: factusque est tributus serviens; Onkelos inepte mentem pervertit sic: et subiiciet provincias populorum, et disperdet incolas earum, et qui relicti fuerint in iis, ei servient tributis obnoxii; LXX. עָבַר de servitiis in agris præstandis et עָבַר de agris colendis intellexisse, nemo non videt. Alii סָבַר primaria notione liquefactio sumunt ideoque vertunt: fietque hydræ serviens, (Herder: und fröhnt dem Wasserschlauch.) Contra ea observa, quæ doceant 1 Reg. ix. 21; Ex. i. 11; 2 Chron. viii. 8, et parallelismus membrorum.

Ver. 16.

דָּן יִדְּיוֹן עָבַר עֲבָדָה שְׂבָרָא יִשְׂרָאֵל:

Δάν κρινεῖ τὸν λαὸν αὐτοῦ, ὥστε καὶ μία φυλὴ ἐν Ἰσραὴλ.

*Au. Ver.*—16 Dan shall judge his people, as one of the tribes of Israel. So Rosen.

*Dan judicabit*, i.e., reget *populum suum*. Paronomasia est in דָּן et יִדְּיוֹן, quod verbum hic imperium exercere denotat, ut Ps. lxxii. 2. Sicut una tribuum Israel, i.e., æque ac ceteræ tribus, nec erit aliis tribubus Israeliticis inferior.—*Rosen.*

*Ged.*—Dan shall assert the rights of his people, like any other sceptred chief of Israel.

*Booth.*—

Dan shall administer justice to his people, As one of the sceptred chiefs of Israel.

*Bp. Patrick.*—Dan shall judge his people, &c.] In the word judge he alludes to the

name of Dan, which signifies *judging*, i.e., ruling and governing. A great many follow Onkelos, who expounds it thus; "a man shall arise out of the tribe of Dan, in whose days the people shall be delivered," &c. And accordingly we read that Samson, who was of this tribe, judged Israel twenty years. So the meaning is, the tribe of Dan shall have the honour to produce a *judge*, as well as other tribes. But there is this exception to this interpretation, that all the tribes did not produce *judges*; and all Israel (whom the *judges* governed) cannot be said to be Dan's people. But by *his people* (whom he is said here to judge) are properly meant those of his tribe. And therefore Jacob's meaning is, that though he were the son of a concubine, yet his posterity should be governed by a head of their own tribe: as the other tribes of Israel were. So by this he took away all distinction between the sons of his concubines (of whom Dan was the first) and those which he had by Leah and Rachel. So Pool.

Schumann supposes that the meaning of this verse is, Dan shall judge his people (i.e., all Israel, not merely the tribe of Dan) as the first of the tribes of Israel, and that the prophecy relates to the time of Samson. Geographica ratione haud dubie ductus pergit vates de Dane, uno ex filiis Bilhæ, canere. De quo primum per paronomasiam dicit: *Dan iudicabit populum suum sicut una tribuum Israëlitarum*, i.e., Dan tribus, quamquam exigua, imperium tamen exercebit quondam in populum suum tanquam princeps tribuum. עָבַר vulgo interpretantur de Danis tribu (vidd. Clericus et Rosenmueller), ut ea rerum suarum moderatores non aliunde arcessivisse dicatur, et reliquis tribubus non reperiatur inferior. Atsi reputas, ea, quæ de Dane nuntiantur, optime indicare *tempora Simonis*, qui Philistæos, quibus Israëlitis subiecti erant, astutia pessum dedisse (vidd. Iud. xiv. 12—19; xv. 4—8; xvi. 23—26), et Israëlitas per viginti annos iudicasse fertur (vidd. Iud. xv. 20; xvi. 31): non dubito עָבַר de Israëlitis interpretari, eoque magis, quod Danitæ illo tempore provinciam suam nondum occupaverunt (eff. Iud. xv. 9, ss. et xviii. 1, ss.). Eadem de causa עָבַר דָּן non explicanda censeo: *sicut alia quævis tribuum* (vidd. Herder, Vater, et Schott), vel: *nec erit aliis tribubus Israëlitis inferior* (vidd. Dathe et Rosenmueller); sed potius: *sicut prima tribuum*, i.e., Dan

tribus aliquamdiu in Israëlitas imperium exercebit, utpote qui esset princeps reliquorum. **אֲדָמָה** idem nonnunquam valere quod **אֲדָמָה** *primus*, doceant Gen. i. 5; viii. 5; Ex. xii. 18. Ceterum nemo erit, qui Michaelis versionem; *Dan rependet populo suo, par pari referet* (coll. Arab. **أَدَامَ**), i.e., ulla tribu Israëlítica non inferior erit factis fortiter gerendis, reliquis præferendam iudicet. Alii hæc omnino referunt ad bella, quæ Dan tribus cum Philistæis gesserit. Vidd. Gesenius ad Ies. xiv. 29. Staehel., p. 21, s.—*Schum.*

Ver. 17.

וְהָיָה דָן כְּאֵשׁ שֶׁלֹּחַת אֵשׁ  
וְהָיָה דָן כְּאֵשׁ שֶׁלֹּחַת אֵשׁ  
וְהָיָה דָן כְּאֵשׁ שֶׁלֹּחַת אֵשׁ  
וְהָיָה דָן כְּאֵשׁ שֶׁלֹּחַת אֵשׁ

*καὶ γενεθήτω Δάν ὄφης ἐφ' ὁδοῦ, ἐκαθήμενος ἐπὶ τρίβου, δάκνων πτέρνας ἵππου. καὶ πεσεῖται ὁ ἵππεύς εἰς τὰ ὀπίσω.*

*Au. Ver.*—17 Dan shall be a serpent by the way, an adder [Heb., an arrow-snake] in the path, that biteth the horse heels, so that his rider shall fall backward.

*An adder.*

*Ged., Booth., Rosen., Schum., Gesen.*—A cerastes.

**שֶׁפִּיפֹן** m. Gen. xlix. 17, a species of serpent; according to Jerome *the horned serpent*, or *cerastes*, so called from its two feelers which it hides in the sand, and stretches out after its prey. (Arab. **سَفَّ**, a spotted serpent, like to the *Cerastes hæmorrhous*). See *Bocharti Hieroz.*, ii. p. 416, &c.—*Gesen.*

*Bp. Patrick.*—*Dan shall be a serpent by the way.*] The next words show, what kind of serpent he should be like, *an adder in the path*. The Hebrew word *shephiphon* some take for a *basilisk*; others for an *asp*, or a *viper*; others a *snake*, or *adder*, &c. The Vulg. translates it *cerastes*, which is a kind of viper: and Bochartus (in his *Hieroicon*, par. ii. lib. iii. cap. 12) hath confirmed this translation, by showing how well it agrees to the characters which authors give of it; that it lies in sand, and in the ruts which cart-wheels make in the highway: and so is ready to bite travellers or their horses. Which is the harder to be avoided, because it is of a sandy colour; so that *οἱ πολλοὶ ἀγνοοῦντες πατοῦσι*, “many tread upon it unawares:” and Nicander says,

the poison of these serpents is chiefly felt in the thighs and hams of those they bite. Which perfectly agrees with what Jacob saith in the following words.

*So that his rider shall fall backward.*

*Ged., Booth., Rosen.*—And backward falleth his rider.

*Bp. Patrick.*—*So that his rider shall fall backward.*] The horse not being able to stand, when the venom works in his legs, the rider must needs fall with him. All this some make to be a description of Samson, who led no armies against his enemies, but overthrew them by subtlety and craft. But it rather belongs to all the Danites (as what was said before to all the Zebulonites and Issacharians) who Jacob foresaw would, astu potius, quam aperto Marte rem gerere, “manage their wars rather by cunning and craft, than by open hostility,” as Bochart speaks. An example of which we have in *Judg.* xviii. 27.

Ver. 18.

לִישְׁכָּתִי הָיִיתִי יְהוָה

*ἤν σωτηρίαν περιμένων κυρίου.*

*Au. Ver.*—18 I have waited for thy salvation, O Lord. [*Heb., Booth., Jehovah.*]

*Ged.*—[O Lord! from thee I wait for salvation.]

*Pool.*—I do earnestly wait, and hope, and pray for thy helping hand to save me and my posterity from the manifold temporal calamities which I foresee will come upon them, and especially from spiritual and eternal mischiefs, by that Messiah which thou hast promised. Jacob in the midst of his great work doth take a little breathing; and finding himself weakened by his speech to his children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the only effectual remedy and mean of salvation or deliverance from all his pains and miseries, and particularly from his present horrors, upon the contemplation of the future state of his children. And this pathetic explanation may look either, 1. Backward, to the state of the tribe of Dan, which he foresaw would be deplorable, both for its great straits and pressures, of which see *Josh.* xix. 47; *Judg.* i. 34, and especially for that idolatry which that tribe would introduce and promote, *Judg.* xviii. 30; 1 *Kings* xii. 29, whereby they would ruin themselves, and most of the other tribes with them. Or,

2. Forward, to the doubtful and miserable condition of Gad.

*Bp. Patrick.*—18 *I have waited for thy salvation, O Lord.*] They that refer the foregoing words to Samson, make an easy interpretation of this verse. Which is, that Jacob, foreseeing his great achievements for the deliverance of his children, prays that God would, upon all occasions, vouchsafe to send such deliverers unto them, from their oppressors. And the Chaldee paraphrasts make him look beyond such deliverers unto Christ, the great Saviour of the world. For these are the words of Onkelos (in the Complutensian edition, for they are not to be found in Buxtorf's or Bomberg's), "I do not wait for the salvation of Gideon, the son of Joash, which is temporal salvation; or of Samson, the son of Manoah, which is also a transitory salvation; but I expect the redemption of Christ, the son of David," &c. Jonathan and the Jerusalem Targum say the same. And if we take all this prophecy to belong to the whole tribe (as I believe it doth), that doth not exclude such a sense. But Jacob foreseeing the distresses wherein they would be (Josh. xix. 47; Judg. i. 34), prays God to help them, and deliver them, and teach them to look up to him in all their straits and necessities; and especially to wait for the Messiah. Yet after all, I think, the words may have another meaning, which is this: Jacob, perceiving his approaching death, and his spirits beginning to fail him, in the middle of his speech to his sons, breaks out into this exclamation (which belongs to none of them), saying, "I wait, O Lord, for a happy deliverance out of this world into a better place."

And then, having rested himself awhile, to recover his strength, he proceeded to bless the rest of his sons.

*Rosen.*—*Tuum auxilium exspecto, Jova!* Quod quorsum hoc loco pertineat, dissentiant. Plures interpretum existimant, recordari Jacobum grato in Deum animo, ex quot quantisque periculis ipse liberatus sit, et sperare, eum Danitas, de quorum periculis tum cogitatio subiit, similiter ex hostium insidiis esse liberaturum. Nos potius votum generale putamus, quo velut anhelans Dei auxilium posteris implorat, uti solent moribundi testamentum condentes, aut de rebus suis loquentes.

*Schum.*—18 Quum non satis perspexerint

interpretes, quorsum hic versus pertineat et qua copula cum antecedd. cohæreat, alii hic viderunt desiderium adventus Messiae (vid. Calov.), alii votum generale, quo Iacobus Dei auxilium posteris imploraverit (vid. Rosenmueller), alii suspirium pii scribæ (vidd. Ilgen et Vater); alii putarunt, Iacobum recordari grato in deum animo periculi vitæ suæ et insidiarum variarum, e quibus divino auxilio liberatus sit (vid. Dathe), alii illa in universum referunt ad omnia Danis pericula, quæ Iacob animo prævidisset (vidd. Mercer ad h. l. et Herderi *Geist der Hebr. Poesie*, p. ii. p. 189, s.); alii denique totum comma interpolatum iudicant (Gramberg l. l.). At si quid recte video, poëta Simsonis tempora depingens per Iacobum ingemiscit malis, quæ tum Israëlitis Philistæorum iugo pressi pertulerint, simul fore sperans, ut Iehova bene iuvante eveniat, quod Simsone effici non potuerit, Davidis victoriis. Cui sententiæ nescio annon quodammodo faveat Ionathanis paraphrastica translatio: *dixit Iacob, quando vidit Gedeonem filium Ioabi et Samsonem filium Manoachi: non liberationem Gedeonis exspecto, neque liberationem Samsonis respicio; quia liberationes eorum liberationes temporis, sed liberationem tuam exspecto et respicio Domine, liberatio tua liberatio æternitatis.*

Ver. 19.

גַּד בְּנֵי גַד יִבְרָכְךָ יְהוָה יִגְדָּלְךָ יִצְחָק

Varr. Lectt.—19 יִגְדָּלְךָ יִצְחָק, Sam. — יִגְדָּלְךָ יִצְחָק, Sam. — יִגְדָּלְךָ יִצְחָק, legendum esse, ingeniose coniecit Ev. Scheid. in thess. critt., § ix. p. 4, propterea, quod ם affixum mala versuum divisione contra analogiam vv. 3, 5, 8, 13, 14, 16, 19, 21, 22, 27, qui ad unum omnes casu recto incipiant singulas partes vaticinii, ad versum sequentem tanquam præfixum sit translatum. Itaque v. 20, legi vult non יִצְחָק sed יִצְחָק, quod sic reddiderunt LXX., Syr., Vulg., Saad. Cfr. Henslerus ad h. l. —Schum.

Γὰρ πειρατήριον πειρατεύσει αὐτόν. αὐτὸς δὲ πειρατεύσει αὐτόν κατὰ πόδας.

*Au. Ver.*—19 Gad, a troop shall overcome him: but he shall overcome at the last.—So Pool and Patrick.

*Bp. Patrick.*—*Gad, a troop shall overcome him.*] Or, invade him. There is an allusion in every word to the name of Gad:

whose inheritance, being in a frontier country beyond Jordan, was very much exposed to the incursions of the Amorites, and Moabites, and the rest of those envious neighbours, that dwelt in or near Arabia. And some think the word *troop* hath a great propriety in it; signifying, not a just army, but a party, as we speak, a band of men, that came oftentimes to rob and spoil. But it appears by the prophet Jeremiah (xlix. 1), that the Ammonites sometime possessed themselves of the country of Gad, or, at least, of some part of it, and exercised great cruelties there (Amos. i. 13). Long before which the book of Judges informs us, how they were oppressed by this people for eighteen years together (x. 8), and came with a great army and encamped in Gilead (ver. 17), which was in the tribe of Gad.

*But he shall overcome at the last.*] This was eminently fulfilled, when Jephthah the Gileadite fought with the children of Ammon, and "subdued them before the children of Israel" (Judg. xi. 33), and when this tribe (together with their brethren of Reuben and Manasseh) made war with the Hagarites, and possessed themselves of their country: which they kept till the captivity, "because the war was with God" (1 Chron. v. 22).

*Bp. Horsley.*—"Gad."—Gad has a single stanza, of one couplet, describing the tribe, from its extreme situation, as exposed to frequent incursions of invaders, but always making reprisal on the enemy in his retreat.

*Ged.*—Gad, though troops shall invade him, shall, again, invade them in the rear.

*Booth.*—

Gad, though troops shall invade him,

Yet shall he invade them in the rear [so Schum.].

Observa quadruplicem verbi lusum, quo poeta omnia, quæ Gadum spectant, breviter effatur, nimirum hæc: *quod Gadum attinet, turma eum adoriatur, sed ipse adoriatur calcem, sive agmen extremum, i.e., tam fortiter se defendet contra impetus hostium, ut eos in fugam convertat et sic agmen eorum posterum adoriatur.* Vid. Iud. x. 11; xi. 1, ss.; 1 Chron. v. 20, s.; xiii. 8. Alii *אֶת־אֶחָד* interpretantur: *ad extremum, tandem* (cfr. Rosenmueller ad h. l.); sed huic sententiæ paulum repugnaret lectio, quam iure suo commendavit Scheidius.—*Schum.*

*Geen.*—A great multitude will press on Gad, but he will press them back.

*Rosen.*—*Gadum* quod attinet *turma adoriatur eum, sed ipse adoriatur in calce, i.e., in fine; tandem eos impetet, a quibus impetitus est.* In Hebræis multiplicata est paronomasia, in qua radices *גָּד* et *נָדָה* eodem significatu capiuntur. Est vero *נָדָה* נָדָה talia dictio qualem Latini frequentant, ubi *pugnare* dicunt. Prædicit autem Jacobus, fore, ut *turma, s. exercitus in Gadum irruat, ipse autem tandem victoriam consequatur.* Hunc sensum expressit Arabs Erpenii: *Gadum, quod attinet, exercitus prævalebit ei, sed ipse tandem ille prævalebit.* Saadias: *Et Gadhus, cujuscunque exercitus, qui congregabitur contra eum, confringet calcanea ejus.* Videtur *נָדָה*, novissimum exercitus *agmen* intellexisse, quasi sensus sit: *fugientes persequetur hostes.* Sed malumus cum Aben-Esra *נָדָה*, in fine, ad extremum, tandem, exponere. Vulgatus, Chaldæos paraphrastas et Jarchium secutus, reddidit: *Gad accintus præliabitur ante eum, et ipse accingetur retrorsum.* Tradunt videlicet Hebræi, cum primum Israelitæ in terram Gilead venissent, eam sibi Gaditas ob commoditatem pascuorum elegisse, ac impetrasse, sed ea lege, ut accincti et expediti cum fratribus in acie procederent in terra Canaan ad eam subigendam: id quod quum fecissent, per eandem postea viam reversos esse in sortem suam, qua venerant. Sic *נָדָה* intelligitur *אֶת־אֶחָד*, sese accinget ex eo. LXX., *Γὰρ πειρατήριον πειρατεύσει αὐτὸν, αὐτὸς δὲ πειρατεύσει αὐτὸν κατὰ πόδας*, quæ Latinus interpres sic vertit: *Gad, tentatio tentabit eum, et ipse tentabit secus pedes.* Verum *πειρατήριον* est hic *cælus* et *cohors piratarum*, et *πειρατεύειν* *piraticam exercere.* Sane *נָדָה* videtur *agmen militum* non justum, aut exercitum non plenum et ordine incedentem significare, sed tantum excursionibus utentem.

Ver. 20.

אֲשֶׁר שֶׁמֶן לַחֲמֵי וְחֹמֶה יִתֵּן  
מִצֶּדֶה-אֶלָּה :

Ἀσὴρ, πῶλον αὐτοῦ ὁ ἄστρος. καὶ αὐτὸς δώσει τροφήν ἀρχουσιν.

*Au. Ver.*—Out of Asher his bread shall be fat, and he shall yield royal dainties.

*Pool.*—i.e., out of the land of Asher [so Patrick]. Or, *As for or concerning Asher*, his bread-corn shall be fuller and sweeter and better than ordinary; and he shall yield royal dainties; not only oil for ointments,

but also delicious and excellent fruits, fit to be presented to a king. See Deut. xxxiii. 24, 25.

*Ged.*—Asher, fat shall be his fare; dainties for kings he shall afford.

*Booth.*—

Asher, of the best kind shall be his food; Dainties for kings, &c.

*Rosen.*—*Ex Aschere pinguis panis ejus*, i. e., ex tribu Ascher erit panis optimus; erit ejus terra pinguis et opima. Nom. אֲשֶׁר, quod alias est mascul., hic feminine capitur, ut et alia nomina (אֲשֶׁר, אֵש, אֵל) sunt utriusque generis. Alludit ad nomen אֲשֶׁר, *beatitudo, felicitas*. וְהָיָה יִשְׂרָאֵל כְּעֵדְרָא, *et ipse dabit delicias regis*, ita eximium panem proferet ejus sors, ut etiam in deliciis regum esse queat. Moses quoque Deut. xxxiii. 24. *Ascherem pedes oleo intincturum* promittit.

Ver. 21.

נַפְתָּלִי אֵילֵךְ שְׁלֹחַהּ חֲפָתָן אֲמָרִי  
: אֲמָרִי

Varr. Lectt.—21 Bocharto duce (in Hieroz., p. i. l. iii. c. 10, et t. ii. p. 258), Lowthus, Polus, Michaelis, Herder, Schulz, Ilgen, Dathe, Iusti, et Knappius legi volunt sic: נַפְתָּלִי אֵילֵךְ שְׁלֹחַהּ חֲפָתָן אֲמָרִי, i. e., *Naphtali est arbor surculosa, edens ramos pulchritudinis*. Cfr. LXX. Etsi hæc coniectura valde ingeniosa est, obstat tamen paulum poetæ mos tribus cum animalibus comparantis. Cfr. v. 7, 9, 14, 17.—[אֲמָרִי]

אֲמָרִי Sam. i. e., vel ut Syr. نَافِثَالِي *pulchritudo* (cfr. Gesenii diss., p. 57), vel ut Hebr. אֲמָרִי, *tuba buccina* (sic reddidit Commentar. Samaritano-Arab. in cap. Gen. xlix. ed. a C. F. Schnurrero in Repert. Bibl. et Or., p. xvi. p. 185). Cfr. etiam Wineri diss. de vers. Sam., p. 28, ubi eam אֲמָרִי, *redemptionis*, legisse probabile redditur.—Schum.

Νεφθαλί στέλεχος ἀνεμένον ἐπιδιόους ἐν τῷ γεννήματι κάλος.

*Au. Ver.*—21 Naphtali is a hind let loose: he giveth goodly words.

This sense of the text seems to be preferred by Patrick, Rosen., Gesen., Lee, and Schum.

*Bp. Patrick.*—*Naphtali is a hind let loose.* As he had compared Judah to a lion, and Issachar to an ass, and Dan to a serpent; so he compares this son to a hind, which is not confined within pales or walls; but runs at large, whither it pleaseth.

Whereby is signified that this tribe would be great lovers of liberty.

*He giveth goodly (or pleasing) words.* Which denotes their address (as we now speak), charming language, and affability, to win the favour of others; and thereby preserve their peace and liberty. Mercer makes this verse to signify their speed and swiftness in despatch of business; and their smoothness in the management of it; which might render them acceptable to all men. There are no instances, indeed, in Scripture to make out this character; for Barak, who was of this tribe, was very slow in undertaking the deliverance of Israel. Nor do we read they were more zealous assertors of liberty than others. But yet this will not warrant us to alter the punctuation of the words (as Bochart doth, par. i. Hierozoic., lib. iii. cap. 18) to make a quite different sense, which is this: “Naphtali is a well-spread tree, which puts out beautiful branches.” [This sense of the text seems to be preferred by Pool.] For we do not find that they were either more beautiful or numerous than other tribes: but we find, quite contrary, that Simeon, Judah, Issachar, Zebulon, and Dan, were all more numerous than they, when Moses took an account of them (Numb. i. 23, 27, 29, 31, 39). Besides, this interpretation makes this verse, in a manner, the very same with the next concerning Joseph. Therefore, though the LXX. agree to Bochart’s version, we had better stick to our own; which makes a sense clear and proper enough.

*Ged., Booth.*—

Naphtali is a spreading turpentine-tree, Producing beautiful branches.

*Dr. A. Clarke.*—

Naphtali is a spreading oak, Producing beautiful branches.

*Bp. Horsley.*—אֵילֵךְ, “the evergreen oak,” or “ilex.” The participle שְׁלֹחַהּ, which applied to a hind, might properly render “let loose;” applied to a tree, expresses the circumstance of its extending its branches in all directions.

“Graceful shoots.” אֲמָרִי is the “extreme shoot” at the top of a growing tree; and אֲמָרִי seems to be used here in the same sense, if indeed the true reading be not אֲמָרִי. The poetry of any language will hardly afford a more pleasing image of strength and vigour, than an ilex with an ample head, still putting forth fresh shoots.

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Bochart was, I believe, the first who thought of this interpretation of this distich.

*Gesen.*—Naphthali is a slender hind; he utters goodly words. Since Bochart (*Hieroz.*, i. p. 895), this verse is mostly read with the vowels differently placed, נַפְתָּלִי and נֶפֶשׁ, and translated, *Naphthali is a slender fir-tree, which puts forth handsome tops.*

*Prof. Lee.*—נַפְתָּלִי, antelope, or gazelle.

נֶפֶשׁ אֲנִי נֶפֶשׁ, who giveth pleasant words.

In Leo's translation of Gesenius, "*which brings forth pretty young ones!*" *Ges.* "(und) redet schöne worte."—A very pretty translation surely!

*Rosen.*—Naphthali cerva emissā, dimissa, laxata, qui, sc. Naphthali dat, proferat verba pulchritudinis. Sensus perquam obscurus, de quo jam veteres vehementer inter se dissenserunt. Hebræorum nonnulli terram indicari opinantur, quæ celeriter proferat fructus suos maturos, similitudine desumta acervæ celeritate. Verba pulchra vero intelligunt illi de laude, qua Nephthalitæ suæ sortis præstantiam sint prædicaturi. Quæ quam sint coacta, quisque sentiet ipse. Rectius alii simpliciter ad totam tribum hoc enunciātum pertinere statuunt, notarique putant incredibilem ejus celeritatem simulque gratiam in rebus agendis et negotiis conficiendis.

*Schum.*—21 Hoc comma, quod est obscurius, si textus mas. lectionem tueris, interpretibus multum offensionis habuit. LXX. enim, quorum verba Hieron. reddit: *Nephthali virgultum resolutum*, Grabe: *propagines emittens* (vid. ejus animadvers. critt. in Repertor., p. iv. p. 30), Pearsonius (Præf. in LXX.) et Schleusner (Lex. in LXX., p. v. p. 95): *truncus, ex quo virgulta prodeunt*, pro נֶפֶשׁ aut נֶפֶשׁ aut coll. Ier. xvii. 8, ubi נֶפֶשׁ per στελεχος transferunt, permutatis gutturalibus, נֶפֶשׁ reddiderunt iidemque pro נֶפֶשׁ haud dubie legerunt נֶפֶשׁ, ramos, quide arbore commode γέννημα dici possunt. Similia habet teste Bocharto, l. 1. unus Arabum MSS. in Suecia:

نَقْلِي شَجَرَةٌ مُنْعِمَةٌ تَعْطِي ثَمَرَةً حَسَنَةً,

i.e., *Naphthali, arbor egregia, quæ bonum fructum offert.* Hos secutus Bochartus legendum præcepit: נֶפֶשׁ אֲנִי נֶפֶשׁ, i.e., *arbor surculi sive surculosa, et נֶפֶשׁ אֲנִי נֶפֶשׁ, rami pulchritudinis, i.e., rami egregii, speciosi, ut adeo Naphthali propter fecunditatem ramosæ et surculosæ arbori similis esse dicatur* (Herder transfert: *Naphthali ist eine*

*schliessende Terebinthe, die schöne Wipfel wirft; Ilgen: Es gleicht Naphthali der schlanken Terebinthe, die eine schöne Wipfel treibt).* Tali interpretationi licet conveniat usus loquendi, quippe quod נֶפֶשׁ Ps. lxxx. 12; Ez. xvii. 6; Ier. xvii. 8, de arboribus crescentibus adhibetur, et נֶפֶשׁ Ies. xvii. 6, 9, ramum significat, itemque hoc, quod ea sententiæ concinnius cohærere videntur: difficilior tamen lectionem ex nota Criticorum regula faciliiori præferendam iudicamus, eoque magis, quod poetam homines animalibus neque plantis comparantem vidimus, atque heroes ob velocitatem et mulier ob venustatem capreis seu cervis in V. T. conferuntur (vid. 2 Sam. ii. 18; 1 Chron. xii. 8; Ps. xviii. 34; Cant. ii. 9, 17; Prov. v. 19). Accedit quod נֶפֶשׁ אֲנִי נֶפֶשׁ, cerva emissā sive excitata (eine aufgescheuchte Hirschkuh) optimum sensum fundunt, si ea de velocitate, qua Naphthalitæ ut cervæ loca montanæ, Libanum, incolentes libertatem suam adserant, exponis. Cfr. Iud. iv., s. et Friedrich ad h. l. Hæc tamen iam antiqui interpretes vario sensu explicarunt. Syr.:

נֶפֶשׁ אֲנִי נֶפֶשׁ, i.e., *Naphthali est nuntius velox; Ephraim Syr. in comment.*

in Gen. מְחַא אֶרֶץ, bona est eius terra;

Onk.: נֶפֶשׁ אֲנִי נֶפֶשׁ, Naphthali, in terra bona cadet sors eius; Vulgat: *Naphthali, cervus emissus*; Ion.: נֶפֶשׁ אֲנִי נֶפֶשׁ, Naphthali est nuntius velox, similis cerro (qui curret per scopulos montium). Hieronymus in Quæstt. transfert: *ager irriguus*; sed etiam *cervus emissus* reddi posse censet, propter temporaneas fruges velocitatem terræ uberioris ostendens. Non male Luther. in Commentar. ad h. l. *Iudæi, inquit, nihil aliud, afferunt, quam Naphthali esse cervam celerem, h. e., sicut cervus est velocissimum animal, ita terram Naphthali celerrime proferre fructus, qui offeruntur in templo, ubi laudatur deus eloquiis pulcherrimis. Mihi magis placet, velocitatem cervæ referri ad venationem et liberationem, sive ad ténérîtatem et formam elegantiorē, q. d., hanc tribum fore nobilissimam et tenerrimam, qualis esse cervæ aut hinnulus solet, item quia proxima fuit tribus Naphthali Syriæ ad Damascum et Libanon montem sita, ideo fuit exposita iniuriis et violentiis vicinorum, sicut cervæ venationi obnoxia est. Clericus putat, Iacobum Naphtholim cervæ vagæ comparare, quia in eo tractu Cananæ, qui inter Libanum*

et Carmelum sit et cuius partem insederint Nephtalitæ, ingens fuerit cervorum copia teste Æliano, lib. v. sub finem. Cum Mercero autem Rosenmueller hoc enunciatum ad totam tribum refert, notarique putat incredibilem eius celeritatem simulque gratiam in rebus agendis et negotiis conficiendis. Staehelin vertit: *cerva gracilis*, isque Naphthali figuram gracilem pedumque celeritatem significari censet. — Nec minus placet in altero hemistichio textus lectionem retinere. Nam quum דָּוִן ad Naphtalim neque ad cervam respiciat, poetam parallelismo synthetico varia in Naphtali laudem cecinisse credibile fit. Itaque Naphtali dicitur edere verba pulchritudinis sive *eloquia pulchra* (sic Vulg., Syr., et Saad.), ut facundia et lepor, qui in Naphtalitis fuerit, describantur. Quam interpretationem nuper defenderunt Rosenmueller, Friedrich, Staehelin ad h. l. Gesenius et Winer in Lexx. s. v. אֶמֶר. Sed, ut taceam Onkelosi paraphrasin et fabellas Ionath. et Targ. Hierosol., Clericus interpretatur: *quæ sibi placebunt dicta dabit*, sive: *Naphtalis nepotes summa libertate utentur, eamque factis et dictis usurpabunt*, ut parallelismum synonymicum restituat et inter utrumque hemistichium id tantummodo discriminis intercedat, quod in verbis *παρρησία* atque *ελευθερία* cernatur. Alii intelligunt laudem, qua Nephtalitæ suæ sortis præstantiam sint celebraturi; alii Deborah canticum Iud. v.; alii lætorum dictorum et carminum materiam, quam Naphtali daturus sit, collatis Ps. lxxviii. 12, et Iob. xxxv. 10 (vid. Iac. Robertson in Clav. Pent., p. 273); alii, ut allegoria sit perfecta, אֶמֶר derivant a Chald. אֲמַר, *agnus* (Esr. vi. 9; vii. 17), hoc sensu: *edit* (cerva) *pullos pulchros*; alii denique laudant urbanitatem Nephtalitarum (vid. Calov., p. 1478). Quæ utcumque se habent, id liquet, textus lectionem salva verborum mente servari posse.

Ver. 22—26.

בְּנוֹת צִדְדִּי עֲלֵי־שָׂדֶה : 23 וַיִּמְרְדּוּהָ  
וַיִּשְׁמְרוּהָ בְּעֵלֵי הָאֵמֶם : 24 וַתִּשָּׁב  
בְּאֵתָהּ הַשָּׂדֶה וַתִּלְבֹּשׁ יָדָיו מִיָּדָי :  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי וַתִּשְׁתָּחֲוֶה :  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי וַתִּשְׁתָּחֲוֶה : 25  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי וַתִּשְׁתָּחֲוֶה :  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי וַתִּשְׁתָּחֲוֶה : 26

אֲדֹנָי אֲדֹנָי עֲלֵי־בְרִית הַזֵּה עַד הַיּוֹם  
בְּרִית עֲלֵי־הָאֵל הַזֶּה לְרִאשׁוֹת יִשְׂרָאֵל  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי :

Varr. lectt.—22 צִדְדִּי [צִדְדִּי], filius vel  
*abundantiæ* (de Sacy) vel *rami* (coll. צִדְדִּי,  
i.e., *surculus*) (Dathe, Mendelssohn, Fried-  
rich al.) vel *frugifera*, sc. arboris sive  
matris (Herder, Dahl, Schott) vel *oviculæ*  
(coll. Syr. אֲגֻנָּה, *agnus*, et אֲגֻנָּה, *agna*, et

Arab. فَرَاة, *capella*, *ovicula*, ita ut ad  
nomen matris Iosephi יִזְחָל, *ovis* alludatur,  
Ilgen, Vater, Iusti). — בני צִדְדִּי [בְּנֵי צִדְדִּי]  
Sam. Vers., Sam., et LXX. probante  
Abusaid, ita vertente: *filius meus minimus*  
*super murum*; Houbigantio: *filius meus*  
*minimus super me dominabit*, et de Sacy  
(in Comment. de vers. Sam., Ar., Pent., in  
Eichhornii *allg. Bibl. der bibl. Litt.*, p. x.  
p. 85) sic interpretante totum comma: *filius*  
*fertilis et abundantis est Iosephus*; *fuit*  
*mihî quasi fons filius meus in locis aridis*  
*incultisque repertus, natu minimus meus fuit*  
*mihî quasi murus et arx, qua me et mea*  
*tutus sum*. Contra ea disputarunt merito  
Ravii exercitt., p. 51; Gesenii diss. de Pent.  
Sam., p. 40; et Rosenmuelleri Scholl., p. 719.  
— בְּנוֹת צִדְדִּי, *filia ascensionis*, i.e., feræ,  
Ilgen, Vater, Iusti, Gesenius in Lex. —  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי [וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי]  
pro *recede*, legisse videntur  
LXX. — וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, K. 152. pr.  
23 וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, Sam. LXX. et Vers. Sam.  
— וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, K. 136, pr. Vulg., Ion., Persa  
interpretantur: *iurgati sunt*, quasi legisset  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי. Vid. Rosenmuelleri diss. de Persa,  
p. 40. s. — Onkel. vertit: וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, *et ulli*  
*sunt eum*. — וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, K. 193. — וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, K. 128.

24 וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, K. vii. codd. et Sam. pro-  
bante Michaelē (Bibl. Or., p. ix. p. 232) et  
interpretante: *sparsa e manibus eius* (tela).  
— וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, K. ii. codd., R. v. codd., ex  
pr. manu. Syr. et Onk. probantib.  
Tellero in nott. critt., p. 47; Michaelē ad  
h. l. Dathio et Ilgenio, l. 1, p. 322. —  
וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, i.e., observans, custodiens, Vogel  
ad Grotium. — וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי (pastor filii Israelis)  
Michaelis; Schulz in Arabismum vidit  
pro בְּנוֹת צִדְדִּי positum.

25 וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי, K. 84, 150; R. 766, 807, pr.  
903, 988, 1031. ii. codd. habent lectionem  
Keri וַתִּבְרָךְ אֶת־הָאֵל אֲדֹנָי. Sic etiam reddiderunt Sam. Vers.  
S. LXX., Syr., Vulg., Saad. Hanc lec-





- 23 Though the archers greatly [Ged., Though skilled archers] aggrieved him,  
Contended with him, and harassed him ;
- 24 Yet his bow retained its force,  
And strong were his arms and his hands ;  
[Ged. And his arms their strength]  
Through the power of the Mighty One of Jacob,  
Through the name of the Shepherd—the Rock of Israel ;
- 25 Through the God of thy father, who helped thee ;  
Through the Almighty, who blessed thee.  
May the blessings of the heavens from above,  
The blessings of the low-lying deep,  
The blessings of the breasts, and of the womb,
- 26 The blessings of thy father and thy mother [Sam., LXX., Pers.],  
With the blessings of the eternal mountains,  
The desirable things of the everlasting hills,  
Abound and rest [Ged., accumulate] on the head of Joseph  
On the crown of the chief [Ged., the Distinguished] among his brethren !
- Dr. A. Clarke.*—
- 22 The son of a fruitful (vine) is Joseph ;  
The son of a fruitful (vine) by the fountain :  
The daughters (branches) shoot over the wall.
- 23 They sorely afflicted him, and contended with him ;  
The chief archers had him in hatred.
- 24 But his bow remained in strength,  
And the arms of his hand were made strong,  
By the hand of the mighty one of Jacob,  
By the name of the Shepherd, the Rock of Israel.
- 25 By the God of thy father, for he helped thee.  
And God All-sufficient,\* he blessed thee.  
The blessings of the heavens from above,  
And the blessings lying in the deep beneath ;  
The blessings of the breasts, and of the womb,
- 26 The blessings of thy father have prevailed

Over the blessings of the eternal mountains.

And the desirable things of the everlasting hills,

These shall be on the head of Joseph,  
And on his crown who was separated from his brethren.

\* [For רָא he reads רָא : see the various readings above.]

22 *Au. Ver.*—*Joseph is a fruitful bough,* &c. So Pool, Patrick, Rosen.

*Gesen.*—רָא, a set, slip, of plants ; or sprig of a tree, as it were, the son of the tree, comp. (רָא רָאָר, in Latin *pullus* and *pullulare*). It is used in the fem. gen. as neuter, in order to denote inanimate things, Gen. xlix. 20 : רָא רָא, probably a fruitful set or sprig. According to some also in Ps. lxxx. 16.

*Pool.*—*A fruitful bough*, in regard of those two numerous tribes which proceeded from his two sons. *By a well or fountain*, or water-course, which situation doth much further the growth of trees. See Psal. i. 3 ; Ezek. xix. 10. *Whose branches run over the wall*, i.e., which is planted by a wall, whose heat furthers its growth no less than the moisture of the water doth.

*Bp. Patrick.*—22 *Joseph is a fruitful bough,*] Or young plant. It is an allusion to his name, which imports growth and increase ; and may well be understood of the great dignity to which he was risen in Egypt. Unto which he was advanced in a short time, after Pharaoh took notice of him ; like a bough or young plant, which shoots up apace ; and thence compared in the next words to

*A fruitful bough by a well ;*] Or spring of water ; which in those dry countries made the plants which were set near them to grow the faster, and to a greater height (Ps. i. 3), and therefore signifies his extraordinary advancement.

*Whose branches run over the wall.*] Cover the wall that surrounds the spring ; or the wall against which the tree is planted. Which seems to denote the two tribes of Ephraim and Manasseh, which sprang from him, and were very flourishing ; as appears from Josh. xvii. 14, 17, where they tell him, they were “a great people, whom the Lord had blessed hitherto.” And Joshua there acknowledges as much, saying, “Thou art a great people, and hast great power :” and therefore assigns them a larger portion

of land than they had at first. The Hebrew word *banoth*, which we translate *boughs*, literally signifying *daughters*; some think that, as he speaks of the *sons* of Joseph in the foregoing part of the verse, so in this he speaks of his *daughters*, that they should *go to the wall*, i.e., saith Dr. Lightfoot, *even to the enemy*; to repair the hostile tribe of Benjamin; which otherwise had decayed for want of wives. For so the word *shur* signifies, and is translated by us an *enemy* (Ps. xcii. 11). And D. Chytræus understands here by *daughters*, the *cities* of the tribe of Ephraim which should be well governed, though some should set themselves against it.

*Rosen.*—*Filius fructifer Josephus, filius fructifer ad fontem.* הַזֶּה הִנֵּה רָמָם denotat, ideo cum femineo adjectivo רָמָם jungitur, quod habetur ratio nominis synonymi רָמָם, s. רָמָם, *ramus*; nam quo minus הַזֶּה in regimine positum censeamus, ut dicatur *filius fructifera*, illud impedit, quod in omnibus codd. הַזֶּה, non הַזֶּה scribitur, quod esset status regiminis. Est igitur constructio sensu congrua, non voce, ut Jud. xviii. 7, masculino הַזֶּה subjungitur femin. הַזֶּה, quia illud notionem הַזֶּה, *societatis* habet. הַזֶּה pro הַזֶּה, *fructificans*, seu *fructifera*, utrobique hic per Camez sub ה, ne putetur esse in regimine, ut solet fieri in dictionibus, in quibus ה femineum absolutum est, et pro ה ponitur, vid. Gesenii *Lehrg.*, p. 467.

*Bp. Horsley.*—22, 26 "Graceful is the person of Joseph."—Joseph has four stanzas. The first, a triplet, commending the beauty of his person. The second, composed of three couplets, describing the difficulties with which he had struggled through the malice of his enemies, and referring his deliverance and exaltation to the immediate interposition of Providence. The two last stanzas, consisting of five lines each, promise a continual manifestation of the favour of heaven in all manner of temporal blessings.

"Graceful is the person," &c. For הַזֶּה, I read, with Houbigant, and many of the best of the Jewish critics, הַזֶּה. The verb הַזֶּה signifies "to decorate, to adorn, to make glorious." Hence come the nouns הַזֶּה, הַזֶּה, הַזֶּה, which signify "beauty, glory, ornamental dress," in general; or, in particular, certain ornamental parts of the head-dress. Hence I think that הַזֶּה, or הַזֶּה, may denote that attractive grace of person, which is the result of natural beauty

heightened by the ornaments of dress. For this we have no one word in our language. It is true, that הַזֶּה occurs in the sense of "a bough," in which our public translation takes it in this place. But this sense of the word is figurative, because boughs are the ornamental dress of trees.

Dr. Durell's interpretation may seem, in some degree, countenanced by the parallel place of the last words of Moses, where Joseph is described under the image of a young bullock. But where is the propriety of setting the bullock by a well? He would be more fitly placed in a rich meadow. The necessity we shall be under, of placing our bullock by a well, seems an insuperable objection to that interpretation. Unless indeed it could be supposed, that the meadow might be expressed by the well, or spring of water, which might be in the meadow, and might contribute to the richness of the pasture. But this appears to me a very harsh metonymy.

"Upon him are the eyes."—Although I render, as if the reading were הַזֶּה, yet I propose not any alteration of the text. הַזֶּה would render that "eyes are upon him;" הַזֶּה renders that "he is under the eyes," which is the very same thing. Either expression denotes that he was the object of the attentive and interested inspection of the ladies.

"When they walk." The plural noun הַזֶּה may seem to require that the adjective הַזֶּה should be plural. But the anomaly of the construction is not indefensible. In the best Greek writers, particularly the Attic, when two nouns occur one under the government of the other, it is not unusual, for an adjective, which ought to agree wholly with the one, to be made to agree partly with the one, and partly with the other. Thus, — ἀκουω φθογγον ὀρνιθων κατω κλαδοντας οἰστρω. Soph. Antig., lin. 1013. Here ὀρνιθων is under the government of φθογγον κλαδοντας, which should entirely in concord with the former agree in number with that, but with the latter in case. So in the Hebrew, הַזֶּה being under the government of הַזֶּה, the adjective הַזֶּה, which ought to agree entirely with הַזֶּה, is made to agree in number with הַזֶּה.

*Schum.*—See below.

23 *Au. Ver.*—*Shot at him.* So Rosen., Gesen., Schum., &c.

*Ged., Booth., Clarke.*—Contended with him.

*Rosen.*—23 *At exacerbarunt eum, s. exacerbarunt quidem eum et jaculati sunt, sc. in eum, eique adversati sunt domini sagittarum, sagittarii.* Sunt, qui de tota tribu in posterum intelligant, quod multos adversarios sit habitura. Verum de præterito potius hæc capienda videntur, ut sint in laudem ipsius Josephi, quod invicto robore tot adversarios superavit. Dictio יסחרו alludit ad id quod fecerant illi fratres. Verba autem quæ sequuntur describunt eorum in animis suis erga illum odium, et constantem malevolentiam atque indignationem; simul vero etiam ipsius constantiam, cum peterent eum sagittæ noxiæ. רצו veterum plures retulerunt ad רצו, unde רצו, *lis, jurgium*, quasi רצו scriptum esset, aut existimarunt, רצו habere h. l. *litigandi* significatum, quum verba rad. 2, geminantia, et verba rad. 2, quiescentia, quæ duas reliquas radicales communes habent, significatione quoque haud raro convenient. Hinc in textu Sam. יסחרו scribitur. Ita Jonathan: *et contendebant cum eo, quem sequitur Persa.* Ita et Hieronymus: *et jurgati sunt.* LXX. *ἔλκιδόπου.* Sed recte alii רצו ad רצו, i. q. רצו, *jaculari*, referunt, unde רצו, *jaculatores*, Jer. l. 29: Job. xvi. 13. Quod et nos haud dubitamus præferendum ob mentionem sagittariorum, רצו, רצו, quæ subjicitur. רצו nomini alii in statu regiminis præmissum indicare eum, qui rem, cujus nomen subjicitur, tractat versatve, notum est. Vid. xiv. 13, et Gesenii *Lehrgeb.*, p. 647.

*Bp. Horsley.*—In this couplet I have taken the liberty of making a conjectural emendation, which consists, however, merely in a transposition of the words, which in the printed Bibles stand thus:—

יסחרו רצו יסחרו רצו

Here are five words composed of twenty-six letters, which are twice as many as are usually contained in any couplet of trimeters of the mean length, and more, almost by a third part, than are to be found in any tetrameter in this poem. Of these five words, therefore, since they would make a single line too long, a couplet must be formed. But, preserving the order in which they stand, it is impossible to form them into two lines, which may be nearly of an equal length. An inequality so rarely to be found in the corresponding lines of the couplet, that wherever it occurs, it may be considered as a symptom of a corrupted text. I therefore venture to change the

order of the words, for one which seems more natural, at the same time that it is more consistent with what we know of the laws of Hebrew verse:

יסחרו יסחרו  
רצו רצו

Thus we have a couplet, of which the first line has fourteen letters, and the second twelve. But the first word of the second line, the verb רצו, evidently wants two letters, to bring it to an exact correspondence with the two other verbs; namely, the י, the characteristic of the tense, and the ה of the suffix. Restore these two letters, (for which we have the authority of the Samaritan, which gives יסחרו), writing יסחרו, and the two lines become exactly equal.

In the order in which these five words stand in the printed Hebrew text, the noun רצו appears to be the common subject of all the three verbs. But if that order be the true one, in which I place them, the noun רצו is the peculiar subject of the verb יסחרו, and the other verbs have the indefinite nominative understood; and the literal rendering of the couplet is this:

But they have borne him ill will, they have despitefully treated him,  
The masters of archery have taken aim at him.

—"taken aim at him." So I render יסחרו. The LXX. have expressed the same sense—ἐνεῖχον αὐτόν.

*Schum.*—See below.

*Pool.*—24 *His bow*, wherewith he opposed his enemies; which was no military bow, but that which he opposed to all their injuries, to wit, his own virtue, his innocence, his patience, his temperance, his faith and hope in God, whereby he resisted and vanquished all the temptations and difficulties which he met with, so that all his enemies could neither defile nor destroy him. *The mighty God of Jacob*, i. e., my God; the noun for the pronoun, which is frequent. When men forsook and persecuted him, my God and his God stood by him. He showed that it was not Joseph's wisdom or courage, but God's gracious assistance, that made him conqueror.

*From thence is the shepherd, the stone of Israel;* either, 1. From that great deliverance vouchsafed by God to Joseph it is that Israel or Jacob hath a shepherd to feed him, a stone to lay his head upon, as once he did, Gen. xxviii. 11, or a rock of refuge to fly

to in his great distresses, or a foundation-stone, or corner-stone, or pillar, to sustain or preserve Jacob's house. Or rather, 2. *From the hands of the mighty God of Jacob*, last mentioned. Or *from the God of his father*, as it follows the next verse. So the sense is this, Though Joseph was a blessed instrument in this wonderful work, yet the God of Jacob was the chief author of it, by whose wise and merciful providence it was so ordered that Joseph should be first sold, and afterwards advanced, and all in order to this end, that his Israel, with whom he had been pleased to make a gracious and everlasting covenant, should have a shepherd to feed him in the time of famine, and a stone or rock to support him.

*Bishop Patrick.*—24 *But his bow abode in strength.*] He armed himself with invincible patience; having nothing else to oppose unto their malicious contrivances. It seems to be a metaphor from those soldiers, who have bows so well made, that though often, never so often bent, they neither break, nor grow weak. Such was the temper of Joseph's mind.

*The arms of his hands were made strong ;*] i.e., He was strengthened and supported: being like to a strenuous archer, the muscles and sinews of whose arms are so firm and compact, that though his hands draw his bow continually, he is not weary.

*By the hands of the mighty God of Jacob.*] Which fortitude he had not from himself, but from the Almighty; who had supported Jacob in all his adversities; and made all that Joseph did (when he was sold and imprisoned) to prosper in his hands (xxxix. 3, 22, 23). The Hebrew word *abir* which signifies *potent* or *powerful*, and we translate *mighty One*, is as much as *the Lord of Jacob*. For from power it comes to signify *potestas*, *authority* and *dominion* also, as Bochart observes.

*From thence.*] From the Divine Providence over him, before mentioned.

*Is the shepherd.*] Joseph became the feeder and nourisher of his father, and of his family, and of their flocks and herds; preserving them all from being famished.

*The stone of Israel.*] Who upheld them all, and kept them from being ruined. Or, *shepherd* may signify his being made governor of all the land of Egypt; and *the stone of Israel*, the support of his family. For *shepherd* is a name of dignity and

authority: and *stone* signifies the *foundation* (as Abarbanel here expounds it) upon which the whole building relies: as Jacob and all his children did upon Joseph for their sustenance.

Some I find (particularly D. Chytræus) refer the words *from thence* unto Joseph: and then by *the shepherd and stone of Israel*, understand those excellent men, who by their wisdom and valour supported the commonwealth of Israel. Such as Joshua, the captain of the Lord's host, and Abdon, one of the judges, who were of the tribe of Ephraim: and Gideon, Jair, and Jephthah, who were of the tribe of Manasseh. But the following words incline rather to the former sense.

*Bp. Horsley.*—חָשַׁב "recoiled," from שָׁח, not from שָׁח.

"While the arms of his assailants were enfeebled." This interpretation has the sanction of the version of the LXX., and all the ancient versions, except the Vulgate. In the Hebrew text we find only these two words יָשׁוּ וַיָּחַד. The shortness of the line, as well as the form of the word וַיָּחַד, which is evidently in construction, requires that a third word should follow וַיָּחַד. If יָשׁוּ be brought back from the following line, the equality of the lines of the next couplet will be destroyed, without any advantage to the sense of this; for "the arms of his hands" is, in any language, an absurd, an inexplicable image. It seems therefore almost certain, that a word in this place, under the government of וַיָּחַד, has been lost out of the text. To restore it, it will be necessary to ascertain whose arms are the subjects of the proposition, whether Joseph's, or his enemies; and this perhaps cannot otherwise be ascertained, than by settling distinctly what the proposition is, of which arms are the subject. According to modern interpreters, the proposition is, that arms were strengthened; which can be understood of no arms but Joseph's. According to the LXX., the Syriac, the ancient Italic, Jonathan, and the Samaritan, the proposition is exactly the reverse, that arms were weakened; which can be understood of no arms but those of Joseph's enemies. According to the Vulgate, the proposition is, that arms were released from fetters; which, again, can be understood of no arms but Joseph's. The version of the Vulgate, and the other ancient versions, although

they present such different senses, seem to have been all formed upon one and the same reading of the Hebrew text; in which the word, that should be under the government of  $\text{וַיִּרָא}$ , was wanting, as it now is; but the verb in some other way expressed relaxation.

Ludovicus Capellus, and Houbigant, in the persuasion that  $\text{וַיִּרָא}$ , the root of  $\text{וַיִּרָא}$ , the verb we have in our modern text, predicates corroboration, concluded that some other verb occupied the place of this in the copies which the ancient translators used, and set themselves to guess what that other verb should be. Capellus thinks it was  $\text{וַיִּרָא}$ . Houbigant prefers  $\text{וַיִּרָא}$ .

But upon what ground has the sense of strengthening been affixed to  $\text{וַיִּרָא}$ , the word of our present text? As a verb, the root  $\text{וַיִּרָא}$  occurs nowhere in the whole Bible but in this single passage. The participle Hophal  $\text{וַיִּרָא}$  occurs once (1 Kings x. 18) as an epithet of gold. The participle Piel  $\text{וַיִּרָא}$  occurs once (2 Sam. vi. 16), where some lexicographers give it the sense of exerting strength or agility. But it is applied to King David dancing before the ark, and seems to express the extravagant frantic motions of a man dancing for joy; a sense more allied to relaxation, than to strength or firmness. Wherever else the word occurs, it is as the noun  $\text{וַיִּרָא}$ , signifying the purest gold, and nothing else. Hence I should conjecture, that the primary meaning of the verb is to refine a metal by fusion in the crucible: and that that "best gold," with which Solomon overlaid his ivory throne (1 Kings x. 18), was properly fused gold; that is, gold which had undergone fusion in the assayer's furnace, and had so been brought to its greatest purity. Now, if the primary sense of the word be "to melt down," that is, to destroy solidity and cohesion; its figurative sense will naturally be "to relax, to weaken, to enfeeble." And there will be no occasion to feign a variety of the ancient copies to reconcile the ancient versions with the Hebrew text. Nor will there be any reason to suppose, that the author of the Vulgate had a reading of his own. It only appears, that he has interpreted the same word less accurately. He understood it to signify "dissolvere;" but imagined that it might express a dissolution of external confinement, as well as of natural strength; not aware, that the former sort of dissolution has no connexion with the primary meaning of the word.

Admitting therefore that we have in the version of the LXX. (with which, as hath been observed, the Syriac, the old Italic, Jonathan, and the Samaritan, agree) the true exposition of the verb  $\text{וַיִּרָא}$ , the proposition is, that arms were enfeebled. The arms, of which this is affirmed, must have been the arms of Joseph's enemies: and of those persons the lost word, under the government of  $\text{וַיִּרָא}$ , must have been descriptive. If I could allow myself to offer a conjectural emendation, without the authority of any MS., and with the authority of the ancient versions against me, I should say that  $\text{וַיִּרָא}$  is the word to be supplied: a word in sound, as well as letters, so nearly resembling  $\text{וַיִּרָא}$ , that it might the more easily be lost. But although I have nothing but conjecture for the word, and for that reason would not venture to insert, I have the authority of all the ancient versions, except the Vulgate, for rendering as if it were inserted.

$\text{וַיִּרָא}$ , "His strength is from the strength." See a similar use of  $\text{וַיִּרָא}$  in the plural, for "strength, power, or ability," in Joshua viii. 20.

*Au. Ver.*—(From thence is the shepherd, the stone of Israel.)

*Rosen.*—From that time he [i.e., Joseph] was the feeder and stone of Israel.

*Sed sedit*, i.e., permanens in forti, in robore arcus ejus, valide se illis et robuste arcu suo opposuit. *Et levita, agilia, expedita fuerunt brachia manuum ejus.*  $\text{וַיִּרָא}$   $\text{וַיִּרָא}$  pro simplici  $\text{וַיִּרָא}$ , *brachia ejus*,  $\text{וַיִּרָא}$  plane redundante; ut in iis quæ statim subjiciuntur:  $\text{וַיִּרָא}$   $\text{וַיִּרָא}$ , *a manibus fortis Jacobi*, Deum suum intelligit, quem Jacobus pro forti et potente habet, cujus robore et virtute ita robustum fuisse Josephum filium agnoscit. *Inde pascens erat et lapis Israelis*, i.e., ab illo indetempore (de  $\text{וַיִּרָא}$  cf. ad Hos. ii. 14), quo rebus tam duris est eluctatus, sustinuit fulsitque Israel, i.e., me cum tota familia.  $\text{וַיִּרָא}$   $\text{וַיִּרָא}$  *douxderes* poui nemo facile miretur in carmine, in ea maxime oratione, quæ, quia a moriente est habita, hiatibus non modo verborum, sed etiam sententiarum abundat. *Pastorem Israelis* Jacobus vocat Josephum, quod ipsum una cum tota familia in Ægypto omnium rerum affluentia pavit. Nam qui beneficia in aliquem confert, is Hebræis, qui pascuis imprimis delectati sunt, *pascere* dicitur; Ps. xxiii. 1. Nec minus apte Josephum vocat *lapidem Israelis*,

quod erat ipsi et suis fulcimento et sustentaculo. Sunt, qui עֲזָרָא ad Deum referant, et utramque dictionem in nominativo vertant, ut sit: inde, a Deo inquam, est pastor, lapis Israelis; Deo gratiæ debentur, quod Josephus me et meos aluit sustinuitque. LXX., ἐκείθεν ὁ καρισχύσας σε Ἰακώβ, παρὰ τοῦ Θεοῦ τοῦ πατρὸς σου, inde qui confortavit te, Jacob, a Deo patris tui. Sed verba παρὰ τοῦ Θεοῦ τοῦ πατρὸς σου, quæ in libris editis huic versui accensentur, exprimunt prima vs. sq. verba, וְיֵצֵא אִתְּךָ, ita ut duo nomina יֵצֵא וְיֵצֵא, tanquam ἰσοδύναμα, unico καρισχύσας σε expressa sint. Syrus reddidit: et a nomine pastoris lapidis Israel, omne illud proficiscitur. Apparet, pro עֲזָרָא interpretem legisse עֲזָרָא, probante Tellero, qui in Nott. Crit., p. 47, locum sic vertit: propter nomen pastoris lapidis Israelis, i.e., propter maiestatem, honorem ejus, qui custodivit illum lapidem, in quo Jacobus cubuit (xxviii. 12, 13). Sed duriuscula est hæc dicendi ratio: Deus pastor, i.e., defensor lapidis est.—Rosen. Schum.—See below.

Pool.—Here he explains and determines that doubtful expression from thence, by adding, even by (or rather from, as this particle *mem* properly signifies, and was just now used) the God of thy father, i.e., who hath chosen and loved thy father, and made a league with him, and blessed him with all manner of blessings. *Blessings of heaven above*, i.e., the sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven, whereby the fruits of the earth are produced in great plenty. See Lev. xxvi. 4; Deut. xxviii. 12; xxxiii. 14. *Blessings of the deep*, i.e., of that great sea of waters both about the earth and in the earth, whence come those springs and rivers by which the earth is moistened and made fruitful. See Gen. i. 2; vii. 11; Deut. viii. 7. *Blessings of the breasts and of the womb*, whereby both men and beasts shall be greatly multiplied, and abundantly supplied with all necessities.

Bp. Patrick.—25 *Even by the God of thy father.*] Or, from him that blessed me; and advanced thee to be the support of my family. For it refers to all that went before.

*Who shall help thee.*] Having said what God had already done for him, he now foretells what he would do hereafter, which relates to all his posterity, whom God would protect and defend.

*By the Almighty.*] Or, from him who is all-sufficient; by which name he revealed himself unto Abraham, when he entered into covenant with him and with his seed (xvii. 1).

*Bless thee with the blessings of heaven above, blessings of the deep that lieth under.*] The meaning seems to be, that his posterity should be planted in a very fertile soil, watered from above with the dew of heaven and with showers of rain, and watered beneath with springs and rivers. As G. Vossius well interprets it, lib. 1. de Idolol., cap. 77.

*Blessings of the breast, and of the womb.*] A promise of a numerous and thriving progeny. Or, of a vast increase of cattle, so well fed, that they should bring up their young prosperously, as well as bring them forth abundantly.

*Au. Ver.—Even by the God of thy father.* So Pool, Patrick, &c.

Rosenmüller separates this verse from the preceding. *From the God of thy father* shall all these blessings come.

וְיֵצֵא אִתְּךָ, A Deo patris tui, non patre tuo, hæc, inquam, omnia tibi sunt et fuerunt, nam et eum fortem Jacobi nominarat, וְיֵצֵא אִתְּךָ, pro וְיֵצֵא אִתְּךָ, qui tibi auxilio erit, וְיֵצֵא אִתְּךָ, et ab Omnipotente; וְיֵצֵא אִתְּךָ ante וְיֵצֵא אִתְּךָ est quoque ante וְיֵצֵא אִתְּךָ subaudiendum; וְיֵצֵא אִתְּךָ et qui benedicet deinceps, ut cæpit, tibi, te fortunabit et augebit, idque omnis generis prosperitate, uti subjungit, בְּרָכָה שְׂמִימָה, benedictionibus cæli desuper, i.e., pluviis suo tempore demissis et copiosis roribus, quibus fœcundatur humus, ut uberes segetes emittat. Illud וְיֵצֵא אִתְּךָ posset salvo sensu abesse, sed antiquissimæ simplicitatis est, talia pleonastice adjungere, quemadmodum in his, quæ sequuntur, בְּרָכָה הַדֹּהֵם יִצְּתָהּ הָאֵשׁ, benedictionibus abyssi, i.e., voraginis subterraneæ cubantis infra, quibus significatur terra fontibus, lacubus et rivis irrigua, et hinc fertilis et amœna. Verbis, בְּרָכָה שְׂמִימָה, benedictionibus uberum ut uteri, promittit numerosam et læte florentem sobolem, nam benedictione uberum significatur, haud fore ubera arida, nec futurum esse, ut infantes defectu lactis moriantur, benedictione uteri vero, non perituros fœtus in matrum utero. Contrarium est in malorum imprecatione, Hos. ix. 14. Neque tamen repudianda plane aliorum sententia, significari h. l. lactis copiam et pecudum multitudinem, quæ utraque apte subjungatur terræ fertilitati

modo promissæ, *ubera* enim in stilo Orientis haud raro significant pecudes lacte distentas.—*Rosen.*

*Bp. Horsley.*—The three last lines of this stanza stand thus:—

ברכה שמים מעל  
ברכה הים רבבת חיים  
ברכה שמים ודמים

The middle line of the three is so much longer than either of the other two, and, indeed, than any other line of this stanza, that I am inclined to think that the order of the lines has been inverted, and that what is now the last should precede the other two, that so the long line may close the stanza.

With blessings of the breasts and of the womb,

With blessings of the heavens above,

With blessings of the deep, which lie beneath.

*Pool.*—The blessings which I thy father have conferred upon thee are much more considerable than those which I received from my father Isaac, or from my grandfather Abraham. This was true, 1. In the extent of the blessings; Ishmael was excluded from Abraham's blessing, and my brother excluded from Isaac's blessing, but both Joseph's children are comprehended in Jacob's blessing. 2. In the distinctness and clearness of them; for that land of Canaan which was transmitted to Isaac and to Jacob only in the general, was now in some sort particularly distributed to Joseph, and to the rest of his brethren, as afterwards it was by Joshua. 3. In the nearness of the accomplishment. Now there was a more likely prospect of the multiplication of their seed, than there was to Abraham or Isaac; and in not very many years after this they multiplied to astonishment, and drew nearer to the possession of the promised land. *Unto the utmost bound of the everlasting hills*: these words seem to note the duration of Joseph's blessing, that it should continue *even to the bounds of the everlasting*, or *lasting*, or *ancient hills*, i.e., as long as the most solid and stable mountains shall last, i.e., for ever. Perpetuity is described by the continuance of the mountains, as Isa. liv. 10; or of the sun and moon, as Psal. lxxii. 5, 7, 17; or of the heavens and earth, as Matt. v. 18. In the foregoing words of this verse he commends these blessings from their excellency above all

former blessings; and here he commends them from their durability. *They shall be*; or, *let them be*; for this may be a prayer to God that these blessings may be constant and perpetual. *Him that was separate from his brethren*; so he was, when he was sold into Egypt, and abode there in the court when his brethren were in Goshen. Or, *the crowned of*, or *among his brethren*, i.e., who though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of*, or *among his brethren*; as he may be called either for his purity and sanctity, or for his eminency and dignity. But we must remember that the Nazarites were as yet unknown, being instituted long after this time.

*Bp. Patrick.*—26 *The blessings of thy father.*] Either the blessings bestowed by God upon Jacob, or the blessings Jacob conferred on his son Joseph. [So *Rosen.*]

*Have prevailed.*] Are greater.

*Above the blessings of thy progenitors.*]

Than the blessings God bestowed upon Abraham and Isaac: who had not so many sons as God had blessed him withal: upon every one of whom also he conferred a share in the inheritance of the land of Canaan; whereas Ishmael was excluded by Abraham, and Esau by Isaac. Or, the meaning may be, *I have done more for thee than they for me*, i.e., thou shalt be happier than I. For Jacob led an unsettled life: but Joseph flourished in great splendour in Egypt, to the end of his days.

*Unto the utmost bound of the everlasting hills.*] As long as the world shall last. [So *Rosen.*] For perpetuity is expressed in Scripture by the durability of mountains (Isa. liv. 10). And here he seems to allude to the noble mountains, which fell to be the portion of Joseph's children, viz., Bashan and Mount Ephraim. But there are those who think he hath not respect to the durability of these mountains, but to their fruitfulness; translating the Hebrew word *tavath* not *bounds*, but *desires* [so *Schumann*], as the Vulgar Latin doth. And then the sense is, *Unto all that is most desirable in those ancient hills*, which abounded with the most excellent fruit. And this translation is grounded on Moses's blessing, which seems to be an interpretation of Jacob's, Deut. xxxiii. 15, where he blesses him; "for the chief things of the ancient mountains, and



for the precious things of the lasting hills."

*Of him that was separate from his brethren.]* The word *nazir*, which we translate *separate*, signifies one that is separated from others, vel voto, vel dignitate (as Bochart observes, par. ii. Hierozoic., lib. v. cap. 6), "either by a vow, or by his dignity." And in the latter sense Joseph is called *nazir*, because of his eminent dignity; whereby he was advanced above all his brethren; being the viceroy of Egypt.

*Gesen.*—עֵלֶם עֲלֵי הַרְרֵי, *the pleasure or ornament of the everlasting hills.* עֵלֶם m. (from עָלָה). 1. *Separated from others, distinguished*, hence, *a person of distinction, a prince.* Gen. xlix. 26, of Joseph, עֵלֶם הָאֵלֶּיךָ *the chief of his brethren.* (Perhaps also denom. from עָלָה.)

*Rosen.*—26 בִּרְאֵי בִּרְאֵי *Benedictiones patris tui*, quibus tibi benedixit pater tuus, *robora sunt*, invaluerunt, *super benedictiones genitorum meorum*, passive, quibus videlicet sunt benedicti a suis patribus, q. d., longe eas superant. Exigui quippiam nacti sunt progenitores mei prae te, in quem recumbunt omnes patrum benedictiones. וְהָיָה *concipere, gravidam esse*, ut וְהָיָה, promiscue de patre et matre usurpatur pro *gignere*, ut וְהָיָה proprie sit, *qui conceptum dat*, genitor. עַד־מֵתָה עַד־מֵתָה *Usque ad terminum collium seculi*, i. e., collium antiquissimorum, qui ab orbis initio sunt conditi, hoc sensu: praevallebunt in te et tribu tua hae omnes benedictiones, quamdiu duraturi sunt colles a multis seculis conditi, i. e., in perpetuum, donec hae solidissima corpora sunt duratura. וְהָיָה quod alias *desiderium*, a verbo וְהָיָה, denotat, quod tamen hic tolerabilem sensum vix efficiat, 'est a וְהָיָה, i. q., וְהָיָה *definire, determinare* (Num. xxxiv. 10, coll. vs. 7, 8). עַד־מֵתָה de remotissima antiquitate dicitur, cf. ad Ps. cxxxix. 24; Ez. xxiv. 20; Jes. xlv. 7. Sed LXX., qui reddidere ὑπερίσχυσεν ἐν' εὐλογίας ὁρέων μονίμων, pro וְהָיָה patet וְהָיָה *montes legisse*, atque, aliter quam in textu Masorethico, ubi וְהָיָה accentu distinctivo *Sakephkaton* notatur, vocibus distinctis, עַד־מֵתָה *montes aeternitatis intellexisse.* Quod probavit J. D. Michaelis, et tam in *Biblioth. Orient.*, t. ix. p. 233, quam in *Supplem.*, p. 572, hunc locum ita vertit: *benedictiones patris super benedictiones! montes tibi adprecor ab antiquo jam tempore celebres.* Pro עַד־מֵתָה legit עַד־מֵתָה. Neque ita tamen concinna satis erit sententia: *bene-*

*dictiones patris tui praevalent super benedictiones.* Quod quum animadvertisset Ilgenius, junctis verbis עַד־מֵתָה עַד־מֵתָה locum ita interpretatus est: *benedictiones patris tui praevalent*, majores sunt, *benedictionibus montium aeternorum, delectatione collium vetustissimorum* (*Der Segen deines Vaters übersteigt den Segen ew'ger Berge, und der bejahrten Hügel Reiz.*). Idem sequuti sunt Vaterus et Gesenius (*de Pentat. Sam.*, p. 33, et *Gesch. der Hebr. Spr.*, p. 219), nisi quod ii עַד־מֵתָה legi volunt, ab וְהָיָה obsoleto pro וְהָיָה, *mons.* Favere huic suae interpretationi observant et parallelismum dictionum עַד־מֵתָה et וְהָיָה עַד־מֵתָה, et loca parallela Deut. xxxiii. 15, ubi in ipsa Josephi benedictione עַד־מֵתָה et וְהָיָה, atque Habac. iii. 6, ubi וְהָיָה עַד־מֵתָה et וְהָיָה sibi respondent. Quae utut speciosa sint, est tamen in hac sententia, *vota patris praestantiora esse fertilitate montium aeternorum et jucunditate collium antiquissimorum*, inconcinni aliquid, meo quidem sensu, et alieni, nec facile est intellectu, quo spectet, adscita illa sententia, repetita *aeternitatis* mentio in montibus et collibus. וְהָיָה עַד־מֵתָה *erunt*, inquam, hae omnes benedictiones, *ad caput*, redundabunt in caput *Josephi et in verticem eximii fratrum suorum*, segregati quasi (וְהָיָה *separavit*) a fratribus suis virtute et praestantia. Aliis וְהָיָה denominativum est a וְהָיָה *corona, diadema*, ut sit *diademate insignitus*, dignitate praestans inter fratres. Sane Deut. xxxiii. 16, ubi eadem phrasis, LXX. ponunt δοξασθεῖς ἐν δόξῃ. Eundem sensum hic expressit Jonathan: *et in verticem viri, qui fuit princeps et dominator in Aegypto, et splendens honore fratrum ejus*, i. e., honore, quo eum fratres sui sunt prosequuti. Singularis est R. Juda Ben Karisch, qui in libro inedito Arabice scripto de studii Targumici utilitate, cujus specimen dedit C. F. Schnur- rer in *der allgem. Biblioth. der Bibl. Literatur.*, p. iii. p. 954, sqq., nomen וְהָיָה *cæsariem* putat significare, coll. Jer. vii. 29; Lev. xxv. 5, atque hinc dictum fuisse *Naziræum*, quod promissam *cæsariem* haberet, Num. vi. 7. Vocari autem hic Josephum וְהָיָה וְהָיָה, quod fratrum nobilissimus esset, *sicut nobilior est cæsaries plantis, quae ex humo pullulant.*

*Schum.*—22 Quamquam Silv. de Sacy, i. 1, eum desipere opinatur, qui in hoc versu Hebraicam textus lectionem tueri conetur: viri tamen gravissimi ita pro ea pugnarunt, ut nollem cum viro illustri tam acerbe loqui.

Eiusdem interpretatio, quum vota Iacobi ex indole vaticinii magis Iosephidas quam ipsum Iosephum spectent, nequaquam omnibus videatur una omnium optima. Cfr. Deut. xxxiii. 13—17. Neque tamen potest negari, lectionem masorethicam tanta laborare obscuritate et dictionis insolentia, ut eam quidem hac eadem de causa commendet critica sacra inferior sed moleste ferat sensus hermeneuticus. Unde factum est sine dubio, ut interpretes tantum non omnes suam ipsorum magis quam Hebrææ lectionis mentem illustrarent. Nam quod primo attinet verba רִפְּיָא, quæ, si vis cum Rosenmueller. et Staehelin. puncta vocalia urgere, denotent *filium frugiferum* (רִפְּיָא enim cum Zere est status absolutus et רִפְּיָא, poetice idem quod רִפְּיָא vel רִפְּיָא, *frugifer*. Vid. Gesenii *Lehrg.*, p. 467; Ewaldi *krit. Gr.*, p. 348), ea cum LXX. transfert Vulg.: *filius accrescens*, quasi legerit רִפְּיָא; Syrus רִפְּיָא habuit statum constructum, vertens:

יִלְמַדְךָ; לְךָ; יִלְמַדְךָ, *filius incrementi*; Onkelos  
 vitem iuxta fontem plantatam comparat sic :  
*filius meus, qui augebitur, Iosephus, filius*  
*meus, qui fecundabitur ut vitis plantata*  
*iuxta fontem aque, duæ tribus exiunt e*  
*filiis eius, accipient partem et hereditatem*;  
 Saad. contulit ramum fructiferum, ad fontem  
 aquæ plantatum et habentem radices ex-  
 tensas super murum, pariterque transtulit  
 Persæ (cfr. Rosenmuelleri diss. de Persæ,  
 p. 38, ss.). Hos secuti recentiores fere  
 omnes (Rosenmueller, Friedrich, Staehelin,  
 Gesenius, et Winer, s. v. יִלְמַדְךָ) interpretantur  
 surculum vel ramum, cuius propagines  
 super murum ascendunt, ita ut singularis  
 duarum tribuum, quæ ex Iosepho prodierint,  
 fecunditas (cfr. Ios. xvii. 14) prædicetur.  
 Cui sententiæ, quæ tantos patronos est  
 nacta, etiamsi non prorsus repugnaverim,  
 liceat tamen tria potissimum, quæ nos in  
 ea offendunt, commemorare. Primo enim  
 nobis videntur verba יִלְמַדְךָ יִלְמַדְךָ, si de ramo  
 intelliguntur, neque constructione neque  
 notione vere Hebræa, quia יִלְמַדְךָ ubi concretum  
 denominativum exprimit, vulgo ex ea re,  
 quæ adiecta est et genitivo significatur,  
 pendet (ut יִלְמַדְךָ, *pullus armenti*, i. e., iu-  
 vencus Lev. i. 14; יִלְמַדְךָ, *pullus columbinus*,  
 Iob. xxxix. 19; יִלְמַדְךָ, *pullus asininus*,  
 Ex. xxix. 1; Num. viii. 8), atque desi-  
 derantur exempla quibus ex analogia doceas,  
 יִלְמַדְךָ filium fructiferum designare *surculum,*  
*ramum* (cfr. Ps. i. 3, qui locus exemplo est,

quam perspicue noster poëta hanc imaginem exprimere potuisset, si voluisset). Deinde haud scio, annon talis imago poëtæ nostro sit insolita, quippe qui filios Iacobi animalibus quidem vario modo quin imo semel v. 9, catulo leonis comparaverit, sed nunquam plantis (cfr. 6, 9, 14, 17, 21, 27). Denique non video, quomodo apte velis cum hac imagine consociare seqq., ubi sagittarii Iosephum telis petere dicuntur. Quapropter existimaverim, non spernendam esse eorum interpretationem, qui ꝓ statu constructo reddunt et נֶפֶשׁ per Syriasmum cum Syr. فُرَارَةٌ, *agna, ovicula*, et Arab. فُرَارَةٌ, *ovicula, capella* contulerant. Sed quoniam hæ voces ut docuit Staehelinus ad h. l. significant potius *pullum ovis, capellæ et vaccæ silcestris*, verisimile est, poëtam in altera comparatione addidisse נֶפֶשׁ, ut ovicula quæ ad aquisitionem ducitur, i. e., ovicula mansueta intelligeretur. Quæ si vera sunt, poëtam loci Gen. xxix. 1—11, memore ad nomen matris Iosephi נֶפֶשׁ, i. e., *ovis* alluisse haud incredibile fit. Attamen quum interpretes et criticos in vocalibus secus constituendis, cum sensui congruit, ad concedendum faciles fore speremus, malim statuere, נֶפֶשׁ esse idem quod נֶפֶשׁ, *iuvencam, vaccam*, ut adeo נֶפֶשׁ, sive נֶפֶשׁ (i. e., נֶפֶשׁ, quia נֶפֶשׁ sic formatum esset ex analogia vocc. נֶפֶשׁ, Ps. lx. 13; נֶפֶשׁ, Ps. xvi. 6; נֶפֶשׁ, Ex. xv. 2; Ies. xii. 2), *pullus vaccæ* fere idem sit, quod נֶפֶשׁ, Ex. xxix. 1, i. e., *iuvençus*, qualis Iosephus dicatur, quod Iosephidæ, præsertim Ephraimitæ virtute bellica valde excelluissent. Hæc interpretatio non solum ceteris imaginibus, quæ in nostro cantico ab animalibus desuntæ sunt, egregie respondet, sed etiam cum seqq., in quibus poëta sicut 8—12, primo insignem tribus virtutem deinde præmia laudat, quibus ea afficienda sit, optime conciliari potest quodam orationis et imaginum tenore. Eandem imprimis concordat locus parallelus, quem videas Deut. xxxiii. 17, ubi Iosepho decus primogeniti bovis, i. e., cornua bovis præstantissimi et cornua bubali, ut insignis roboris notio involvatur, exoptantur. Bis autem Iosephus vocatur iuvençus fortasse hanc ob causam, quod poëta duas tribus, quæ ab eo originem traxissent, innuere volebat, dico Ephraimum et Menaschen (cfr. cap. xviii.). Ceterum ut v. 17, נֶפֶשׁ serpentem, sic hic vocc. נֶפֶשׁ iuvençum depingere videntur, qui fontis aqua satiatu requiescit. Huius

rei analogiam vide v. 9, ubi Iuda cum leone comparatur, qui, fame depulsa, a praeda in lustra se recipit et ibidem quiescit. — Restat, ut in hoc commate verborum וְיָרֵךְ rationem satis idoneam reddamus. Tantum enim abest, ut quæ de Sacy probavit commendemus, ut textum, si consonantes spectamus, incorruptum iudicemus. Masorethicam lectionem qui tuentur, vulgo transferunt cum Saadia, ut imaginem, quam in antecessit. viderunt, reliquis consonam reddant: cuius propagines adscendunt supra murum, sive: cuius germina discurrent super murum. Vulg. translatione sua: *filius accrescens et decorus ad aspectu, filia discurrent super murum*, item Hieronym. in Quæst. favent Ionathanis et Targ. Hierosol. opinionioni, qui, ridiculosum est dictu, puellas Ægyptias muros conscendisse narrant, ut ex alto Iosephi pulchritudinem, quum is per Ægyptum curru vectus sit, contemplantur. Hanc opinionem iam exposuit Luther his verbis: *recitant fere omnes interpretes et Hieron. quoque fabellam de forma Iosephi, cuius tantu venustus ac decor fuerit, ut de muris, turribus ac fenestris turba puellarum et mulierum prospectarit incedentem per viam publicam; sed nugæ Iudaicæ sunt, non enim Iacob loquitur de persona Iosephi sed de tota tribu vel posteritate eiusdem*. Suspicio, Masorethas istam interpretationem Chaldaeorum reddidisse punctis vocalibus, quibus non obstat singularis numerus verbi יָרֵךְ, qui sæpius cum plurali inhumano, quem Arabes vocant, construitur (vid. Gesenii *Lehrg.*, p. 714 et 719, s.). His omnibus vero ob causas, quas iam supra exposuimus, longe rectius ii sensisse videntur, qui legi volunt יָרֵךְ בָּנָא quæ cum Arab. بَنَات, i.e., filiarum ascensionis montium et clivorum, *feræ*, convenire aiunt, modo caveas, ne cum iisdem יָרֵךְ, interpreteris vel: *in intuitionem vel: cum invidia* (Ilgen et Iusti: *des Wildes Schwarm sah ihn mit Neid*) vel *insidias intelligas* (Vater: *die wilden Thiere lauern*; Gesenius in Lex., ed. iii., s. v. יָרֵךְ: *die wilden Thiere liegen auf der Lauer*). Nam si integre iudico, יָרֵךְ בָּנָא denotant: *feræ* (sunt) *ad murum*, i.e., quomodo feræ iuvenco ad fontem cominus insidiantur, ita hostes loca munita Iosephi tribuum oppugnabunt. Inde sequitur, hæc cum v. 23, artissime cohærere eademque opposita esse antecessit. יָרֵךְ בָּנָא.

23 De hostibus Iosephi, qui tanquam

feræ insidiatores ad murum eius iacere et observare dicuntur, pergit nunc poëta, quomodo mortem ei minitentur, singulatim describere tribus verbis, quæ sibi notione respondent et cum vi quadam posita sunt. יָרֵךְ, Pih. a radice יָרַךְ, *amarus fuit*, significat potestate transitiva: *amarum, acerbum eum reddiderunt*, i.e., eum exacerbaverunt, irritarunt, ad pugnam provocarunt, ut ad murum insidias struentes eum iaculis peterent. Hieronym. vertit: *sed exasperaverunt eum*; Syrus: *لَمَّا عَصَبُوا*, *pugnaverunt autem cum eo*. Cum hoc vocabulo cohæret יָרֵךְ sic: *ut iaculari possent*. Est enim יָרֵךְ tertia præter. (coll. יָרַךְ, Iob. xxiv. 24; יָרַךְ, Ier. ii. 12; יָרַךְ, Ies. xxxii. 2) derivanda a יָרַךְ, *iaculari*, id quod metaphoræ, quæ omnino usurpatur, optime convenit, quia hostes Iacobi triplici imagine designantur: feræ, quæ ad murum insidiantur, iaculatores, qui iaculandi causa ad pugnam provocant, denique sagittarii, qui telis petunt. Cfr. de יָרַךְ, Gen. xxi. 20. Quæ tamen non satis perspexisse ii videntur, qui יָרֵךְ vel cum Syro et Saadia transferunt: *et multiplicati sunt*, vel legerint יָרַךְ, a radice יָרַךְ, *litigavit, contendit* (vid. varr. lect.) — יָרֵךְ בָּנָא vulgo reddunt: *et odio persequuntur eum*. Sed quum hæc notio non satis quadraret ad sagittarum dominos, Aben-Esra et Clericus hic observarunt *ἰστέρον πρότερον*, quo viso interpretantur sic: *odio habuerunt, exacerbaverunt, telis petierunt*. Quod tamen accipere non est necessarium, si primariam notionem verbi יָרַךְ *compedes posuit, insidiatus est* spectas, idemque de sagittariis dictum putas, qui ex insidiis telis petunt. Sunt igitur hostes Iosephidarum varii generis milites, qui ut feræ iis sub mœnibus insidiantur, mortemque iaculis et telis minitantur.

24 Hic sequitur apodosis antecessentium. Quare sic ea coniunge: *feræ quidem ad murum irritant eum* (juvencum) *ut iaculentur, atque insidiantur ei sagittarum domini; sed perennis manebit arcus eius, et agilia erunt brachia manuum eius, etc.* Voc. יָרֵךְ—יָרֵךְ, *manebit in perennitate arcus eius*, i.e., Ioseph non desinet arcu uti neque viribus defessus eum abiciet, ut fuga salutem petat, imaginem roboris et fortitudinis designant, cui seqq. יָרֵךְ—יָרֵךְ optime conveniunt, si ea interpretaris: *et agilia, expedita erunt brachia manuum eius*. Cogitatur enim Iosephus iaculator arcitenens, cuius arcus nervum

habet firmissimum cuiusque vires iaculando frangi nequeunt, quia brachia ipsius semper sunt agilia, ut arcum adhibeant atque hostem telis petant. Alii וְיָצְאוּ cum וְיָצְאוּ, *agilis fuit* conferendum (cfr. Schultens, Opp. min., p. 132, ss.), ex coniectura magis quam ex usitata notione reddunt vel: *dissipata, tremefacta sunt* (Syrus et Saadias qui notionem verbi וְיָצְאוּ respexisse videntur) vel: *dissoluta sunt vincula* (sc. brachiorum et manuum, cfr. Vulgatus et LXX.) vel: *valida sunt* (Schott. post multos alios). In iis potissimum nominandi sunt LXX., qui de mente verborum aut somniasse aut perverse coniecisse videntur. Iidem e coniectura Cappelli pro וְיָצְאוּ legerunt וְיָצְאוּ, e Clerico וְיָצְאוּ, id quod de arcu frangendo usurpari solet v. c. Ier. xlix. 35; Hos. i. 5; sed Bonfrerio iudice et Schleusnero reddiderunt Chaldæi וְיָצְאוּ *fregit*. Nihilominus eos secutus est Hessius ad h. l. sic convertens: *Allein entzwei gebrochen ward der Bogen, die Sehnen ihres Arms erschlappen*. — Ceteroquin non pauci sunt, qui hic exponi iudicent de tempore præterito, quo Iosephus omnes calamitates, quas adversarii, fratres, hera herusque effecissent, feliciter superarit (vid. Rosenmueller, ad h. l.); sed ex indole totius cantici atque ex analogia ceterarum tribuum præstat statuere, hæc pariter ac seqq. partim ad sortem Iosephi partim ad virtutem et gloriam Ephraimitarum bellicam respicere. Similiter sentit Luther in comm. ad h. l. *hos viros sagittarum*, inquit, *intelligo non tribum Iuda, ut alii volunt, sed Syros, qui vehementer affligerunt hoc regnum* (Israelis, quod fuit tribus Ephraim) *et fuerunt insignes sagittarii, sicut Ahab ictus sagitta a Syro periiit: illi igitur Syri sæpe affligent et contristabuntur, iaculabuntur et immuni odio persequuntur et volent attritum hoc regnum propter hanc formam et crescentiam*. Cfr. Deut. xxxiii. 17, ubi myriades Ephraimi et chiliades Menaschis veluti bubali cornibus populos ad fines usque terræ prosternere feruntur.

Quum fere id tantummodo discriminis intersit ea inter quæ Deut. xxxiii. 13—17, atque nostro loco de Iosepho canuntur, quod illic ultimo loco sed hic ab initio virtus eius bellica prædicatur: maximam mihi persuadeo similitudinem utriusque carminis deprehendi etiam in eo, quod poëta noster vocc. וְיָצְאוּ incipiat alteram partem precatationis tractare, quam comparare licet cum Deut. xxxiii. 13

—16. Itaque ea non coniungenda censeo cum antecedd. (ut Ilgen, Dathe, Rosenmueller hoc sensu: *hostes vicit deo bene auxiliante*) sed cum seqq. quibuscum pari verbor. structura cohærent (sic transferunt Herder, Vater, Schott al.). וְיָצְאוּ *per manus fortis Iacobi*, i. e., *per deum*, qui me tuitus est, per deum tutelarem Iacobitarum. Cfr. Ies. i. 24; xlix. 26; lx. 16, al. His bene congruunt seqq. וְיָצְאוּ—וְיָצְאוּ si de tempore intelliguntur, ex quo sit deus moderator et tutor Israëlitarum. וְיָצְאוּ enim, quod multi cum וְיָצְאוּ commutare malunt, significat de tempore: *e quo*, ut Hos. ii. 17, וְיָצְאוּ autem terque quaterque usurpatur de deo, Israëlitas tanquam וְיָצְאוּ *pascente, moderante* (vid. Gen. xlviii. 15; Ps. xxiii. 1; xxviii. 9; lxxx. 2). Cui vocabulo, ut nervose loqueretur, adiecit poëta וְיָצְאוּ *theros וְיָצְאוּ, quod respondet antecedenti וְיָצְאוּ ideoque ut וְיָצְאוּ *rupes* metaphoricè dicitur de *præsidio*, quale est Iova Israëlitis v. c. Deut. xxxii. 4, 18; 1 Sam. ii. 2; Ies. xxvi. 4; xxx. 29; Ps. xviii. 3, 32. Intelligenda enim sunt de temporibus, quibus regnum Israëliticum florere cœpit, de quo Hieronym. in Quæstt. sic exponit: *ut ex tuo semine tribus nascatur Ephraim, fortis et stabilis, et instar lapidis durioris invicta, imperans quoque decem tribubus Israël*. Unde hæc verborum sententia enascitur: *e quo tempore est moderator et tutor Israëlitarum*. Utrumque hemistichium autem sic coniungere cum seqq.: *inde ab illo tempore, quo deus saluti Israëlitarum singulari tutela propiciet, per eum, qui me tuitus est et te adiuvabit, per omnipotentem, qui fausta tibi impertiet, beneficia cæli desuper, beneficia maris infra residentis, beneficia uberrum et uteri, beneficia paterna, quæ superant montium antiquorum bona atque æternorum collium cupedias, contingant Iosepho, principi fratrum suorum*. Atvero hactenus magna est interpretum dissensio. Alii enim וְיָצְאוּ—וְיָצְאוּ explicant de Iosepho vel: *inde* (vinculis solutis) *pastor egressus est lapis Israël* (Vulg.) vel: *unde* (Ioseph) *pastor Israël exstitit et lapis*, i. e., cuius ope factum est, ut Ioseph Israël eiusque familiæ victum suppeditaret, et auctor existeret salutis (Clericus, Rosenmueller et Schott.); alii de deo vel: *qui custodiebat lapidem Israëlitis*, i. e., qui custodivit lapidem illum, in quo Jacob cubuit Gen. xxviii. 12, 13. (Herder: “*der mich auf meinem Stein bewachte*.”) Hic non male de hac interpretatione contulit Deut. xxxiii.*

16), ubi similiter dicitur: *favor eius qui in rubro habitavit*. Itidem statuunt (Dathe, Ilgen, Schmidt.) vel: *pavit lapidem Israël*, i.e., qui me, caput Israëlitarum, servavit (vid. Rosenmuelleri Dissert. de Pent. pers., p. 41) vel: *propter nomen pastoris, lapidis Israël* (vid. varr. lectt.), vel: *qui (deus) Iosephum ut pastor tuitus est* (Iusti), vel denique: *ab eo, qui custodivit super lapide Israël* (Staehelin).

25. Quamquam eruditi in singulis huius commatis vocibus illustrandis variam operam collocarunt, satis tamen elucet e loco parallelo Deut. xxxiii. 13—16, omnes omnino depingi proventus fructusque terræ fertilissimæ quam Iosephi posterius incolerent. Nam *beneficiis cæli*, quæ terræ desuper tribuuntur, significat poëta pluvias roresque, quibus humus irrigatur et segetum ubertas efficitur (cfr. Gen. xxvii. 28, 39; Deut. xxxiii. 13), *beneficiis abyssi subiacentis* fertilitatem, quam terra irrigua fontibus, lacubus, rivis auget (cfr. Prov. viii. 28), denique *uberum et uteri beneficiis* lactis copiam pecudumque multitudinem sive terræ campestris bona, quibus sors Iosephi potissimum excelluerit. Alii pro beneficiis abyssi intelligunt *beneficia terræ cælo subiectæ*, et pro beneficiis uberum et uteri *beneficia amplissimæ sobolis* col. Hos. ix. 14, (vidd. Dathe, Rosenmueller, Iusti). Ultima verba transfert Persa: *benedictionibus patris et matris* (cfr. Rosenmueller l. 1, p. 41); Schmidt l. 1: "*mit Segnungen auf Höhen und in Thälern*," quia Arabes dorso montem et utero vallem poëtice designant. — Quæ hactenus cecinit vates, ea nonnulli interpretes cum v. 24. וְיָמֵינוּ sic connectunt: *eiusque manuum brachia sunt valida manibus Dei potentis Iacobi, pastore lapidis Israël*, auctore deo patris tui, qui te adiuvit, Deo omnipotente, qui fausta tibi impertiet beneficiis cælis desuper suppeditandis, beneficiis profundi infra cubantis, beneficiis uberum et uteri. At sic deleres nervum verborum, qui et ipse conspicuus est in pari beneficiorum in Iosephum conferendorum exaggeratione Deut. xxxiii. 13—26. Quapropter ea non seiungenda sunt a v. 16, quocum cohærent verbis וְיָמֵינוּ et וְיָמֵינוּ sic: *hæc omnia beneficia superant beneficia montium æternorum, etc., eaque contingent Iosepho*.

26. Qui vulgarem lectionem וְיָמֵינוּ explicant, tantum abest, ut unam eandemque interpretationem sequantur, ut variis usi præsidii in varias quoque partes abeant.

Plurimi enim וְיָמֵינוּ deducunt ab וְיָמֵינוּ *conceptor*, part. præes. verbi וָיָמֵינוּ *concepit*, quod catachrestice reddunt: *genitorum, patrum meorum* (Onkelos, Syr., Saad., Aben-Esra, Clericus, Mercer, Rosenmueller), ut adeo mens sic hæc: *ampliores contingent benedictiones Iosepho, quam benedictiones, quibus benedixerunt Iacobo maiores sui, q. d., eris me multo felicior*. Persa וְיָמֵינוּ retulit ad verbum וָיָמֵינוּ *docuit*, idque commutavit cum וְיָמֵינוּ *præceptores mei*, hoc sensu: *benedictiones patris tui validiores sunt benedictionibus magistrorum meorum* (cfr. Rosenmuelleri diss., p. 42). Vulg. transfert: *benedictiones patris tui confortatæ sunt benedictionibus patrum eius*; Herder וְיָמֵינוּ interpretatur: *montium meorum (die Segen deines Vaters steigen mächtig über die Segen meiner Gebürge zum Reich der ewigen Höhen hinan)*. Itidem fere interpretantur Samaritani recentiores, qui וְיָמֵינוּ pronuntiabant, i.e., *montis mei, usque ad*, quæ de monte Garizim in tribu Iosephi sito intelligebant (vid. Commentar. Sam. in Repert. litt. bibl. et or., t. xvi. p. 192. Cfr. Gesenii diss. de Pent. Sam., p. 20 et 33). Verum e nostra scriptura converte potius sic: *Fausta, quæ pater tibi precatur, superant bona montium æternorum*, i.e., summa tibi bonorum vitæ copia continget. Cum his seqq. consociata sunt synonymico parallelismo membrorum. Itaque וְיָמֵינוּ—וְיָמֵינוּ redde: *delectationem collium antiquissimorum*, וְיָמֵינוּ, *desiderium, oblectatio*, ab וְיָמֵינוּ, *concupit, desideravit* derivandum, alii minus recte repetunt a verbo וְיָמֵינוּ quod idem sit ac וְיָמֵינוּ, *designavit, determinavit*, hoc sensu: *usque ad terminum collium æternorum*, i.e., donec montes a multis illi seculis conditi perdurabunt (vid. Rosenmuelleri diss. de Pent. Pers., p. 43, s., Wineri Lex., p. 1034). Sed alia omnia docent parallelismus, locus parallelus Deut. xxxiii. 15, et interpretes antiqui, quorum v. c. Onkelos mentem verborum explanat sic: וְיָמֵינוּ וְיָמֵינוּ, *quas optaverunt sibi principes, antiquitus*; Vulg.: *donec veniret desiderium collium æternorum*. Quæ autem desiderium collium æternorum dicuntur, ea necessario denotant, quæ in montibus antiquissimis et celeberrimis, qui non tabida consumuntur, vetustate, proveniunt et maxime concupiscuntur, res pretiosissimas terræque canticum (cfr. Gen. xliii. 10). Nobilissimi enim sunt in v. t. montes in tribuum Ephraimi et Manassæ finibus siti, præsertim iuga montium Ephraïmi, Basan et Gilead,

pecudum copiis, fructibus, vitibus, quin etiam aromatibus magni pretii et opobalsamo abundantia.

Ver. 27.

בְּנִימִין יֵאָבֵד יִשְׂרָאֵל בַּבֹּקֶר יֵאָכֵל עֵד  
וְלַעֲרֵב יִחְלָק שָׁלָל :

*Beniamin* λύκος ἀρπάζ, τὸ πρωῒνόν ζέεται ἔτι, καὶ εἰς τὸ ἑσπέρας διδῶσι τροφήν.

*Au. Ver.*—27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

*Divide the spoil.*

*Gesen., Booth., Schum.*—Tear the spoil. *נָחַץ* vulgo interpretantur: *dividet*, i.e., aliis quoque prædæ partem communicabit. Sed ut *נָחַץ* magis conveniat parallelismi causa, facio cum iis, qui de *נָחַץ* illud dictum iudicant: *discerpet spolia*. Vidd. Schulz. et Schott.—*Schum.*

*Bp. Patrick.*—In the morning he shall devour the prey, &c.] This doth not signify (as the forenamed author observes, in the same place) the whole day, but the whole night: one part of which is the evening, and the other the morning. And therefore the particle *and* signifies here as much as *after*: [So Pool in his Synopsis] and this is the sense: the tribe of Benjamin shall be like a ravening wolf: who shall have his prey to eat till morning-light; after he hath divided it in the evening. For the division of the prey goes before the eating of it. This passage is like that in Josh. vii. 25, "They burnt them with fire, and stoned them with stones," i.e., burnt them, after they had stoned them; as we there rightly translate it. And this applied to Benjamin, signifies such success in their wars, that they should come home loaded with the spoils of their enemies.

*Rosen.*—Benjamin lupus est, qui rapit. Mane comedet prædam, et ad vespem dividit spoliū, i.e., tantam prædæ copiam conservatam habebit, ut sibi per totum diem, et ad vespem usque, aliis quoque, quibus lubens impertiet, sufficiat. Alii: prædam habebit usque ad matutinum tempus comedendam, postquam vesperi eam divisit. Referunt id ad morem luporum, qui, ut veteres docuerunt, gregatim, quamvis non semper, prædatum eunt, et vero etiam cum reliquis prædam communicant, atque inter se quasi dispartiunt. Solent autem prædæ sub vespem in primis inhiare, unde Jer. v. 6, *lupi vespertini* commemorantur; vid. et Virg.

*Georg. iv. 434.* Sed quod *matutini* et *vespertini* temporis meminit, significat, eum assidue prædatum exiturum. *וְ* hic (et Jes. xxxiii. 23, Zeph. iii. 8) rariori prædæ significatu usurpatur, ex usu verbi Chaldaei et Arabibus recepto.

Ver. 28.

כָּל-לֵאֵלֶּה שְׁבָטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר  
πάντες οὗτοι υἱοὶ Ἰακώβ δώδεκα.

*Au. Ver.*—All these are the twelve tribes of Israel. So Rosen., &c.

*Omnes hæ sunt tribus Israel, Israeliticæ, duodecim.*—*Rosen.*

*Ged., Booth.*—These twelve were all chiefs [*Ged.*, sceptred chiefs] of Israel.

Ver. 29.

*Au. Ver.*—I am to be gathered to my people.

*Ged., Booth.*—I am about to be gathered, &c.

Ver. 30.

בְּמַעְרַת אֲשֶׁר בְּשֵׂעֵרָה הַמַּכְפֵּלָה  
אֲשֶׁר-עַל-פְּנֵי מַמְרֵה בְּאֶרֶץ פְּנֵן אֲשֶׁר  
הָיָה אֲבְרָהָם אֶת-הַשְּׂדֵה מֵאֵת עֶפְרָן  
הַחִתִּי לְמַחְזֶה-הָרֶקֶב :

ἐν τῇ σπηλαίῳ τῇ διπλῇ, τῇ ἀπέναντι Μαμβρῇ, ἐν γῇ Χαναάν, ὃ ἐκτήσατο Ἀβραάμ, τὸ σπήλαιον παρὰ Ἐφρών τοῦ Χετταίου ἐν κτήσει μνημείου.

*Au. Ver.*—30 In the cave that is in the field of Macpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

*Which Abraham bought with the field of Ephron, &c.*

*Ged.*—The field which Abraham bought of Ephron, &c.

Ver. 32.

מִקְנֵה הַשְּׂדֵה וְהַמַּעְרָה אֲשֶׁר-בְּ  
מֵאֵת בְּנֵי-חֵת :

ἐν κτήσει τοῦ ἀγροῦ καὶ τοῦ σπηλαίου τοῦ ὄντος ἐν αὐτῷ, παρὰ τῶν υἱῶν Χέτ.

*Au. Ver.*—32 The purchase of the field and of the cave that is therein was from the children of Heth.

*Ged., Booth.*—Both the field and the cave in it were a purchase from the Hethites.

*Rosen.*—Acquisitio, emtio agri et speluncæ quæ in eo est, est a filiis Cheth, tam ager, quam spelunca, emta sunt a Chithæis.

## Ver. 33.

*Au. Ver.*—33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

*Bp. Patrick.*—*He gathered up his feet into the bed.*] The Hebrews think that out of reverence to God he sat up when he pronounced a blessing on his sons: his feet hanging down upon the ground. And indeed it is very probable he endeavoured to put himself into a posture of authority at least: and therefore *sat* on his bed-side while he spake. [So Rosen., Schum.]

*Schum.*—His ita mandatis, Iacobus dicitur *pedes lecto admotos composuisse*, id quod iudicio est, eum antea erecto capite in lecto sedisse. Cfr. xlvii. 31; xlviii. 2. Alii hæc cum seqq. ita coniungi volunt, ut intelligatur mors iucunda et facilis, qualis esset eorum, qui sine animi corporisque motu, ideoque cum læto et tranquillo animo diem supremum obirent. Atvero vix est, quod aliud quidpiam in illa dicendi ratione reperias, quam hæc: *recubuit atque exspiravit*. Cfr. xxv. 7.

## CHAP. L. 2.

וַיֵּצֵא יוֹסֵף אֶת-עַבְדָּיו אֶת-הַרְפָּאִים  
לְחַנֵּט אֶת-אֲבֹתוֹ וַיַּחְבְּקוּ הָרְפָאִים אֶת-  
יִשְׂרָאֵל :

καὶ προσέταξεν Ἰωσήφ τοῖς παισὶν αὐτοῦ  
τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα  
αὐτοῦ, καὶ ἐνεταφίασαν οἱ ἐνταφιασταὶ τὸν  
Ἰσραήλ.

*Au. Ver.*—2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

*Physicians.* So Gesen., Lee, Rosen., and Patrick.

*Bp. Patrick.*—*His servants the physicians.*] Great men anciently, among other servants that waited on them, had a physician. And Joseph, being viceroy of Egypt, may well be supposed to have kept more than one in his retinue.

*To embalm his father.*] Both Herodotus and Diodorus Siculus tell us there were those in Egypt who professed the art of preserving bodies from corruption. Which, it is likely, was a part of their physician's employment: for the word *ropheim* (which we translate *physicians*) constantly signifies in Scripture, such as cure or heal sick bodies. But the LXX. here aptly enough translate it *ἐνταφιαστὰς* ("those that prepared and fitted

bodies for their interment," by embalming them, as we translate it), because this now was their proper business. Whence it is that Pliny saith (lib. xi. cap. 37), *Mos est Ægyptiis cadavera asservare medicata*, "it is the custom of the Egyptians to preserve dead bodies ordered by the physician's art."

*Rosen.*—רפאים *medici* hic vocantur, qui curandis et medicandis funeribus præerant, neque erat provincia medicis incongrua, ut qui aromatum nossent vires et naturam, et corpus secandi et condiendi modum cognitum haberent. — Non incommode tamen *ἐνταφιαστὰς* Latine *pollinctores* reddideris, horum enim erat mortuos curare et ungere.

*Schum.*—רפאים quod in universum medicos tam animi (vid. Iob. xiii. 4) quam corporis (vid. Ier. viii. 22; 2 Chron. xvi. 12), denotat, hic in specie significat eos, quorum erat, mortuos curare, ungere, condire, ne putrescerent, igitur *pollinctores* sive potius *ἐνταφιαστὰς*. Nam iis a Iosepho imperatur, ut patrem ipsius condiant. רפאים Jonathan reddidit voc. ארופים, *aromatibus condire*, Persa: *camphora inficere* (vid. Rosenmuelleri Diss., p. 45); sed contextui optime convenit LXX. interpretatio, et

Arab. حاف, in con. ii., *bonis odoribus condidit mortuum*, et Syr. سافل, *aromatibus condidit cadaver* (vidd. Asseman. Bibl. Or., ii. 262, et Barhebr. Chron. Syr., p. 130). Cfr. Cant. ii. 13, et Doepkii commentar. philologico-criticus in Cant. Lipsiæ, 1829, p. 105.

## Ver. 3.

*Au. Ver.*—3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed. [So the Heb.]

*Ged., Booth.*—(For so many days are employed [Booth., were spent] in embalming.)

## Ver. 5.

*Au. Ver.*—5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

*Ged., Booth.*—5 My father, before he died [Sam., and some copies of LXX.] made me swear, saying, Lo! I am about to die, &c. Now therefore, let me go up, I pray thee, and bury my father, as he made me swear [Sam.], and I, &c.

Ver. 7.

*Au. Ver.*—7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

*Pool.*—*All the servants*, i.e., a great number of them, as that word is understood, Matt. iii. 5, and oft elsewhere. For many of them were aged and infirm, and many could not be spared from their attendance at court, or from their employments, &c. *The servants of Pharaoh* were courtiers of an inferior rank; *the elders of his house*, the chief officers, and under him governors of his family and councils, who used to reside at or near the court; *and the elders of the land*, the great officers, civil and military, whose places of habitation and command were dispersed in the several parts of the land.

*Bp. Patrick.*—*The servants of Pharaoh.*] This seems to be explained by the next words, *the elders of his house*; the principal officers of court. For the word *all* must be understood with some limitation, as usually in Scripture: some being left behind, no doubt, to wait upon the king. Thus, in Matt. iii. 5, *all Judæa* is said to have gone out to John's baptism, i.e., a great many.

*Schum.*—שֵׁנִים sunt hoc loco senes non tam ætate quam dignitate, i.e., *optimates, proceres, præcipui regis ministri* (cfr. Ex. iii. 16; Lev. iv. 15; ix. 1, al.). Sic olim apud Romanos vocabantur *senatores*, apud antiquos Christianos *πρεσβύτεροι*, atque sic etiamnum talem titulum habent Arabes voc. شيخ.

شيخ, *senex, princeps*, Itali nomine *Signore*, Hispani voce *Señor*. Regis ministri autem et omnes proceres Ægyptiorum Iacobi funus celebrasse et duxisse feruntur, ut quantum honorem auctore Iosepho vel mortuo Iacobo habuerint luculenter appareat.

Ver. 10.

וַיָּבֹאוּ עַד-נָחַן הַמֶּמְצָר אֲשֶׁר בְּעֶבְרָה  
חִירְדָּן וַיִּסְפְּרוּ-שָׁם מִסְפָּד גָּדוֹל וְכָבֵד  
מְאֹד וַיַּעַשׂ לְאֶבְרָהָם אֶמְצֶת יָמִים:

καὶ παρεγένοντο εἰς Ἀλωνα Ἀτὰδ, ὃ ἐστὶ πέραν τοῦ Ἰορδάνου. καὶ ἐκόψαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα. καὶ ἐποίησε τὸ πένθος τῷ πατρὶ αὐτοῦ ἑπτὰ ἡμέρας.

*Au. Ver.*—10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a

great and very sore lamentation: and he made a mourning for his father seven days.

*Threshing-floor of Atad.*

*Ged.*—Goren-Atad.

*Pool.*—*Atad*, a man so called; or, of *thorn*, or *thorns*, as the word signifies, Judg. ix. 14; Psal. lviii. 9. So it might be a place either abounding, or encompassed with thorns. *Beyond*, or *on this side*; for the word signifies both, and it may be taken either way here; the one in respect of Egypt, the other in regard of the place in which Moses wrote. It is certain they fetched a great compass, whether for the commodiousness of the way for their chariots, and for conveniences for so great a company, or to prevent all jealousies in the people, as if they came thither with ill design, is not material.

*Bp. Patrick.*—10 *They came to the threshing-floor of Atad.*] Some take Atad for a place, and translate the word before it in the same sense, as if he had said they came to Goren-atad. But Forsterus in his Lexicon thinks Atad was the proper name of a man, who was eminent in that country for his threshing-floor. Though there are those who take it for a *bramble*, with which that floor was fenced in; for so the word signifies Judg. ix. 14. And the Africans called a bramble *atadim* (as Bochart observes, lib. ii. Canaan, cap. 15), which is the plural number of Atad. But the Talmudists are so fanciful, that, not satisfied with such reasons, they say Jacob's coffin was here surrounded with garlands (crowns they call them) just like a threshing-floor, which is hedged about with thorns. For the tradition, they say, is, that the sons of Esau, Ishmael, and Keturah, all met here; and seeing Joseph's crown hanging over the coffin, they all pulled off theirs, and hanged them up in the same manner. So the Excerpt. Gemeræ in Sota., cap. i. § 45.

*Beyond Jordan.*] Some translate it, *On this side Jordan*. Both are true, with respect to several places; for it was *on this side Jordan* with respect to those in Canaan; but *beyond Jordan* with respect to those who came unto Canaan, through the deserts; as Joseph did now, and the Israelites afterward. Why Joseph passed this way, which was very much about, and not the direct road, which was a great deal shorter, is hard to tell. Perhaps it was a better way for chariots: for it is not probable they



feared any opposition from the Philistines, or Edomites; with whom the matter might have been concerted (as we now speak) beforehand, if they had apprehended their passage would meet with any hindrance from them.

*Rosen.*—*Et venerunt usque ad aream Atad*, quod nomen *ramni* speciem significat. Videtur locus ille rhamnis abundasse. אֶרֶץ יַרְדֵּן, *Quæ est in trajectu Jordanis*. Interpretes fere vertunt: *trans Jordanem*, atque ita Hieronymus in *Locis Hebr.* notat, esse locum *trans Jordanem*, tertio ab *Hiericho lapide*, duobus miliaribus ab *Jordane*, qui nunc vocatur *Bethagla*, quod interpretatur locus gyri, eo quod ibi more plangentium circumierint. Si, quod scribit Hieronymus, *trans Jordanem* locus ille situs fuerit, referendum erit ad Moabitidem, aut Ammonitidem, aut vicinam Arabiam, in qua versatus fuisse, Moses videtur, cum hæc scriberet. Nam Jericho, a qua urbe, eodem notante Hieronymo, haud procul distabat, fuit ad occidentalem fluvii ripam. Verum quum *trans* potius per יַרְדֵּן exprimi soleat (Num. xxi. 13; xxii. 1); malim יַרְדֵּן in trajectu reddere. Verum sic quoque oportebit Josephum per viam deserti, longissimo circuitu in Cananæam ivisse, nec procul a Jerichuntino agro Jordanem trajecisse, ut Chebronem, Ægypto propriorem, perveniret. Timuit forsân, ne vicini Philistæorum reges sibi, per breviorē viam, transitum negarent; aut ne Idumæi etiam, per quorum agros transire poterat, negotium sibi facerent. Forte Ægyptiorum hostes erant.

*Schum.*—Topographica hic latet difficultas, quod *aream Atad* trans Iordanem sitam dicunt (sic Vulg. et Hieronymus in locis Hebr. quos multi recentiorum secuti sunt, post alios Vater, Schott, et Winer in Lex., p. 53 et 690). Ad proficiscentibus ex Ægypto fluvius ille non erat traiciendus. Quare plerique monent, ita locum designatum esse, quoniam e terra Canaan venientibus trans Iordanem situs fuisset. Sed talis loquendi modus neque verbis neque consilio scriptoris congruit. Namque יַרְדֵּן, in trajectu Iordanis non est commutandum cum יַרְדֵּן *trans*, sq. vel genitivo (Num. xxi. 13) vel dativo (Num. xxii. 1; Ios. xiv. 3). Deinde v. 13, dissertis verbis dicitur, filios Iacobi tantummodo paternum funus in Cananæam tulisse ibidemque in spelunca Machpelæ agri sepelivisse. Unde colligo, scriptorem consulto ita scripsisse, ne Ægyptii, barbari, terram

sacram intrarint et patriarcham adeo sepeliverint, id quod facile apud Hebræos aliquid offensionis habere potuisset.

Ver. 16.

*Au. Ver.*—16 And they sent [Heb., charged] a messenger unto Joseph, saying, Thy father did command before he died, saying.

*Did command.*

*Ged., Booth.*—Charged us.

Ver. 17, 18, 19.

וַיִּשְׁלַח יוֹסֵף מַלְאָכָא אֶל־אֲבִירָאָהוּ  
כִּי הִתְחַת אֲלֵיהֶם אָמֵר :

Varr. Lectt.—19 אֲבִירָאָהוּ Sam. — אֲבִירָאָהוּ timens, a אֲבִירָאָה timere, in uno codice Samaritano, qui Parisiis in Bibliotheca oratorii asservatur, extat. Sic etiam habent τὸ Σαμαρειτικόν. καὶ γὰρ φοβούμενος θεόν, Onk. et Ion. probantibus Houbigant. in Prolegg., p. 30. Capeli Crit. Sac., p. 780. Grotio, Dathio, et Schulzio ad h. l. Sed recte eos refutavit Ravius in Exercitatt., p. 47.—*Schum.*

καὶ εἶπεν αὐτοῖς Ἰωσήφ. μὴ φοβείσθε, τοῦ γὰρ θεοῦ εἰμι ἐγώ.

*Au. Ver.*—17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God. [So the Heb. and most commentators.]

*Ged.*—19 And Joseph said unto them, Fear not, for a reverer [so the Sam.] of God am I.

*Booth.*—For I also revere God.

*Bp. Horsley.*—17, 18. The 18th verse, and the final clause of the 17th, seem to have changed places. The true order I take to be this:—

17. — God of thy father. 18. And his brethren also went and fell down before his face, and they said, Behold we be thy servants. 19. And Joseph wept when they spake unto him. And Joseph said unto them, Fear not, for am I in the place of God? — “am I in the place of God,” to take upon me to execute vengeance.

*Pool.*—19 It is God's prerogative to take vengeance, which I dare not usurp. See Deut. xxxii. 35. Or, Can I do what I please with you without God's leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindness to you, believe that God will not, and therefore that I neither can nor will do you any hurt. But it is not unusual to put the Hebrew *he* for *halo*, as it is Gen. xxvii. 36; 1 Sam. ii. 28; 2 Sam. xxiii. 19; 1 Kings xvi. 31, &c.; and so the words may be very well rendered, *Am not I under God*, i.e., subject to his will, a minister of his providence? Dare I destroy those whom God so eminently designed to save? Dare I punish those whom God hath pardoned.

*Bp. Patrick.*—*For am I in the place of God?* His father Jacob had said the same to Rachel (xxx. 2), to persuade her to submit to Divine Providence; which seems to be the scope of the words here. *Shall I presume to oppose myself to what is come to pass; as if I were God, and not He, who hath ordered things so much for our good?* This appears to be the sense, by what follows: and may be thus expressed: *shall I punish you for that* (for that may be meant by being in the place of God, to whom vengeance belongs) *which God hath turned so much to all our advantage?* Though the words may be simply rendered, *I am in the place of God*, without an interrogation. As much as to say, *I have nourished and sustained you all this while, and can you think I will now do you hurt?*

*Rosen.*—17 *וְאֵלֶּיךָ יָשָׁב וְאֵלֶּיךָ יָשָׁב* *Con-*  
*dona, quæso, delictum servorum Dei patris*  
*tui, qui eundem cum patre tuo Deum et*  
*tecum colunt. Similis mos Græcorum et*  
*Romanorum, obtestandi alterum per com-*  
*munes Deos aut communia sacra; quia major*  
*quum sit conjunctio inter eorundem sacrorum*  
*participes, major inter se iis veniæ spes est,*  
*quam alienis.*

19. *וְאֵלֶּיךָ יָשָׁב וְאֵלֶּיךָ יָשָׁב* *Ne timeatis;*  
*nam numquid pro Deo sum ego?* Quæ verba  
varie accipiuntur. Quidam eo referunt,  
quod versu superiore dicitur fratres sese  
Josepho submisisse, et coram eo procidisse  
in faciem, quasi Josephus non sibi, sed Deo  
hoc præstandum dicat, quum tamen istam  
reverentiam passim antea ab iis admisserit;  
vid. supra xlii. 6; xliii. 26, 28. Nec se pro  
Deo adorari ab illis agnoscebat, ut amoliri a  
se deberet. Alii ad vindictam referunt, Dei

esse, non suum, culpam ab illis in se com-  
missam ulcisci. Sed Josephum fratribus  
culpam omnino remisisse, nec Deo vindictam  
reliquisse, patet ex iis, quæ supra xlv. 5,  
seqq. iis dixit, et quæ hic deinceps sequuntur.  
Quidam Hebræorum וְאֵלֶּיךָ יָשָׁב interrogativum ante  
וְאֵלֶּיךָ capiunt pro וְאֵלֶּיךָ, ut asseverantis, ut 1  
Sam. ii. 27; Job xx. 4; Jerem. xxxi. 20,  
hoc sensu, *annon sub Deo sum ego?* q. d.,  
Deo sane me subijci oportet, qui id ita  
voluerit, ei non possum resistere. Ita LXX.,  
τοῦ γὰρ θεοῦ εἰμι ἐγώ. Nec aliter videtur  
Onkelos verba cepisse, qui ea sic reddidit:  
וְאֵלֶּיךָ יָשָׁב וְאֵלֶּיךָ יָשָׁב *nam timens Dei sum ego?*  
Sed videtur phrasis illa adagialis fuisse, nec  
aliter hic capienda ac supra xxx. 2, ubi  
Jacobus ad Rachelam postulantiem prolem  
dixisse narratur: *num pro Deo sum ego, ut*  
*tibi dem prolem?* Sic hoc loco Josephus  
hoc volet: quum ita Deus statuerit, et malum  
hoc, uti sequitur, sua providentia admiranda  
in bonum converterit, sumne Dei loco, ut  
impediam ejus providentiam, et in perniciem  
vestram convertam, quod ille aperte con-  
vertit in bonum vestrum et multorum?  
Deus vos servatos hac ratione voluit, sicut  
et me, num ego nitar adversus ejus provi-  
dentiam, et vos perdam? absit! Conveniet  
ita hoc ei quod supra xlv. 8, dixerat: *Jam*  
*vero non vos me huc misistis, sed Deus.*  
Eundem sensum videtur spectasse Hie-  
ronymus, qui hunc locum sic est interpre-  
tatus: *num Dei possumus resistere voluntati?*  
Similiter Clericus: "Sumne is, qui Deo  
æqualem me putem, ut voluntati ejus  
adversari adgrediar? Qui est Dei loco, seu,  
ut Homericæ voce utar, ἀντίθεος, is se Deo  
æquat, et posse se divinæ voluntati obsistere  
censet." Jarchi in hunc modum exponit:  
"*Num forte Dei loco sum?* ut cum admi-  
ratione quadam sit dictum, q. d., Si vellem  
vobis quicquam nocere, num id facere valeo?  
Nonne vos omnes in me malum cogitastis,  
et Deus id in bonum direxit? quomodo igitur  
ego solus vos lædere potero?" Scholiasta  
Græcus Vaticanus ad h. l. notat, in Sama-  
ritico fuisse: καὶ γὰρ φοβούμενος Θεὸν εἰμι  
ἐγώ, unde Clericus collegit, extitisse in illo  
וְאֵלֶּיךָ sive וְאֵלֶּיךָ (pro וְאֵלֶּיךָ), i.e., *timens*, parti-  
cipium verbi וָרָץ, *fractus, consternatus fuit*.  
Sed in hodiernis codicibus Samaritanis longe  
plerisque haud aliter legitur ac in Judaicis,  
imo vero ipsa Samaritana versio ostendit,  
interpretum eodem, quo nos, modo legisse,  
quum וְאֵלֶּיךָ, *num loco?* reddiderit. In  
unico codice Samaritano, et eo quidem,

quem Petrus de la Valle ex Oriente secum attulit, et qui postea in Bibliotheca Oratorii Parisiis est asservatus, habetur וְהָיָה, quod cupide arripuit Hubigantius, et non solum in Prolegomenis, p. xxx., ei, quod in codice Judaico legitur, anteponendum esse contendit, verum et in versione Latina, quam textui, a mendis, si Diis placet, repurgato, addidit, sequutus est; vertit enim: *nam ego Deum timeo*. Sed recte monuit *Job. Ravius* in *Exercitatt.*, p. 47, si id, quod vult Hubigantius, Josephus dicere voluisset, in promptu ipsi fuisse, verbum וְהָיָה, et dixisse: וְהָיָה אֲנִי לַדֵּיּוֹת, qua formula usus erat supra, xlii. 18. Minus tamen feliciter Ravius ipse tractavit hunc locum, ita eum interpretatus (nomini וְהָיָה pro *principibus, magistratibus, Ægyptiis* accepto): *nolite timere; num enim sub diis sum?* i.e., num post traditam et demandatam mihi a Pharaone tantam potestatem, ullius e præfectis regis imperio mihi parendum est, quo minus *sustentem vos et parvulos vestros?* quod facturum se spondet vs. 21.

*Schum.*—*Num dei loco sum?* Bene sic interpretantur Aquila: ὅτι μὴ θεὸς ἐγώ εἰμι; Symmachus: μὴ γὰρ ἀντὶ θεοῦ ἐγώ εἰμι; Iarchi: *num forte Dei loco sum?* Nam quoquoque id retulerint interpretes, persuasum mihi est, Iosephum sic loquentem induci, quia fratres eius antea dixerant: *condona peccato servorum dei patris tui* (i.e., nobis peccatum erga te commissum remitte, quia eundem deum colimus, quem pater tuus coluit), et quia nihilominus Iosepho se præbent servos. Itaque mentem verborum sic explana: *quum propter cultum dei veniam peccatorum impetrare velitis, non est, quod a me quidpiam timeatis; nam ego non sum deus, sed ille, qui (v. 19) malum, quod vos mihi inferendum cogitastis, in bonum convertit ideoque vobismet ipsis, quos per me servari voluit, peccatum condonavit.* Cfr. Gen. xxx. 2. Quibus minus convenit Hieronymi interpretatio: *num Dei possumus resistere voluntati?* et Clerici sententia: *sumne is, qui deo æqualem me putem, ut voluntati eius adversari aggrediar?* Contextui autem prorsus repugnat Ravii opinio, qui וְהָיָה de principibus, magistratibus Ægyptiis intelligit, ideoque transfert sic: *num enim sub diis sum?* i.e., num ullius e præfectis regis imperio mihi parendum est, quominus sustentem vos et parvulos vestros?

Ver. 23.

וַיֵּרָא יוֹסֵף לְאֶחָיו בְּנֵי שְׁלֹשִׁים  
בְּנֵי מַכִּיר בְּרֵמְנָשָׁה יְלָדוּ עַל-בְּרֵכֵי  
יוֹסֵף :

מ"ר רנ"ו

Varr. Lectt.—23 בְּנֵי [עַל-בְּרֵכֵי] Sam.—*Schum.*

*καὶ εἶδεν Ἰωσήφ Ἐφραὶμ παῖδιά, ὥς τρίτης γενεᾶς, καὶ οἱ υἱοὶ Μαχαὶρ τοῦ υἱοῦ Μανασσή ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ.*

*Au. Ver.*—23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up [Heb., born] upon Joseph's knees.

*Were brought up upon Joseph's knees.* So the Hebrew, Rosen., Schum., &c.

*Ged., Booth.*—Were born in the days [so the Sam.] of Joseph.

*Pool.*—Of the third generation, reckoning from and after Ephraim, i.e., Ephraim's grandchildren's children. So early did Ephraim's privilege above Manasseh appear, and Jacob's blessing (Gen. xlviii. 19) take place. *The children of Machir, Heb., sons.* For though he had but one son, viz., Gilead, by his first wife, yet he married a second wife, and by her had two other sons, 1 Chron. vii. 16, which Joseph lived long enough to see. Or under the name of children his grandchildren also might be comprehended. So there is no need of that enallage of *sons* for one son which we meet with in other places. *Were brought up upon Joseph's knees;* laid upon Joseph's lap or knees, where parents use oftentimes to take up and repose their infants, to express their love to them, and delight in them. And some observe, that it was an ancient custom in divers nations, that the infant, as soon as it was born, was laid upon the grandfather's knees. So it is an ellipsis, whereby one word is put for two, or under one verb. See more of this phrase on Gen. xxx. 3; xlviii. 12.

Ver. 25.

*Au. Ver.*—25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

*Ken., Ged., Booth.*—And ye shall carry up my bones with you [So Sam., LXX., Syr., Arab., and fifteen MSS.] from hence.

## EXODUS.

## CHAP. I. 1.

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים  
מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאִי :

ταῦτα τὰ ὀνόματα των υἱῶν Ἰσραὴλ τῶν  
εἰσπεπορευμένων εἰς Αἴγυπτον ἅμα Ἰακώβ τῷ  
πατρὶ αὐτῶν, ἕκαστος πανοικί αὐτῶν εἰς-  
ήλθοσαν.

*Au. Ver.*—1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

*Ged., Booth.*—These are the names of the sons of Israel which went into Egypt with Jacob their father [so the LXX.]; each, &c.

## Ver. 5.

וַיְהִי כִּלְנֶשֶׁת יִצְחָק יֶדְיָהּ שְׁבַע  
נֶפֶשׁ וַיֹּסֶף חַיָּה בְּמִצְרָיִם :

Ἰωσήφ δὲ ἦν ἐν Αἴγυπτῳ. ἦσαν δὲ πᾶσαι  
ψυχαὶ ἐξ Ἰακώβ πέντε καὶ ἑβδομήκοντα.

*Au. Ver.*—5 And all the souls that came out of the loins [Heb., thigh] of Jacob were seventy souls: for Joseph was in Egypt already.

*For Joseph was, &c.*

*Patrick, Ged., Booth.*—With [*Ged.*, including] Joseph who was, &c.

*For Joseph was in Egypt already.* In the Hebrew the particle *vau* (which we commonly translate *and*, and here *for*) sometimes also signifies *with* (see Gen. iv. 20). And so it doth in this place: which should be translated *seventy souls, with Joseph; who was in Egypt already.* For Joseph is not to be added to the *seventy*, but reckoned among them; to make up that number: as appears from Gen. xli. —*Bp. Patrick.*

*Pool.*—*Seventy souls*, including Jacob and Joseph, and his two sons. See Gen. xli. 26, 27; Deut. x. 22. Or if they were but sixty-nine, they are called seventy by a round number, of which we shall have many instances.

*Rosen.*—5 Pro ידיו cod. Sam. exhibet ידיו. Male. Nam verba ידיו ידיו proprie sunt vertenda: erat universitas animæ, i.e., animarum, rel.; ut taceamus, præmitti haud raro verbum singulare nomini plurali; cf. Gesen. *Lehrgeb.*, p. 713. *Septuaginta animæ*, vid. Gen. xli. 8—27; LXX. addunt πέντε, cf. ad Gen. xli.

*Au. Ver.*—And so get them up out of the land.

*Heb., Ged., Booth.*—And get them, &c.

## Ver. 11.

וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה אֶת-רַעַמְסֵס  
וְאֶת-רַעַמְסֵס :

καὶ ᾠκοδόμησαν πόλεις ὀχυράς τῷ Φαραῶ,  
τὴν τε Πειθῶν, καὶ Ῥαμεσσή, καὶ Ὠν, ἣ ἐστὶν  
Ἡλιοπόλις.

*Au. Ver.*—11 Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

*And they built, &c.*

*Ged.*—And they built for Pharaoh store-cities, Pithom, and Rameses, and On [so the LXX.].

*Rosen.*—*Ædificavitque* populus Hebræus urbes horreorum Pharaoni. Onkelos: *urbes domus thesauri*, i.e., urbes, in quibus thesauri reconderebantur. Inter thesauros autem et frumenta connumerantur. Suntque hæc repositoria Hebraice a *colligendo* dictæ; nam רָכַץ per literarum transpositionem videtur pro רָכַץ, a רָכַץ, *collegit, congregavit*, dictum. Certe locus 2 Chr. xxxii. 28 (coll. 2 Chr. viii. 4, 6; xvii. 12) aperte indicat, רָכַץ pro istiusmodi repositoriis seu granariis usurpari. LXX., πόλεις ὀχυράς, *urbes munitas*, non quod hæc sit propria vocis significatio, sed quia in urbes mœnibus clausas solebant conferri, quæ tuto servanda erant, ne seditione coorta, aut hostili irruptione diriperentur. Urbes istas Moses vocat Πειθῶν καὶ Ῥαμὲσσ. Πειθῶν eadem est, quam Herodotus, ii. 168, Πάτουμον τῆς Ἀραβίας πόλιν, i.e., Ægyptiacæ Arabiæ urbem vocat, haud procul ab Arabico sinu sitam, juxta quam ducta postea fuit fossa e Nilo in id mare. Urbem alteram, Ραμὲσσ, bene distinguendam a terra Ραμὲσσ (cf. ad Gen. xlvii. 11), Clericus conjicit nomen habuisse a rege Ramesse, cujus nominis reges plures Ægyptus habuit; illamque a Ramesse conditam urbem instaurasse et muniisse Salatin, opera Israelitarum usus. Nec obstat verbum רָכַץ, quod Hebræis pariter et Syris et de urbibus instaurandis et muniendis dicitur. P. E. Jablonskius in Diss. 4, *de terra Gosen*, § 8, in *Opuscul.*, p. ii., p. 138, Raamses non dubitat esse Heliopolin, cujus urbis anti-

quissimum nomen fuit **אֵן**, vid. Gen. xli. 45, 50. Putat nomen **אֵן**, pro quo LXX. *Ῥαμεσση* ponunt, ortam ex Ægyptiaco PH, Sol, et ΜΕΣΣΗ, *ager*, ut itaque *agrum solis*, s. *solis dicatum* denotet. At LXX., quorum verba fideliter reddidit Coptus interpres, post *Ῥαμεσση* h. l. addunt: *καὶ ὅν, ἣ ἐστὶν Ἡλιοῦπολις*. Vicum, nomine *Ramsis*, in cujus vicinia urbis antiquæ rudera visuntur, in itinere, quod Cahira Alexandriam instituit Forskal, se offendisse ipse retulit Niebuhrio, vid. ejus *Reisebeschr.*, p. i., p. 97.

Ver. 16.

**וַיֹּאמֶר בִּלְדָּה בְּיָדָהּ אֶת־הַעֲבָדוֹת וַיֵּרְאוּהָ  
עַל־הָאֲבָנִים אֲסִיָּה חַמָּה וַיְהַמְתָּן אֹתָהּ  
וַאֲסִיָּה הָיָה נְחִיָּה :**

*καὶ εἶπεν. ὅταν μαυοῦσθε τὰς Ἑβραίας, καὶ ᾧσι πρὸς τῇ τίκτειν, ἐὰν μὲν ᾄρσεν ἡ, ἀποκτείνετε αὐτό. ἐὰν δὲ θήλυ, περιποιεῖσθε αὐτό.*

*Au. Ver.*—16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

*Ged., Booth.*—And he said when ye do the office of a midwife to the Hebrew women, then shall ye inspect the troughs [*Booth.*, the cisterns], and if, &c.

Geddes supposes that **אֲבָנִים** were stone troughs in which according to the Eastern custom, the new-born infants were washed.

*Pool.*—*The stools*; a seat used by women when ready to be delivered, conveniently framed for the midwife's better discharge of her office.

*Gesen.*—**אֲבָנִים** *Dual*, it occurs only twice, in the following passages, 1. *Potter's wheel*. Jer. xviii. 3. Perhaps, *bathing-tub*, a stone vessel, in which the new-born child was washed. (Vid. Bate's note on the following passage in his new translation.) Exod. i. 16: *When ye assist the Hebrew women in their childbirth, אֲבָנִים אֲסִיָּה, and ye see in the bathing-tub, if it be a son, then ye shall kill him, but if it be a daughter, she may live; or, inspect the bathing-tub, if it be a son, &c.* **אֲבָנִים** may be derived, according to this interpretation, in both constructions from **אֲבָן** equivalent to **אֵן**. Others connect the two passages by applying the passage in Jeremiah to the seat of the potter, here, to the chair of child-bearing on which the woman sits. Thus, e.g. Kimchi: **אֲבָנִים** also the *Chald.* and both Arabic

versions. In that case **אֲבָנִים** is rather to be derived from a sing. **אֲבָנָה** (from the root **בָּנָה**) a structure, frame, although a completely analogous *nom. derivatum* of **הָ** cannot be pointed out. Want of exact knowledge how the ancients proceeded in that trade, and in the obstetric art, prevents us from giving a decided preference to either of the two last interpretations. At all events it is best to consider the passages as connected.

*Prof. Lee.*—**אֲבָנִים**, *Dual*. **אֲבָנִים** occ. twice, see Exod. i. 16, and Jer. xviii. 3, The pains taken to make this word suit both places may be seen in Rosenmüller, &c., which, as far as I can see, have been to very little purpose. Nor do I think Gesenius's extract from Abulwalid much better, although he styles him an eye-witness of the thing in question. But the matter in question here is, the meaning of this term; and of this Abulwalid knew no more than Gesenius himself. In Jer. l. c. it is evident that the horizontal lathe of a potter is meant; on this, I think, there is no difference of opinion. I take **אֲבָנִים** here, therefore, to signify just what **אֲבָנִים** would; i.e., *two wheels*, were this substituted in its place. It would then be a cognate term; and it is not improbable this was the very term used by Jeremiah. In Exod. i. c. the case is altogether different. The question is there about childbirth; and the words are **אֲבָנִים אֲסִיָּה**. It is added, **וְהָיָה אֲסִיָּה**, *if it be a son, &c.* Gesenius gives here, "*Et videbitis super labro.*" He then tells us that this *labrum*, wash-pot, was probably like the potter's wheels: i.e., consisting of two stones, an upper and a lower, the upper of which acted as a *lid*, &c. But why, let it be asked, are the midwives commanded particularly to cast their eyes on these? Had these the means of determining whether the new-born child was or was not a male? Again, supposing these wash-pots were composed of a lid, and sort of under-tub, would this make them like the potter's horizontal lathe, which is thought to have consisted of two wheels? All this strikes me as extremely weak and inconclusive. Suidas, indeed, tells us of *λοχαῖοι διφροί*, used by women in childbirth; which were, perhaps, couches peculiarly constructed for that purpose; and which, as far as I can see, must have been things as far unlike the *wash-pot* in question, as they were to the *lathe* of Jeremiah's potter. It is truly

astonishing that such incongruous matter could ever have been thrown together by a writer of Gesenius's powers. Let me now give my view on this passage. I suppose, then, that **בְּרִי** is in this place cognate with **בְּרִי**; which, dual, would be **בְּרִי**. See Prov. xxv. 11, where we have **בְּרִי**, its seasons, occasions, &c. See this word below. I take the command of Pharaoh, therefore, thus, *Observe, look carefully on, the two occasions; i.e., in which either a male or female child is born. It is added, If it be a son, then, &c.* Now it is curious to observe, that not one of the ancient versions says a word about this *wash-pot, stools, or the like.* The LXX. *καὶ ὅσι πρὸς τῷ τίκτειν*, Vulg. "*et par-tus tempus advenit*," which is very near the truth. Targ. *videbitis in partu*; Syr. "*cum illæ procumbunt*." The venerable Saadiah Haggai, indeed, makes the midwives to look at the *pulpit*! **عِنْدَ الْمَنْبَرِ**, as does Erpenius's Arab. Gesenius, however, tells us that a MS. at Oxford reads **מִנְבֵּר**, in the text of Saadiah; and this he translates (Thes. sub voce) by "*locus ubi mulier parit.*" But this might be a mere imitation of the Targum of Onkelos, which has **מִנְבֵּר**: at any rate the authority of this Jew is of little value.

Rosen.—16 **בְּרִי** Dixit videlicet rex Ægypti obstetricibus; *ἐνανθήσεις* ex initio vs. 15, ob interruptam ibi orationem. **בְּרִי**—**בְּרִי**—**בְּרִי** Cum opem feretis parientibus Hebræis, et videbitis super sellam parturientium. Ita vertimus vocem **בְּרִי**, non quod plane certam putemus istam ejus significationem, sed quia e variis, quæ illi voci e conjectura tribuuntur, significationibus, ea reliquis aptior visa esset. LXX. pro illa ponunt: *ὅταν ὅσι πρὸς τῷ τίκτειν*, quod sequutus Vulgatus, et *partus tempus advenit*, et Syrus: *cum procumbunt* ad pariendum. Apparet, eos interpretes sensum expressisse, sed non vocis potestatem. Collato altero loco, quo **בְּרִי** legitur, Jer. xviii. 3, ubi figulus *opus suum super* **בְּרִי** *facere* narratur, Fullerus in *Miscell.* SS. L. V., cap. xix. colligit, indicari illo nomine certum sellæ seu sedilis genus, parturientibus feminis maxime et figulis consuetum, idque a forma appellationem adeptum. Et proprie quidem a sing. **בְּרִי** *lapis*, in Duali **בְּרִי** *lapides molares ambo*, catillum videlicet et metum, dictos existimat. Deinde ab hac notione petitus fuisse sellæ cujusdammodi nomen, propterea quod lapidum

molarium figuram numerumque et positionem referret: "*coagmentata nempe videtur ex duabus tabulis rotundis pari undique intervallo disjunctis, quarum superior sedilis, inferior basis vice fungeretur, illâ huic incumbente ad similitudinem catilli metæ imminetis.*" Magis probabilis tamen J. G. Hassii (*Magaz. f. Bibl. u. Orient. Liter.*, p. 62) videtur conjectura, esse **בְּרִי** *a בְּרִי*, extruxit, ut *a* sit prostheticum s. formale (ut in **בְּרִי** *a בְּרִי*, et confer **בְּרִי** Ezek. xlvii. 3). **בְּרִי** igitur proprie notaret *rem structam*, machinam, duabus partibus compositam, quæ rei alicui parandæ inservit, et hoc quidem loco sellam parturientium plicatilem, qualis commode circumgestari potest. Cf. de h. v. Gesenii Præf. ad Lex. min. ed. 2, p. 18, not. Recte vero Fullerus l. 1. videtur monuisse, verba **בְּרִי** *בְּרִי* sic esse vertenda: *cum videritis eas super sellas*, quod re ipsa nihil est aliud quam quod LXX. et Vulgatus expresserunt: "*Nec incommode subauditur accusandi casus; nam et hic proxime præcesserat, et id facillime permittit interjecta copula. Adde, quod usitatissima verbi **בְּרִי** constructio postulat, ut sequatur **רַא** particula, vel expressa, vel denique *divinæ*. Rarius conjungitur cum præpos. **בְּ**; cum **לְ** vero semel tantummodo, nempe Ex. v. 21 (ubi cf. not.), idque mutata etiam significatione propria. Itaque non assentior nuperis interpretibus, qui **לְ** cum verbo **בְּרִי** conjunctim construunt in hunc modum: *cum inspicietis in sellas parturientium*, in locum in quem elapsus ex utero foetus incidit. Nam quorsum sellæ inspiciendæ? Neque enim in sellas, opinor, umquam incidere solitus est partus, sed obstetricis manibus excipi." Persarum reges infantes masculos, quos ipsorum cognatæ pariunt, ne adulti forsitan ipsis insidias struerent, statim post partum ita necari jubere, ut illos in labris lapideis, in quibus recens nati lavari solent, perire sinant, refert Thevenotus in *Itiner. suor. Comment.*, p. ii. p. 98. Eodem modo et Hebræos pueros recens natos necatos fuisse, sunt qui conjiciant (vid. *d. a. u. n. Morgenl.*, t. i. p. 255); qui proinde nomine **בְּרִי**, *labra lapidea* (ab **בְּרִי**) indicari volunt. Quam sententiam tamen quo minus nostram faciamus, impedit idem illud quod Fullerus observavit. Quorsum enim labra fuerint inspicienda? *וְאִם הָיָה הָיָה הָיָה*, *Si filius est occidite eum*, clam haud dubie, et inscia matre. Ceterum **בְּרִי**, Hiphil verbi **בְּרִי**, est contracte pro*

positum, uti a שׁוֹב est הַיָּבֹוֹתָן. — וְהָיָה כִּי יֵלֶד בְּנָה וְהָיָה יָמָא וְהָיָה חַיָּה, Si vero filia est, tunc vivat. וְהָיָה, 3. fem. præter., non a verbo הָיָה, inde enim esset וְהָיָה, sed a הָיָה (pro הָיָה, uti הָיָה et הָיָה pro הָיָה et הָיָה), quod est Gen. xi. 12. Hinc 3. fem. debebat esse וְהָיָה, sed ponitur, vocali brevi et Dagesch compensativo contractis in vocalem longam, וְהָיָה, ut Num. xxii. 17. וְהָיָה לְךָ מַלְאָכִי, maledic mihi. In cod. Sam. habetur h. l. usitatus וְהָיָה.

Ver. 19.

וְהָיָה כִּי יֵלֶד בְּנָה וְהָיָה חַיָּה  
וְהָיָה כִּי יֵלֶד בְּנָה וְהָיָה חַיָּה  
וְהָיָה כִּי יֵלֶד בְּנָה וְהָיָה חַיָּה  
וְהָיָה כִּי יֵלֶד בְּנָה וְהָיָה חַיָּה

ἐῖπαν δὲ αἱ μαῖαι τῷ Φαραῶ. οὐχ ὥς γυναῖκες Αἰγύπτου αἱ Ἑβραῖαι. τίκτουσι γὰρ πρὶν ἢ εἰσελθεῖν πρὸς αὐτὰς τὰς μαῖας. καὶ ἔτικτον.

*Au. Ver.*—19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

*Ged., Booth.*—They are more vigorous, and are delivered ere, &c.

*Bp. Patrick.*—For they are lively, and are delivered ere the midwives come in unto them.] The Hebrew word *chajoth* signifies three things: either *vivaces*, i.e., lively, or *obstetrices*, midwives (as Kimchi tells us), or *animantia*, living creatures. The LXX. follow the first notion, and so do we, which is very proper. Aquila follows the second, who translates this passage thus, Μαῖαι γὰρ εἰσι, καὶ πρὶν εἰσελθεῖν τὰς Μαῖας τίκτουσιν; “they can do the office of midwives themselves, and are brought to bed before we can get to them.” Thus the Vulgar also take it, “they have skill in midwifery.” And the author of the life of Moses (as several other Jews do) takes it in the third sense, expounding it thus; “they are like other living creatures, who do not need any midwives to help their young ones into the world.” And so Rasi also, and Theodotion, who thus translates it, ξωογονοῦσιν αὐτά, which doth not signify (as Gualmyn observes), “they bring forth living children,” but ad instar animantium pariunt, “they bring forth like animals.” Such lively women undoubtedly there have been, and are still in some parts of the world. For

Varro reports (lib. ii. de R. R., cap. 10), that the women of Illyricum, when they found their pangs coming, were wont to go a little aside from the work they were about, and presently were delivered of a child, quem non peperisse, sed invenisse putes; “which one would think they had found, not brought forth out of their womb.” Which place our Gataker mentioning in his Cinnus (p. 213), saith it is credibly reported, by those who had lived there a great while, that the Irish women sometimes rise from table, and are delivered, and return to the company again before all be taken away.

*Rosen.*—Non sunt *Ægyptiarum instar Hebrææ mulieres*, ἡν ἡν ἡν, nam sunt vegetæ. ἡν alius est adj. a ἡν, vita, pro ἡν, Dagesch abjecto compensato per vocalem longam sub ἡ, ut vs. 16, ἡν. Aliis vero est regulariter a ἡν, uti a ἡν et ἡν sunt ἡν et ἡν. At veteres magno consensu ἡν, *obstetrices* interpretantur. Sane Chaldeis ἡν et Syris ἡν, nec non Samaritanis ἡν est *obstetrix*, a ἡν vivificavit, quod vivum partum procurat. Sensus igitur esset: Hebr. mulieres ipsæ *obstetricandi habent scientiam*, adeo ut nec obstetrice iis opus sit. Sed quum in tota hac narratione obstetrices constanter ἡν appellantur, nec apparet, cur de eadem re duabus diversis vocabulis usus sit scriptor, ἡν præstat cum Aben-Esra *vegetas, robustas* interpretari. Jarchi tradit, veteres doctores ἡν explicasse: *similes sunt bestiis agri, s. feris, quæ nullis egent obstetricibus*, omisso ἡν similitudinis, quod et aliis locis, quibus homines cum feris animantibus comparantur, omitti solet (Gen. xlix. 9, ἡν, catulus leonis Juda; vid. ibid. vs. 21, 29). ἡν, Antequam ad eas venerit obstetrix, jam pepererunt. Voluerunt autem obstetrices sibi hoc, vivos in lucem editos pueros non licuisse ipsis necare, quum id vellet rex clam fieri ipso in partu. Cf. ad vs. 18.

Ver. 20.

וַיַּעַזְבֵם יְהוָה לְמִלְדָּתָם וַיַּרְבּוּ  
וַיַּעַזְבֵם יְהוָה לְמִלְדָּתָם וַיַּרְבּוּ

εὖ δὲ ἐποίησε ὁ θεὸς ταῖς μαῖαις. καὶ ἐπλήθυνεν ὁ λαὸς, καὶ ἰσχυρὸς σφόδρα.

*Au. Ver.*—20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

*Ged.*—Thus, God favouring the midwives, the people multiplied, &c.

So *Booth*.—Thus God favoured the midwives; and the people, &c.

Ver. 21.

וַיְהִי כִּי־יִרְאוּ הַמִּדְּוָנוֹת אֶת־הָאֱלֹהִים  
וַיַּעַשׂ לָהֶם בָּתִּים :

ἐπεὶ δὲ ἐφοβοῦντο αἱ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας.

*Au. Ver.*—21 And it came to pass, because the midwives feared God, that he made them houses.

*Them*, i.e., for the Israelites, as the masculine affix shows.—*Ken., Bp. Kidder.*

*Ged., Booth.*—And because the midwives feared God, he prospered their own families.

So *Bp. Patrick* and *Rosen.*, who refer to the midwives.

*Et factum est, quia timuerunt obstetrices Deum fecit iis domus.* וַיַּעַשׂ דּוּמָא et ædificia, et familias, quæ in iis habitant, significat. Verum quum 2 Sam. vii. 11, ubi pollicetur deus, se Davidi domum facturum, ea phrasis manifeste significet, eum sobole aucturum, et familiam stabiliturum, id quod David ipse vs. 27, ædificare domum vocat, et Ruth iv. 11. Lea et Rachel dicuntur ædificasse domum Israelis, i.e., plures ei peperisse liberos, phrasis illa nec h. l. aliter capienda est. Pronom. וְלָם ad obstetrices est referendum. Haud rara est ea enallage, qua pronomina mascc. ad subjecta femm. referuntur; vid. ii. 17; Ruth. i. 8, 9, 11, 22; Ezek. xviii. 20. Cf. Gesenii *Lehrgeb.*, p. 731. Recte igitur Onkelos *et fecit*, extruxit illis (feminin.) domos, familias, vertit. Dicitur itaque, ut obstetricum opera servatæ erant Israelitarum familiæ, sic ipsas numerosam sobolem, divino numine favente, pro mercede esse consequutus.—*Rosen.*

Ver. 22.

כָּל־הֶבֶן הַלֹּדֶה הַיָּאֵרָה תִּשְׁלִיכֶנּוּ גֹ'   
 πᾶν ἄρσεν, ὃ ἐν τεχθῇ τοῖς Ἑβραίοις, εἰς τὸν ποταμὸν ῥίψατε, κ.τ.λ.

*Au. Ver.*—22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

*Every son that is born*, &c. So the Heb., *Ged., Booth.*, Every son that is born to the Hebrews [so Sam. and LXX.], &c.

CHAP. II. 3.

וְלֹא־הָיָה עוֹד הַצִּפּוֹרִי וְהַקּוֹחֵלָן

תָּבַח זָמָא וְתַחֲמָרָה בַּחֲמָר וּבַצִּפּוֹרִי  
וְתִשָּׁם בָּה אֶת־הַיָּלֵד וְתִשָּׁם בַּצִּפּוֹרִי  
עַל־שֶׁפֶת הַיָּאֵר :

ἐπεὶ δὲ οὐκ ἐδύναντο αὐτὸ ἐτι κρύπτειν, ἔλαβεν αὐτῶ ἡ μήτηρ αὐτοῦ θίβιν. καὶ κατέχρισεν αὐτὴν ἀσφαλτοπίσση, καὶ ἐνέβαλε τὸ παιδίον εἰς αὐτὴν, καὶ ἔθηκεν αὐτὴν εἰς τὸ ἔλος παρὰ τὸν ποταμόν.

*Au. Ver.*—3 And when she could not longer hide him, she took for him an ark of bulrushes; and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

*Bulrushes.*

*Ged., Booth., Rosen., Gesen.*—Papyrus.

מָא m. The Egyptian Papyrus. (Root מָא to sip up, to imbibe, to soak up water, comp. *bibula papyrus*, *Lucan* iv. 136,) *Job* viii. 11. From the bast or integument of the plant, the ancients plaited mattresses, ropes, and canoes. (*Plin.* xiii. 21, 26.) Hence *Exod.* ii. 3: מָא, מָא, little canoes of papyrus, *Isa.* xviii. 2: מָא, מָא—*Gesen.*

*Slime.*

*Ged., Booth., Rosen., Gesen.*—Bitumen.

*Bp. Patrick.*—She took for him an ark of bulrushes.] Or of wicker: for Kimchi observes the Hebrew word *gome* signifies the lightest wood. *Patricides*, an Arabian writer, saith it was made of that which the ancients call *papyrus*: and so the LXX., and *Josephus*, and *Clemens Alexandrinus* (*Strom.* i. p. 343, ἐκ βίβλου τῆς ἐγχεωρίου σκευὴς τι ποιησάμενοι), which was a *frutex* that grew particularly upon the banks of Nile, as *Salmasius* shows in *Solin*, p. 1002, &c.

*Daubed it with slime and with pitch.*] Of this word *slime*, see *Gen.* xi. 3. It is most probable that this was used within, and pitch without, to keep the water from coming into the ark. And so I find in the *Gemara* of that title, in the *Talmud* called *Sota* (cap. i. sect. 29), where this is said to have been an ancient tradition. Only they say, as many of the rabbins do, that *chemar* signifies *plaster*, not *bitumen*: because the bad smell of that, they think, would have been noisome to the child. *R.* *Solomon's* opinion is, that it was *pitched* both within and without; and plastered within over the pitch.

Ver. 6.

*Au. Ver.*—And she [so the Heb.] had



compassion on him, and said, This is one of the Hebrews' children.

*Ged., Booth.*—And the daughter of Pharaoh [so Sam., LXX.] had compassion on him, &c.

Ver. 10.

וַתִּהְיֶה אֵלָיו מִשְׁכָּח וַתֵּלֶךְ אִתּוֹ מִן הַמִּצְרַיִם

הַמִּצְרַיִם מִשְׁכָּחָהּ :

—ἐπωνόμασε δὲ τὸ ὄνομα αὐτοῦ Μωϋσῆν, λέγουσα. ἐκ τοῦ ὕδατος αὐτὸν ἀνελόμην.

*Au. Ver.*—10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses [*that is*, drawn out]: and she said, Because I drew him out of the water.

*Gesen.*—מִשְׁכָּח *Moses*, the great commander and lawgiver of the Israelites. LXX. Μωϋσῆς. A Hebrew etymology is given of it in Exod. ii. 10, by *drawing out*, as *part*, of מִשְׁכָּח, but his being brought up among the Egyptians would speak more in favour of an Egyptian name. Thus Josephus (*Archæol.*, ii. 9, § 6) explains it by, *he that is drawn out of the water*, from *μω* *water*, and *σῆς delivered* (comp. *Mo water*, and *oushe to save*; see *Jablonski ed. te Water*, t. i. p. 152—157), and the orthography of the Greek is also in favour of it. The Hebrews afterwards, by a slight alteration, gave to the word a form, according to which it has also an etymology in their language.

Ver. 14.

וַיִּקְרָא אֵת הַיֶּלֶד מֹשֶׁה כִּי יָצָא מִן הַמִּצְרַיִם

אֶת הַיֶּלֶד מֹשֶׁה :

—μή ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνέλεες χθὲς τὸν Αἰγύπτιον;

*Au. Ver.*—14 And he said, Who made thee a prince [Heb., a man a prince] and a judge over us? intendest thou to kill me as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

*As thou killedst.*

*Ged., Booth.*—As, the other day [so the LXX.], thou killedst, &c.

Ver. 16.

וַיִּלְכְּדוּ מִצְרַיִם בְּנֹת וְגו'

τῷ δὲ ἱερεὶ Μαδιάμ ἦσαν ἑπτὰ θυγατέρες, ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ἰσθόρ, κ. τ. λ.

*Au. Ver.*—16 Now the priest [or, prince, as Gen. xli. 45] of Midian had seven daughters, &c. [So the Heb.]

*Ged.*—Now a priest of Midian had seven *grand-daughters* who kept the flock of their father Jethro [so the LXX.].

Ver. 18.

*Au. Ver.*—Their father. So the Heb.

*Ged.*—Their grandfather. See Bishop Patrick's note on Exod. iii. 1.

Ver. 19.

וַתֵּלֶךְ אִתּוֹ אִשׁ מִצְרַיִם וַתִּקְרָא אֶת הַיֶּלֶד מֹשֶׁה כִּי יָצָא מִן הַמִּצְרַיִם וַתִּקְרָא אֶת הַיֶּלֶד מֹשֶׁה :

αἱ δὲ εἶπαν. ἄνθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων, καὶ ἡντλησεν ἡμῶν, καὶ ἐπότισε τὰ πρόβατα ἡμῶν.

*Au. Ver.*—19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

*Ged., Booth.*—And also continued drawing for us until he had watered the flock.

*Rosen.*—*Et etiam hauriendo hausit*, i.e., sedulo hausit; nam infinitivum verbo suo finito junctum sæpe diligentiam ejus qui quid agere narratur, indicare constat.

Ver. 20.

*Au. Ver.*—Daughters. So the Heb.

*Ged.*—Grand-daughters.

Ver. 21.

וַיִּקְרָא אֶת הַיֶּלֶד מֹשֶׁה כִּי יָצָא מִן הַמִּצְרַיִם וַתִּקְרָא אֶת הַיֶּלֶד מֹשֶׁה :

κατωκίσθη δὲ Μωϋσῆς παρὰ τῷ ἀνθρώπῳ, καὶ ἐξέδοτο Σαφφώραν τὴν θυγατέρα αὐτοῦ Μωϋσῆϊ γυναῖκα.

*Au. Ver.*—21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

*Ged., Booth.*—And Moses consented to dwell with the man; and he gave to Moses Zipporah his granddaughter for a wife. [Sam., LXX., Vulg., Arab., and one MS.]

Ver. 22.

וַתִּקְרָא אֶת הַיֶּלֶד גֶּרְשֹׁם כִּי יָצָא מִן הַמִּצְרַיִם וַתִּקְרָא אֶת הַיֶּלֶד גֶּרְשֹׁם :

ἐν γαστρὶ δὲ λαβούσα ἡ γυνὴ ἔτεκεν υἱόν. καὶ ἐπωνόμασε Μωϋσῆς τὸ ὄνομα αὐτοῦ Γερσάμ, λέγων. ὅτι πάροικός εἰμι ἐν γῇ ἀλλοτρίᾳ.

*Au. Ver.*—22 And she bare him a son, and he called his name Gershom [*that is*, a

stranger here]: for he said, I have been a stranger in a strange land.

To this verse, Houbigant, Kennicott, Ged., and Booth. add from the Syr., Arab., Vulg., and many copies of the LXX., "And she bare to him another son, whose name he called Eliezer [God my help]; because, said he, the God of my father hath helped me, and delivered me from the sword of Pharaoh."

It is not probable that this second chapter should originally mention the birth of one son only; when we read in iv. 20, "*And Moses took his wife, and his sons, and returned into Egypt.*" This second son is mentioned in xviii. 4; but even there he is again preceded by the mention of *Gershom*, and also with the reason of that name.—*Kennicott.*

#### Ver. 23.

*Au. Ver.*—23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

*And the children of Israel, &c.*

*Ged., Booth.*—Yet the children of Israel, &c.

#### Ver. 25.

וַיֵּרָא אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל וַיֹּדַע  
אֱלֹהִים:

καὶ ἐπείδεν ὁ θεὸς τοὺς υἱοὺς Ἰσραὴλ, καὶ ἐγνώσθη αὐτοῖς.

*Au. Ver.*—25 And God looked upon the children of Israel, and God had respect unto [Heb., knew] them.

*Ken.*—And God had respect unto. Our version adds *them*; but if this were the true reading, a pronoun, so necessary here, could not have been omitted. The transposition of one letter removes the difficulty; and the word אֱלֹהִים (instead of אֱלֹהִים) after וַיֹּדַע makes a regular sense, "*And God looked upon the children of Israel; and he was made known unto them.*" So the Greek.

*Ged.*—And God had regard to the children of Israel, and manifested himself [so LXX., Vulg., Arab.] to them.

#### CHAP. III. 1.

וַיִּשְׁאָל מֹשֶׁה הֵנָּה לֵעָזָא אֶת-צִוְּאֵי יְהוָה הֲתֵן  
לְמֹדֵן וַיִּתֵּן אֶת-הַצִּוְּאֵי אַחֵר הַמִּדְבָּר  
וַיִּבָּא אֶל-הַר הָאֱלֹהִים הַרְקָה:

καὶ Μωσὴς ἤν ποιμαίνων τὰ πρόβατα Ἰσθὺρ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως Μαδιάμ. καὶ ἤγαγε τὰ πρόβατα ὑπὸ τὴν ἔρημον. καὶ ἦλθεν εἰς τὸ ὄρος Χωρήβ.

*Au. Ver.*—Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

*Ged., Booth.*—And he led the flock to the extremity of the wilderness, and came to the great mountain of Horeb. So Rosen.

*Bp. Patrick.*—*His father-in-law.*] This shows that the seven daughters spoken of, ii. 16, were the children of Jethro, and Reuel their grandfather: unless we will say, as a great many do, that Jethro had two names. Nay, they fancy he had three, being called Hobab they think, Judg. iv. 11, where Hobab is said to be "the father-in-law of Moses." But the word *son* is there to be supplied (which in other places is sometimes to be understood), he seeming to be Jethro's son, brother to Zipporah: and accordingly is said (Numb. x. 29) "to be the son of Raguel the Midianite," i. e. of Jethro, as many understand it. See there.

*Backside of the desert.*] Or, as St. Jerome understands it, ad interiora deserti, "to the inner parts of the desert" (where there was better pasture than in the place where he was before), to which he was conducted by the providence of God, who intended here to reveal himself more fully to him.

This is called *the mountain of God*, because, when Moses wrote this book, there had been a Divine appearance upon Horeb, which St. Stephen calls Sinai (Acts vii. 30). For Horeb and Sinai seem to have been two tops of one and the same mountain: which it is plain by this was not far from the country of Midian.

*Pool.*—*To the backside of the desert*, to its innermost parts, which were behind Jethro's habitation, and the former pastures, whither he went for fresh pastures. *The mountain of God*; so called, either as a high or eminent mountain; or from the vision of God here following; see Acts vii. 30; or by anticipation, from God's glorious appearance there, and giving the law from thence, Exod. xviii. 5; xix. 3; see also 1 Kings xix. 8.

*Rosen.*—*Et quum duxisset gregem in posterioriorem, remotiorem, interiorum deserti partem.* Onkelos: *in locum pulchri pascui in desertum.* Sane quod esse non tam mare

arenosum, quam tractum, in quem pecudes pastum aguntur, patet vel et locis Ps. lxxv. 13; Jer. ix. 9; xxiii. 10. Ceterum remotissimi deserti solitudo visioni, quæ protinus narratur, apprimè conveniebat. Desertum illud accuratius designat: *וְנִיבְנָה* *venitque ad montem Dei, Chorebum.* ה' in יְרֵכָה (pro יְרֵכָה) est paragogicum et locale. Chorebus et Sinai sunt duo juga unius ejusdemque montis quorum jugorum quod Sinai dicitur est ad occidentem, Chorebus ad orientem. Hieronymo duplici nomine idem mons, nunc Sina nunc Choreb interdum vocari videtur. Cf. xix. 20, cum xxxiii. 6. Idem statuere videtur Joseph. *Antiqq.* ii. 12, 1: *Postea pascens ad Sinæum montem agit pecudes. Hic est altissimus montium, qui illic sunt, et ad pascua optimus, bona nascente herba, et propter opinionem, quam habebant accolæ, Deum illic degere, prius non depasta, pastoribus non audentibus illum adire.* Plura de hoc monte vid. in d. *Handb. d. Bibl. Alterthumskunde*, vol. iii. p. 114. Vocatur autem *וְנִיבְנָה* Dei mons vel ob altitudinem, pro more Hebræorum, quo omnia in suo genere magna et præclara divina appellant (cf. ad Gen. xxx. 8); vel, uti alii volunt, *κατὰ πρόληψιν*, quia Deus in illo daturus erat legem.

Ver. 2.

*וַיֵּרָא מִלְּאָךְ יְהוָה אֵלָיו בְּלִפְתֹּאֵשׁ  
מִתּוֹךְ חֲסִנָּה וַיֵּרָא וַהֲגִיחַ הַסִּנֶּה בָּעֵץ  
בָּאֵשׁ וַהֲסִנָּה אֵיכָנֶה אֶפֶל :*

*ὁφθῇ δὲ αὐτῷ ἄγγελος κυρίου ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου. καὶ ὁρᾷ ὅτι ὁ βάτος καίεται πυρὶ, ὁ δὲ βάτος οὐ κατεκαίετο.*

*Au. Ver.*—2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

*The angel of the Lord.*

*Booth.*—The angel Jehovah.

*Au. Ver.*—A bush.

*Booth.*—A bush of thorns.

*Ged.*—Briers.

*Gesen.*—*קֶחָ m. a shrub, thorn-bush.* Exod. iii. 2, &c.; Deut. xxxiii. 16. LXX., βάτος. (Syr. *ܫܢܐ*, *idem.*) Arab. *سن*, especially, the senna shrub, cassia senna. See *Celsii Hierob.*, ii. p. 58—62.

*Rosen.*—*E medio rubi.* *קֶחָ* Aben-Esra dicit esse *speciem spinæ arida*, eodemque nomine in lingua Arabica appellari, quia et

inde montem dictum *רֵכָה* 3 rad. mobili facta), vel quod istiusmodi rubi istic prope montem copiose nascebantur, vel propter rubum illum, in quo nuncius divinus apparuit.

Ver. 4.

*Au. Ver.*—The Lord.

*Heb., Booth.*—Jehovah.

Ver. 6.

*וַיֹּאמֶר אֲלֵכִי אֱלֹהֵי אֲבִיךָ יְעֹקֵב  
אֲבִרְהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וְגו'*

*καὶ εἶπεν. ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραὰμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ, κ. τ. λ.*

*Au. Ver.*—6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob, &c.

*I am the God of thy father.*

*Ken., Ged., Booth., Clarke.*—I am the God of thy fathers [so Sam., Copt.].

*Rosen.*—*אֲבִי אֲבִיךָ* *Ego sum Deus patris tui*, pro *אֲבִי אֲבִיךָ* vel *אֲבִי בְרַעַךְ*, *Deus uniuscujusque patrum tuorum.* Quomodo sing. *אֲבִי* et collective usurpatur xv. 2. Conf. 2 Reg. xx. 5; Jes. xxxviii. 5; 2 Chr. xxi. 12, ubi *אֲבִיךָ דָּוִד David pater tuus*, pro David et reliqui tui patres dicitur. Recte Stephanus Act. vii. 32. *Ἐγὼ ὁ θεὸς τῶν πατέρων σου.*

Ver. 7, 8.

*וַיֹּאמֶר יְהוָה רָאָה רְאִיתִי אֶת-עֲנִי  
עַמִּי אֲשֶׁר בְּמִצְרָיִם וְאֶת-צַעֲקָתָם  
שָׁמַעְתִּי מִפְּנֵי לְנִשְׁיוֹ כִּי יִדְעֹתִי אֶת־  
מַכָּאֲבֵיו : 8 וְאָמַר לְהַצִּילֹי מִיַּד  
מִצְרַיִם וּלְהַעֲלֹתִי מִדֶּהָרָצָה הַהִוא אֶל־  
אֶרֶץ שׁוֹכֵה וַיְהִיכָה אֶל־אֶרֶץ זִבְתַּח חֶלֶב  
וַיִּדְבֹּשׁ אֶל־מִקְוֵם הַפְּנִיעֵנִי וַתַּחֲתִי  
וַיַּחֲמֹרֵי וַיַּחֲרִי וַיַּחֲרִי וַיַּחֲרִי :*

*7 εἶπε δὲ κύριος πρὸς Μωσῆν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν. οἶδα γὰρ τὴν ὀδύνην αὐτῶν, 8 καὶ κατέβην ἐξελεῖσθαι αὐτοὺς ἐκ χειρὸς τῶν Αἰγυπτίων, καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς ἐκείνης, καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν, εἰς γῆν ῥέουσαν γάλα καὶ μέλι, εἰς τὸν τόπον τῶν Χαναανίων, καὶ Χετταίων, καὶ Ἀμορραίων, καὶ Φερεζαίων, καὶ Γεργεσαίων, καὶ Εὐαίων, καὶ Ἰεβουσαίων.*

*Au. Ver.*—7 And the Lord said, I have

surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows:

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

7 *The Lord.*

*Heb., Booth.*—Jehovah.

7, 8 *For I know their sorrows; and, &c.*

*Booth.*—Yea, I know their sorrows; and, &c.

*Ged.*—And because I know their sorrows, I am come down to deliver, &c.

After the word “Perizzites,” Ken., *Ged.*, and *Booth.* supply “Girgasites” from the Sam. Pent. and LXX.

Ver. 10.

*Au. Ver.*—10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

*Egypt.*

*Ged., Booth.*—The land of Egypt [LXX., Arab., five Heb. and two Chald. MSS.].

Ver. 11.

*Au. Ver.*—*Egypt.*

*Ged., Booth.*—The land of Egypt [LXX., Arab.].

Ver. 12.

וַיֹּאמֶר כִּי־אֶהְיֶה עִפָּה וְזָחֶלְתָּ חֲזָאֵת  
כִּי אֲנִי שְׁלֹחַיִךְ בְּהוֹצִיאָתָה אֶת־הָעָם  
מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל  
חֹתֶר הַנָּה :

εἶπε δὲ ὁ θεὸς Μωυσῆ, λέγων. ὅτι ἔσομαι μετὰ σοῦ. καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἐγὼ σε ἐξαποστελῶ, ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ λατρεύετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ.

*Au. Ver.*—12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

*And he said.*

*Ged.*—And God said to Moses [LXX.], &c.

*Booth.*—And God said [LXX.], &c.

*Au. Ver.*—The people.

*Ged., Booth.*—My people [LXX., Vulg., and one MS.].

Ver. 13.

*Au. Ver.*—13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

*Bp. Horsley.*—“Behold, when I come—and shall say unto them—and they shall say unto me”—Literally, “Behold, I go—and have said unto them—and they have said”—i.e., “Suppose I go—and [suppose] I have said unto them—and that they have said to me—what shall I, &c.”

Ver. 14.

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶתְּהִי אֲנִי  
אֶתְּהִי וַיֹּאמֶר לָךְ תֹּאמַר לְבְנֵי יִשְׂרָאֵל  
אֶתְּהִי שְׁלַחְנִי אֲלֵיכֶם :

καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν, λέγων. ἐγὼ εἰμι ὁ ὢν. καὶ εἶπεν. οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ. ὁ ὢν ἀπέσταλκέ με πρὸς ὑμᾶς.

*Au. Ver.*—14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

*Ged.*—I WILL BE WHAT I WILL BE.

*Booth.*—I AM because I AM, or, “I exist, because I exist:” that is, I am without any cause of existence, but in my own nature. I am self-existent, and necessarily self-existent.

*Pool.*—*I am that I am*; a most comprehensive and significant name, and most proper for the present occasion. It notes, 1. The reality of his being; whereas *idols are nothings*, 1 Cor. viii. 4, all their divinity is only in the fancies and opinions of men. 2. The necessariness, eternity, and unchangeableness of his being; whereas all other beings once were not, and, if he please, they shall be no more; and all their being was derived from him, and wholly depends upon him; and he only is by and from himself. 3. The constancy and certainty of his nature, and will, and word. The sense is, I am the same that ever I was; the same who made the promises to Abraham, &c., and am now come to perform them; who, as I can do what I please, so I will do what



futuris temporibus prementur. Quomodo tamen nimium verbis infertur. Verum et illi qui 2) verba *אֲנִי הָאֵלֹהִים דֹּפִיטֹרִים* vertunt *sum qui sum*, in sententiarum divortia abeunt. Alii enim a) *veram* Dei naturam, oppositam idolorum vanitati (*sum qui sum* pro: *vere sum*), alii b) *necessariam* eandem et *aeternam*, alii c) *voluntatibus consiliisque immutabilem* significari contendunt; alii denique d) istas singulas rationes invicem jungi formulaque *אֲנִי הָאֵלֹהִים* *veritatem, necessitatem et veracitatem* constantiamque Dei simul indicari posse, arbitrantur. Verum quod attinet eos, qui *veritatem* Dei oppositam idolorum vanitati ista formula significari existimant, Koppius vere observat, illam ex populari omnium gentium, maxime vero Hebræorum, loquendi usu, non *existentiæ*, sed *vite* nomine exprimi solere, ut igitur *אֲנִי הָאֵלֹהִים* scribere jussus fuisset Moses, si hæc debuisset sententia exprimi. Reliquæ vero sententiæ, eodem monente Koppio, multo sunt subtiliores, magisque reconditæ, quam ut ad popularem Mosis doctrinam ulla veri similitudine referri possit. "Inprimis vero ea, quæ *necessitatis Dei internæ* notionem in locum Mosaicum infert, a communi hominum sensu et intelligentia adeo remota, et ad vitam moresque hominum regendos adeo parum frugifera est, ut cur ad eam potissimum hominibus declarandam, maxime vero ea in gente, quæ omnis subtilioris de Deo philosophiæ imperitissima erat, stabilendam Deus descenderit, non appareat." II.) Alterum interpretationis genus, quo *אֲנִי הָאֵלֹהִים* et *אֲנִי הָאֵלֹהִים* invicem secernuntur, sequuti sunt e Judæis Aben-Esra et R. Hiskia fil. Manoach (a Commentario in Pentateuchum, quem *אֲנִי הָאֵלֹהִים* inscripsit, vulgo, sed minus accurate, *Hiskuni* appellatus), e nostratibus vero unus J. D. Michaelis in notis ad versionem vernaculam libri hujus. Qui omnes consentiunt in hac sententia, *אֲנִי הָאֵלֹהִים* esse *ipsum Dei nomen*, vertendum: *Ero*; *אֲנִי הָאֵלֹהִים* vero *nominis rationem* continere, ita vertendum: *nam utique ero*. Differunt tantum in significatione posterioris *אֲנִי הָאֵלֹהִים* constituenda, quam Judæi ad *aeternitatem*, Michaelis ad *veracitatem fidemque divinam* referendam putant. Verum etsi minime sit dubium, quod in illa interpretandi ratione sumitur, *אֲנִי* pro *אֲנִי* poni potuisse (ut Gen. xxxi. 49; Deut. iii. 24); illud tamen inprimis durum et coactum videtur, quod post primum *אֲנִי הָאֵלֹהִים* nihil additum sit, quo in hoc ipso *אֲנִי הָאֵלֹהִים* nominis divini vim inesse vel levis-

sima suspicio excitaretur. Scribendum fuisset: *אֲנִי הָאֵלֹהִים אֲנִי הָאֵלֹהִים*, *Ero, hoc est meum nomen, nam utique ero*. Sed vere Koppius observat, verba *אֲנִי הָאֵלֹהִים* ad interrogationem, quæ vs. 13, præcessit, *אֲנִי הָאֵלֹהִים* ita esse referenda, ut *responsum Dei* contineant ad ipsam illam a Mose propositam dubitationem, verendum sibi esse, ut Israelitæ se legatum divinum esse sibi persuadeant, nisi ipsum Dei nomen, quo appellari et coli velit, profiteri iis sibi licuerit. Quum enim quos adhuc in *Ægypto* coluerint Dii, suis singuli nominibus insignes essent, his relictis si alius novus Deus illis sit colendus, etiam hic ut certo quodam nomine appellari se patiatur, illos postulatuus credibile esse. Huic igitur postulationi satisfactorius Deus dum respondit: *אֲנִי הָאֵלֹהִים*, horum verborum sensum Koppius arbitratur hunc esse: *sum qui sum*, i.e., nullo nomine declarari hominibus potest mea natura, uti nulla imagine adumbrari, nulla similitudine exprimi; sum unicus ille, nulli alii rei comparandus; ut vero incultæ gentis ruditati me accomodem, permissum sit iis, nomine me appellare, sed hoc ipso *אֲנִי הָאֵלֹהִים* nomine (vs. 15), ut quotiescumque eo utuntur, in hujus ipsius ineffabilis naturæ meæ memoriam vel ipsius nominis mei usu reducantur. Quæ nominis *אֲנִי הָאֵלֹהִים* et *אֲנִי הָאֵלֹהִים* declaratio quamvis sit talis, ut disciplinæ Mosaicæ consilio, Israelitæ ab idolorum cultu quovis modo abducendi, sit apta; tamen ea minus commoda est loco infra vi. 3, seqq., cujus nullam rationem Koppius habuit. Nam quod ibi Jova dicit, sese Israelitarum majoribus tantum ut *אֲנִי הָאֵלֹהִים* declarasse, non vero ut *אֲנִי הָאֵלֹהִים*, satis arguit, designari eo nomine certam quandam Jovanæ naturæ qualitatem. Quo quidem loco cum nostro collato verba *אֲנִי הָאֵלֹהִים* haud dubitamus hoc valere: *ero, manebo perpetuo, qui sum*, ut igitur nomine *אֲנִי הָאֵלֹהִים* *aeternitatis*, et *immutabilitatis* divinæ naturæ notio exprimat, respectu potissimum habito ad fidem et veracitatem in præstandis iis, quæ solenni sanctione Abrahamo pollicitus est ille Deus, qui se *אֲנִי הָאֵלֹהִים* dicit. Cf. not. infra ad vi. 3, et quæ de eo nomine Herderus disseruit in libro vom Geist der Ebr. Poesie, p. ii. p. 112, seqq.

Ver. 15.

וַיֹּאמֶר עוֹד אֶלֹהִים אֲלִי-מִשָּׁחָ בָּח  
תִּאמַר אֲלִי-בְנִי וְשָׂרָאֵל יְהוָה אֱלֹהֵי  
אֲבֹתֵינוּ אֱלֹהֵי אֲבֹרָהָם אֱלֹהֵי יִצְחָק

D D

וְאֵלֹהֵי יִצְחָק שְׁלֹחֲנִי אֵלֵיכֶם וְחִשְׁבֹנִי  
לְעֵלְיָם וְיָהּ זִכְרִי לְדָרָךְ :

καὶ εἶπεν ὁ θεὸς πάλιν πρὸς Μωυσήν. οὕτως  
ἔρεῖς τοῖς υἱοῖς Ἰσραὴλ. κύριος ὁ θεὸς τῶν  
πατέρων ἡμῶν, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαὰκ,  
καὶ θεὸς Ἰακώβ, ἀπέσταλκέ με πρὸς ὑμᾶς.  
τοῦτό μου ἐστὶν ὄνομα αἰώνιον, καὶ μνημόσυνον  
γενεῶν γενεαῖς.

*Au. Ver.*—15 And God said moreover  
unto Moses, Thus shalt thou say unto the  
children of Israel, The Lord God of your  
fathers, the God of Abraham, the God of  
Isaac, and the God of Jacob, hath sent  
me unto you: this is my name for ever,  
and this is my memorial unto all genera-  
tions.

*The Lord God of your fathers, &c.*

*Booth.*—Jehovah, God of your fathers,  
&c.

*Ged.*—HE THAT WILL BE. The  
God of your fathers, &c.

*Bp. Patrick.*—*The Lord God of your  
fathers, the God of Abraham, &c.*] The  
name JEHOVAH (as we pronounce it) seems  
to be in sense the same with *Ehjeħ*, before  
mentioned. Which, as it declares his nature,  
so the word *God* added to it, expresses his  
favour, care, and providence. And conse-  
quently he bids Moses tell the children of  
Israel that he who is *the Eternal* was the  
God of their fathers, of Abraham, Isaac,  
and Jacob: to whom he had made many  
promises that he would be gracious to their  
posterity. This was sufficient for them to  
know of him.

*This is my name for ever, and this is my  
memorial, &c.*] Some refer the first words  
(*this is my name*) to the foregoing verse, I  
AM: and the next (*this is my memorial*) to  
those which immediately precede, *the Lord  
God of your fathers*: which in truth include  
the whole, *Jehovah* being the same with *I  
am*. And the meaning is, I will be for ever  
remembered, celebrated, praised, and in-  
voked, by the name of *the Lord God of  
your fathers, &c.*

*Rosen.*—Nom. יהוה significatione haud  
differt ab יהוה; nisi quod hoc primam, illud  
tertiam personam exprimit. Præterea ob-  
servant Hebræi, יהוה esse nomen essentialis s.  
substantia, i.e., non significare ullum attri-  
butum divinum, quale יהוה, יהוה, יהוה, sed  
ipsam divinam naturam, adeoque esse nomen  
Dei proprium, quod tamen ineffabile sit,  
quemadmodum divina natura non possit ab

humana mente comprehendere, unde non  
propriis suis punctis vocalibus notetur, sed  
iis, quæ vel ab יהוה, vel ab יהוה sint mutuo  
sumta. Sane effari nomen, religioni Judæis  
et nunc esse, et jam LXX. pro illo semper  
ὁ Κύριος ponere, in vulgus notum. Verum  
etiam aliis antiquitatis populis nomina  
quædam Deorum erant arcana, quæ proferre  
nisi in sacris non audebant. Ægyptii jam  
ante Ptolemæorum tempora hac laborarunt  
superstitione, ut a proferendis sacris quibus-  
dam vocabulis abhorrent, et nomina  
Deorum suorum aliis alia sanctiora haberent.  
Cicero *Nat. Deor.* iii. 56, ubi plures Bacchos  
enumerat, *Quartus*, inquit, *Nilo patre, quem  
Ægyptii nefas habent nominare*. Tale nomen  
μυστικὸν Indis est OM, contractum e tribus  
litteris A, V, M, triplicem divinitatem  
Vischnu, Siya, et Brahma, indicantibus.  
Jam quum nominis יהוה puncta vocalia ab  
יהוה desumta esse, ipsi asserant Judæi,  
multum et varie agitata est quæstio, quænam  
sit vera nominis illius pronuntiatio? Alii  
antiquum nominis appellationem volunt יהוה  
Erit fuisse, uti antea Deus se יהוה vocaverat;  
alii יהוה, hoc maxime argumento ducti,  
quod plures antiquitatis scriptores referunt,  
Judæos Deum suum *Jao* appellasse; alii,  
uti Gesenius in Lex. minori, יהוה Erit, cui  
sententiæ hoc favet, quod Theodoretus in  
*Quæst.* xv. in *Exod.* Samaritanos nomen  
divinum IABE efferre scribit. Erant tamen  
et sunt plures viri docti, qui puncta vocalia,  
quibus יהוה instructum est; vera et genuina  
censerent. Cf. Relandi *Exercitt. de vera  
pronunciat. nominis Jehova*, Traj. ad Rh.  
1707. Inter quorum argumenta nequaquam  
leve est hoc, quod nomina propria, quæ e  
nomine divino יהוה cum aliis vocibus com-  
misso conflata sunt, qualia יהוה יהוה יהוה,  
יהוה יהוה, habent eadem puncta, quæ adjecta  
sunt nomini יהוה. Haud repudianda Steph.  
Soucieti (*Recueil de Dissertations critiques  
sur des endroits difficiles de l'Écriture Sainte*.  
Paris, 1715, 4, p. 232, sqq.) fuerit sen-  
tentia, יהוה esse futur. nominascens veteris  
verbi יהוה, non diversi ab יהוה, simili formæ  
יהוה eri, ab eodem illo verbo, Cohel. vi. 3,  
sub ultima syllaba vero adscivisse Camez, ut  
nominis terminationem. יהוה יהוה יהוה Et  
hoc est memoriale meum in ætatem ætatem,  
i.e., nomen meum in omnem ætatem. יהוה  
hic, ut Jes. xxvi. 8; Hos. xii. 6; Ps.  
xxx. 5; xcvi. 12, non denotat memoriam s.  
recognitionem, sed nomen, quia per id rei  
aut personæ alicujus recordamur.

Ver. 16.

*Au. Ver.*—The elders of Israel. [So the Hebrew.]

*Ged.*—The elders of the children of Israel. [Sam., LXX., Syr., Arab.]

Ver. 17.

וְאָמַר אֶלֶּהָ אֲתָכֶם מִקְּדֹנֵי מִצְרַיִם  
אֶל־אֶרֶץ הַנְּנֻצֵנִי וְהַחֲמִי וְהַאֲמִרִי  
וְהַפְדִּירִי וְהַחֲמִי וְהַיְבֹנִסִי אֶל־אֶרֶץ זָבֹת  
חֶלֶב וְדָבָשׁ :

*kai eipen.* ἀναβιβάσω ὑμᾶς ἐκ τῆς κακώσεως τῶν Αἰγυπτίων εἰς τὴν γῆν τῶν Χανααίων, καὶ Χετταίων, καὶ Ἀμορραίων, καὶ Φερεζαίων, καὶ Γεργεσαίων, καὶ Εὐαίων, καὶ Ἰεβουσαίων, εἰς γῆν ῥέουσιν γάλα καὶ μέλι.

*Au. Ver.*—17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

*The Perizzites and the Hivites, &c.* [So the Heb.]

*Ken., Ged., Booth.*—The Perizzites and the Girgasites [Sam., LXX.], and the Hivites, &c.

Ver. 18.

וְשָׁמְעוּ לְכֹלָהּ וּבָאָה אִתָּהּ וְהָיָה  
יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וַאֲמַרְתָּם אֵלָיו  
יְהוָה אֱלֹהֵי הַעֲבְרָאִים נִקְרָה עָלֵינוּ  
וְעַתָּה גְּלִיבָהּ נָא גְּרָדָה שְׁלֹשֶׁת יָמִים  
בְּמִדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ :

*kai eisakousontai sou tῆς φωνῆς. kai eis-  
eleúthē sū, kai ἡ γερουσία Ἰσραὴλ πρὸς  
Φαραὼ βασιλέα Αἰγύπτου. καὶ ἐρεῖς πρὸς  
αὐτόν. ὁ θεὸς τῶν Ἑβραίων προσκέκληται  
ἡμᾶς. πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν  
εἰς τὴν ἔρημον, ἵνα θύσωμεν τῷ θεῷ ἡμῶν.*

*Au. Ver.*—18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

*The Lord God of the Hebrews hath met with us, &c.*

*Ged.*—The Lord the God of the Hebrews is the God whom we invoke. Now therefore let us, &c.

*Ken., Rosen.*—Jehovah the God of the Hebrews has called upon us.

The words *עָלֵינוּ נִקְרָה* do not connect well in the sense of *hath met with us*. Nor is it likely, that God should command himself to be described to Pharaoh by such a circumstance of locality. The presumption therefore is, that the verb was originally *נִקְרָא* (vocatur super nos) as here in the Samaritan text, supported by the Greek and Vulg. versions, and by more than twenty Hebrew MSS. And the truth of this reading is established by v. 3, where the Hebrew text itself has the verb with *נ*, and yet our version there again is, *hath met with us*. The true sense is, *Say unto Pharaoh: JEHOVAH the God of the Hebrews, is called upon us, i.e., is our God, we are called by his name, and are his servants; therefore let us go, and sacrifice to JEHOVAH our God.*—*Ken.*

*Rosen.*—In phrasi *יְהוָה אֱלֹהֵי הַעֲבְרָאִים נִקְרָה עָלֵינוּ*, e veteribus plures verbum *נִקְרָה* capiunt *occurrenti* significatu, quem Num. xxiii. 3, 4, 15, et alias obtinet, ut locus ita sit reddendus: *Jova, Deus Hebræorum occurrat nobis*, i.e., nobis apparuit. Sensus minime probandus; nam soli Mosi Jova apparuit, neque usquam alias toti populo Deus dicitur apparuisse. Sed vix dubium est, *נִקְרָה* hic, permutato *ה* et *נ*, poni pro *נִקְרָא*, uti v. 3, ubi hæc ipsa verba repetuntur, legitur. Vertendum igitur: *Jova, Hebræorum Deus, vocatur super nos*, i.e., nos vocamur ejus populus, vel, de nomine ejus. Eadem, quæ hic, loquutio eodem sensu legitur Deut. xxiii. 10; Jer. xiv. 9; 2 Chr. vii. 14. Cf. 1 Reg. viii. 43; Jer. vii. 10, 11; Dan. ix. 19; Jes. iv. 1. Hoc igitur dicere debebant Hebræi: nos nunc sumus populus Jovæ, Dei Hebræorum, et is te, regem, abire jubet suum populum in desertum ad sacra ipsi ibi facienda.

Ver. 19, 20.

19 וְאָנֹכִי יֹדְעֵתִי כִּי לֹא־יִתֵּן אֲתָכֶם  
מֶלֶךְ מִצְרַיִם לְהֵלֶךְ וְלֹא בְּנֵי חֲזָקָה :  
20 וְשַׁלַּחְתִּי אֶת־יָדִי וְהַיְיִתִּי אֶת־מִצְרַיִם  
וְנִגְרִי :

19 ἐγὼ δὲ οἶδα, ὅτι οὐ προήσεται ὑμᾶς Φαραὼ βασιλεὺς Αἰγύπτου πορευθῆναι, ἐὰν μὴ μετὰ χειρὸς κραταιᾶς. 20 καὶ ἐκτείνω τὴν χεῖρα παράξω τοὺς Αἰγυπτίους, κ. τ. λ.

*Au. Ver.*—19 And I am sure that the



king of Egypt will not let you go, no, not by a mighty hand [or, but by a strong hand. So Rosen.].

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

*Ged.*—And as I know that the king of Egypt will not let you go but by compulsion, (20) I will stretch out, &c.

*Booth.*—19 Yet I know that the king of Egypt will not let you go, but by a mighty hand.

20 I will therefore stretch out, &c.

*Pool.*—No, not by a mighty hand; though he see and feel the miraculous and dreadful works of a strong, yea, almighty hand, yet he will not consent to your going; which the history makes good. Nor did he let them go till he could hold them no longer, —till the fear of his own life, and the clamours of his people, forced him to give way to it. And yet after that he repents of his permission, and laboured to bring them back again. Others, *but or except by a strong hand*, i.e., except by my almighty power he be forced to it. Both translations come to the same sense.

*Rosen.*—19 *Et ego scio* אֲנִי יָדָעָא *quod non dabit*, i.e., non sinet vos, quo sensu וְאֵין et Gen. xx. 6; xxxi. 7, legitur. וְאֵין אֵין *nec per manum validam*, i.e., ne mei quidem Dei, jussu. אֵין hic valet *ne quidem*, ut sensus sit, Pharaonem nolle Israelitas dimittere, etiamsi Deus validam suam manum in eum extenderit, sive, ne quidem valida manu castigatus concedet, deliberato consilio, ut abeat. Nam cum tandem exirent Aegypto, metu exanimis nec satis compos sui, expellebat eos, sed facti, quum ad se rediisset, mox eum poenituit. LXX. εὐν μὴ μετὰ χειρὸς κραταῖας. Vulgatus: *nisi per manum validam*, i.e., vi maxima coactus. Ita אֵין pro אֵין esset, quomodo. tamen nusquam alias legitur.

Ver. 22.

וַיֹּאמֶר אֵלֶיךָ מֹשֶׁה וְיָחִידָהּ וְיָחִידָהּ  
בְּלִי כֹחַ וּבְלִי זָרָה וְיָחִידָהּ וְיָחִידָהּ  
עַל-בְּנֵיכֶם וְעַל-בְּנֵיכֶם וְעַל-בְּנֵיכֶם  
מִצְרָיִם:

ἀλλὰ αἰτήσῃ γυνὴ παρὰ γείτονος καὶ συ-  
κίνου αὐτῆς σκεὺν ἀργυρᾶ, καὶ χρυσᾶ, καὶ  
λματισμόν. καὶ ἐπιθήσῃ ἐπὶ τοὺς υἱοὺς

ὑμῶν, καὶ ἐπὶ τὰς θυγατέρας ὑμῶν, καὶ σκυ-  
λεύσατε τοὺς Αἰγυπτίους.

*Au. Ver.*—22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians [or, Egypt].

*Ged., Booth.*—But [*Ged.*, for] every man shall ask of his neighbour [so the Sam., and par. place xi. 2], and every woman of her neighbour that dwelleth by her, or [Sam.] sojourneth in her house, articles [*Ged.*, utensils] of silver, &c.

*Ken.*—Exod. iii. 22; and ii. 2.—The necessity of correcting our translation is not more apparent from any single instance than from the word *borrow*, in these places; because the reproach of *borrowing* what was *not repaid*, nor *intended to be repaid*, has been objected freely and frequently, not only to the *Israelites*, but also to God himself. As it will not be easy to answer this charge, thus stated, 'tis happy that the verb, here used, signifies *to ask, beg, and pray for*. Certainly the *Israelites* might *ask and beg* from their cruel oppressors some rewards for their sufferings; and no doubt the *Egyptians* would be glad *to give* them the richest presents, in hopes of saving themselves from the further vengeance of heaven. Should any one still contend for rendering the word כָּחַל *borrow*, let him try to render it so in Psalm cxxii. 6, *O borrow the peace of Jerusalem*; and the verb is exactly the same in this as in the former places. Lord Shaftesbury's reflection is this: *The wit of the best poet is not sufficient to reconcile us to the retreat of a Moses, by the assistance of an Egyptian loan.*

CHAP. IV. 1.

וַיֹּאמֶר מֹשֶׁה וְיָחִידָהּ וְיָחִידָהּ  
לִּי וְיָחִידָהּ לִּי וְיָחִידָהּ לִּי  
אֵלֶיךָ יְהוָה:

ἀπεκρίθη δὲ Μωϋσῆς καὶ εἶπεν. εὐν μὴ  
πιστεύσατέ μοι, μηδὲ εἰσακούσασθε τῆς φωνῆς  
μου, ἐροῦστέ γὰρ, ὅτι οὐκ ἔσται σοι ὁ θεός, τί  
ἐρῶ πρὸς αὐτούς;

*Au. Ver.*—1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

*Ged.*—Again Moses answered and said, "But, lo! if they should not believe me, nor hearken to my voice (for they may say, the Lord hath not appeared to thee), what then shall I say unto them?" [So the LXX.]

*Booth.*—Again Moses answered and said, But, behold, they may not believe me, nor hearken unto my voice; for they may say, Jehovah hath not appeared to thee.

*Rosen.*—*Sed en! non fidem mihi habebunt.* Vox est negantis et detrectantis officium, uti docent, quæ sequuntur, vid. inprimis vs. 13. Et licet Moses nondum expertus esset Israelitarum diffidentiam, loqui tamen eum ex persuasionem sua non est incongruum. LXX. *ἔδω οὖν μὴ πιστεύσωσι μοι, quodsi non crediderint mihi.* Ceperunt *pro si*, usu Chaldaico, unde *נִסִּי*, nisi. Sed nil opus est, consuetam voculæ *נִי* vim h. l. repudiare.

Ver. 3.

יָתִי לְנָחָשׁ וְגו'

*καὶ ἐγένετο ὄφης. κ.τ.λ.*

*Au. Ver.*—3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

*A serpent.* So Gesen., Rosen., and most commentators.

*Bishop Patrick.*—*It became a serpent.* *Αἰτία ψυχθεῖσα εἶπε* (as Philo speaks), "immediately it was enlivened and crawled about." The word *nachash* comprehends all sorts of *serpents*; and R. Eliezer takes it to have been a *flying serpent*; but our Doctor Lightfoot thinks it was a *crocodile*; for which there is some reason. For that which is here called *nachash* (which most think signifies a common *snake* or *serpent*), when he threw down his staff before Pharaoh (vii. 10), is called *tannin*: which signifies a serpent of the largest dimensions (*ὑπερμεγέθης δράκων*, Philo here calls it), and, as I proved upon Gen. i. 21, includes in it *crocodiles*, which Isaiah calls the *crooked serpent* (xxvii. 1), unto whose devouring jaws Pharaoh had exposed the Hebrew infants, when he commanded them to be cast into the river Nile (i. 22), which abounded with *crocodiles*.

*Moses fled from before it.* It being a very frightful sight; enough to dismay the most courageous man on earth; as God himself describes the crocodile in the book of Job (xli. 14, 15). "His teeth are terrible round

about: when he raises up himself, the mighty are afraid."

*Prof. Lee.*—שׂוֹן m. constr. שׂוֹן, pl. שׂוֹנִים. This word is not found, in its Hebrew signification, in the cognate dialects; but it is manifestly the generic name of the *serpent* tribe, &c.

Ver. 4, 5.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה שְׁלַח יָדְךָ וַיִּשְׁלַח יָדוֹ וַיִּנְחֶנּוּ בְּזוֹ יָתִי לְנָחָשׁ בְּכַפּוֹ : לְמַעַן יֵאמְרִינָה קָרְנָה אֱלֹהֵי יְהוָה אֱלֹהֵי אֲבֹתָם אֲנִי וְאַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלֹהֵי יַעֲקֹב :

4 καὶ εἶπε κύριος πρὸς Μωυσήν. ἔκτεινον τὴν χεῖρα, καὶ ἐπιλαβοῦ τῆς κέρκου. ἐκτείνας οὖν τὴν χεῖρα ἐπελάβετο τῆς κέρκου. καὶ ἐγένετο ῥάβδος ἐν τῇ χειρὶ αὐτοῦ. 5 ἵνα πιστεύσωσί σοι, ὅτι ἅπαντα σοὶ ὁ θεὸς τῶν πατέρων αὐτῶν, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ.

*Au. Ver.*—4 And the Lord said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

4 *And caught it.* [So the Heb.]

*Ged., Booth.*—And took hold of its tail. [So the LXX.]

*Au. Ver.*—5 *That they may believe.* [So the Heb.]

*Ged.*—"To the end," said the Lord, "that they may believe."

*Booth.*—*Do this*, that they may believe that Jehovah, &c.

*Pool.*—An imperfect sentence, to be thus completed, *This thou shalt do before them, that they may believe.* See the like in 2 Sam. v. 8, compared with 1 Chron. xi. 6; and Mark xiv. 49, compared with Matt. xxvi. 56; or we may connect the words, *That they may believe*, with the words, *Cast it on the ground, &c.*, and take it by the tail, placing the words, *And he put forth—hand*, in a parenthesis.

Ver. 6.

וַיִּנְחֶנּוּ

*καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ ἐκ τοῦ κόλπου αὐτοῦ.*

*Au. Ver.*—6 And the Lord said further—

more unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

*And when he took it out.* [So the Heb.]

*Ged., Booth.*—And when he drew his hand out of his bosom. [Sam., LXX., and six MSS.]

Ver. 8.

*Au. Ver.*—8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

*Ged., Booth.*—So that it may be, said *Jehovah*, if they will not believe thee, nor hearken to the testimony of the first sign, that they may believe the testimony of the latter sign.

Ver. 10.

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בְּנִי אֲדֹנָי לֵאמֹר  
אִישׁ דְּבָרִים אֲנִכִּי גַם מְתַמּוֹל גַּם  
מְשַׁלְשֵׁם גַּם מֵאֵין דְּבָרָךְ אֶל־עַבְדְּךָ כִּי  
כְּדַבְרָךְ יִבְדֹּד לְשׁוֹן אֲנִכִּי :

*εἶπε δὲ Μωϋσῆς πρὸς κύριον. δέομαι κύριε. οὐχ ἱκανός εἰμι πρὸ τῆς χθῆς, οὐδὲ πρὸ τῆς τρίτης ἡμέρας, οὐδὲ ἀφ' οὗ ἤρξω λαλεῖν τῷ θεράποντι σου. ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι.*

*Au. Ver.*—10 And Moses said unto the Lord, O my Lord, I am not eloquent [Heb., a man of words], neither heretofore [Heb., since yesterday, nor since the third day], nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

*I am not.*

*Ged.*—I never was.

*Au. Ver.*—But I am slow of speech, &c.

*Ged.*—For I have a difficult utterance and a faltering tongue.

*Booth.*—For I have a slow and impeded utterance.

*Rosen.*—De voce γὰρ cf. ad Gen. xliii. 20. *אִישׁ דְּבָרִים אֲנִי*, Non vir verborum ego sum, i.e., non sum eloquens, seu potius: verba mea expedite proferre nequeo. Id indicari patet ex iis, quæ sub finem versus sequuntur. *עַבְדְּךָ*—גַּם מְתַמּוֹל *Et ab hesterno die, aut nudius tertius, aut ex quo loquutus es ad servum tuum.* Vult Moses, hanc excusationem non esse quæsitam, quum non nuper tantum, aut ex quo Deus ipsum alloquebatur cœpisset balbutire, sed a longo tempore,

forsan ab infantia. Vocula *גַּם*, uti solent Hebræi, si res duas treave exæquare volunt, et ter quidem, ut hic, legitur quoque Jud. viii. 22. — *וְשֵׁשׁ מִחֶמֶט* valet *antea*, ut Gen. xxxi. 2. — *וְנָךְ נָךְ* *Nam gravis ore et gravis lingua sum ego*, ore et lingua impeditus. LXX., *ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι.* Nam balbus os et linguam difficiliter ad efferendos sonos flectit, quemadmodum gravia morbo membra ægre molimur.

Ver. 11.

וַיֹּאמֶר יְהוָה אֵלָיו כִּי שֶׁם פֶּה לְאָדָם  
אִו מִי־יָשׁוּם אֵלָם אִו חֵיֶשׁ אִו חֶקֶם  
אִו עֵינַי חֵלֶם אֲנִכִּי יְהוָה :

*εἶπε δὲ κύριος πρὸς Μωϋσῆν. τίς ἔδωκε στόμα ἀνθρώπῳ; καὶ τίς ἐποίησε δύσκωφον καὶ κωφόν, βλέποντα καὶ τυφλόν; οὐκ ἐγώ ὁ θεός;*

*Au. Ver.*—11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

*Ged., Booth.*—And Jehovah said to him, Who giveth utterance to man? or who maketh him dumb or deaf, or seeing or blind? Is it not I, Jehovah?

*Rosen.*—*Quis posuit, dedit os homini? aut quis facit mutum aut surdum?*

Ver. 13.

וַיֹּאמֶר בְּנִי אֲדֹנָי שְׁלַחנָא בְּיַדְּךָ שְׁלַח :  
καὶ εἶπε Μωϋσῆς. δέομαι κύριε. προ-  
χειρίσθαι δυνάμενον ἄλλον, ὃν ἀποστελεῖς.

*Au. Ver.*—13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt [or, shouldst] send.

γὰρ See note on Gen. xliii. 20.

*Ged., Booth.*—And he said [Ged., Moses said. So LXX., Syr., and one MS.], O my Lord, send, I pray thee, by him whom thou shouldst send.

*Pool.*—By one who is fitter for the work than I am. Heb., *Send by the hand* of him whom thou wilt send, i.e., should send; for the future tense oft signifies what one should do. See Gen. xx. 9; xxxiv. 7; Mal. i. 6; ii. 7. Thou usest according to thy wisdom to choose fit instruments, and to use none but whom thou dost either find or make fit for their employment, which I am not. Others, Send by the hand of Messias, whom thou wilt certainly send, and canst not

send at a fitter time, nor for better work. Moses and the prophets knew that Christ would come, but the particular time of his coming was unknown to them. See 1 Pet. i. 11.

*Bp. Patrick.*—Send, I pray thee, by the hand of him whom thou wilt send.]—The Vulgar Latin having translated the word *Shilo* (Gen. xlix. 10), qui mittendus est, "him that is to be sent," it hath inclined several great men to think, that Moses here desires God to send the Messiah. And several of the ancient fathers (Just. Mart., Tertull., and St. Cyprian, &c.) were of this mind: as many later interpreters, both of the Roman and of the Reformed Churches, have been; particularly Flaccius Illyricus (in his *Clavis* upon the word *mitto*) thus explains this passage: "Manda id functionis, &c.; commit this office to the true Messiah, or blessed Seed, whom thou hast resolved to send; who will discharge this trust far better than I can do," &c. But there have been, and are other very considerable persons, who think Moses means no more than this, *Send a more proper person, one fitter for this employment than I am.* And the truth is, such speeches as these in Scripture do not denote any certain person or thing; but signify something indefinite and in general. Examples of which we have in 1 Sam. xxiii. 13; 2 Sam. xv. 20; upon which phrase, *vado quo vado*, "I go whither I may," the same Flaccius observes, that it denotes an uncertain motion. In like manner, Moses here determines his desire to no particular person; but only wishes God would send anybody rather than himself. And that he did not think of the Messiah, there is this argument—that he had no reason to believe he was now born; and yet God's promise was to send one immediately to relieve the Israelites. Upon which errand also, if he had prayed God to send him, it would argue Moses to have been in the same error with the present Jews, that the Messiah was to be a temporal deliverer.

*Rosen.*—Verba חָזַק וְשִׁלְחָהּ אֶתְּמָר, Aben Ezra sic exponit: *mitte per manum alterius, quem volueris mittere.* Vel omisum est Pron. relat. אֶתְּמָר, ut plene verba ita sonarent: חָזַק וְשִׁלְחָהּ אֶתְּמָר וְשִׁלְחָהּ אֶתְּמָר, *mitte eum hominem, quem missurus es, i.e., mitte alium, qui idoneus tibi visus fuerit.* Onkelos: *mitte nunc per manum ejus, qui*

*dignum est, ut mittatur.* Hebræi dicunt mittere *per manum* alicujus nuncium, quod Latini *per aliquem*, aut *alicujus ope.* Interpres Samaritano-Arabicus: *mitte nunc per manum quam videbis, s. quæ tibi visa fuerit, i.e., mitte cujus ministerio uti velis in hac legatione.*

Ver. 17.

וַיֹּאמֶר יְהוָה הִנֵּה הַקֶּדֶחַ בְּיָדְךָ אֲשֶׁר  
תִּשְׁלַח בְּיָדְךָ אֶת־הָאֲרָנָה

καὶ τὴν ῥάβδον ταύτην τὴν στραφείσαν εἰς ὄφιν λήψῃ ἐν τῇ χειρὶ σου, ἐν ᾗ ποιήσεις ἐν αὐτῇ τὰ σημεῖα.

*Au. Ver.*—17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

*Ged., Booth.*—And take thou that rod in thine hand (which was turned into a serpent) [LXX.], with which thou shalt do the signs.

Ver. 19.

—μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου. 19 εἶπε δὲ κύριος πρὸς Μωσὴν ἐν Μιδιὰμ. βάδιζε, ἀπελθε εἰς Αἴγυπτον. τεθνήκασι γὰρ πάντες οἱ ζητούντες σου τὴν ψυχὴν.

*Au. Ver.*—19 And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

*Rosen.*—Moreover Jehovah had said unto Moses, &c.

*Ged.*—For (after so many days) the king of Egypt was now dead,\* and the Lord had said unto Moses in Midian, &c.

\* So the LXX. and Copt., Dr. A. Clarke, and others, consider this addition was an ancient gloss which in process of time crept into the text.

Ver. 20.

*Ged. and Booth.* place this verse after verse 23.

Ver. 21.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלָכְתְּךָ לְשׁוּב  
מִצְרָיִם רָאָה בְּלִי־חֲפִצְתִּים אֲשֶׁר־שָׂמָיו  
בְּיָדְךָ וְצִשְׁתֶּם לָכֵן פְּרָעָה וַיֹּאמֶר אֲחֵזָק  
אֶת־לִבִּי וְלֹא יִשְׁלַח אֶת־הָעָם

εἶπε δὲ κύριος πρὸς Μωσὴν. πορευομένου σου καὶ ἀποστρέφοντος εἰς Αἴγυπτον, ὅρα πάντα τὰ τέρατα, ἀ δέδωκα ἐν ταῖς χειρὶ σου, ποιήσεις αὐτὰ ἐναντίον Φαραώ. ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ, καὶ οὐ μὴ ἐξαποστελῇ τὸν λαόν.

*Au. Ver.*—21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

*Ged.*—The Lord [*Heb.*, *Booth.*, *Jehovah*] said to Moses, "When thou shalt have returned into the land of Egypt, see that thou do before Pharaoh all the prodigies which I have empowered thee to do. But I will so harden his heart, that he will not let the people go."

*I will so harden, &c.*—Nothing but a total unacquaintance with the Oriental style could have, hence, given rise to the absurd idea, that God really hardened the heart of Pharaoh. Everywhere in Scripture God is said to do what he permits, whether good or bad, and especially if the thing done be uncommon, and out of the ordinary course of things. Let it suffice to have, once for all, made this remark.—*Ged.*

*Booth.*—Yet I will permit his heart to be so hardened that he will not let the people go.

*Pool.*—In thine hand, i.e., in thy power or commission, to be done by thy hand, and the rod in it. *I will harden his heart*, that he shall be unmerciful to all the groans and pressures of the Israelites, inexorable to the requests of Moses, unmovable and incorrigible by all my words and works. But God doth not properly and positively make men's hearts hard, but only privatively, either by denying to them, or withdrawing from them, that grace which alone can make men soft, and flexible, and pliable to the Divine will; as the sun hardens the clay by drawing out of it that moisture which made it soft; or by exposing them to those temptations of the world or the devil, which, meeting with a corrupt heart, are apt to harden it.

*Bp. Patrick.*—*I will harden his heart, &c.* The meaning is not, that God would harden his heart at the first, as soon as Moses began to work his signs: no more than that he would, at the first, *slay his firstborn*, as he threatens, ver. 23. But, as at last he intended to slay his firstborn, if he would not be humbled by other plagues; so in conclusion he resolved to harden his heart, after Pharaoh had often hardened it himself. There are three distinct words used in this story about this matter: the first is *chazak*, the next is *kashak*, and the third is *cavad*.

Which seem to signify a gradual increase of his obstinacy, till at last it grew very grievous. For the last word (*cavad*) intends and increases the sense whether it be in good or evil qualities.

*Dr. A. Clarke.*—21 *But I will harden his heart.* The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a *theological* point of view, all sober Christians will allow the truth of this proposition of St. Augustine, when the subject in question is a person who has hardened his own heart by frequently resisting the grace and Spirit of God: *Non obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam*; Epist. 194, ad Sixtum. "God does not harden men by infusing malice into them, but by not imparting mercy to them." And this other will be as readily credited: *Non operatur Deus in homine ipsam duritiam cordis; sed indurare eum dicitur quem mollire noluerit, sic etiam exaccare quem illuminare noluerit, et repellere eum quem noluerit vocare.* "God does not work this hardness of heart in man; but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call." It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb *חזק*, *chazak*, which we translate *harden*, literally signifies to *strengthen, confirm, make bold, or courageous*; and is often used in the sacred writings to excite to *duty, perseverance, &c.*, and is placed by the Jews at the end of most books in the Bible as an exhortation to the reader to *take courage, and proceed* with his *reading*, and with the *obedience* it requires. It constitutes an essential part of the exhortation of God to Joshua, chap. i. 7: *Only be thou strong, חזק רק, rak chazak.* And of Joshua's dying exhortation to the people, chap. xxiii. 6: *Be ye therefore very courageous, צרפתי, vachasaktem, to keep and to do all that is written in the book of the law.* Now it would be very strange in these places to translate the word *harden*; *Only be thou hard, Be ye therefore very*

*hard*; and yet if we use the word *hardy*, it would suit the sense and context perfectly well: *Only be thou HARDY; Be ye therefore very HARDY.* Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart hardy, bold, daring, presumptuous; for the same principle acting *against* God's order is *presumption*, which when acting *according* to it is *undaunted courage*. It is true that the verb קָשָׁה *kashah* is used, chap. vii. 3, which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the Scriptures with care and attention, know well that God is frequently represented in them as *doing* what he only *permits* to be done. So because a man has grieved his Spirit and resisted his grace he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, chap. ix. 34; and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn that he was *bold, haughty, and cruel*; and God chose to *permit* these dispositions to have their full sway in his heart without check or restraint from Divine influence: the consequence was what God intended, he did not *immediately* comply with the requisition to let the people go; and this was done that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The *Israelites* must be satisfied that they had the true God for their protector; and thus their *faith* was strengthened. The *Egyptians* must see that *their gods* could do nothing against the God of *Israel*; and thus their dependance on *them* was necessarily shaken. These great ends could not have been answered had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains everything. Let it be observed that there is nothing spoken here of the *eternal state* of the Egyptian king; nor does anything in the whole of the subsequent

account authorize us to believe that God *hardened his heart against the influences of his own grace*, that he might occasion him so to sin that his justice might consign him to hell. This would be such an act of flagrant injustice as we could scarcely attribute to the worst of men. He who leads another into an offence that he may have a fairer pretence to punish him for it, or brings him into such circumstances that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of *justice*, consign them to endless perdition? Whatever may be pretended in behalf of such *unqualified* opinions, it must be evident to all who are not deeply prejudiced, that neither the *justice* nor the *sovereignty* of God can be magnified by them. See farther on chap. ix. 16.

*Prof. Lee.*—Pih. פִּיחַ, *making strong, firm, &c.*; variously applied, to *persons, mind, things*, as—

(a) — the hands, loins, arms, i.e., to administer help in one way or other, Judg. ix. 24, &c.

(b) — the heart, or face, i.e. harden it, or declare it to be so, Exod. ix. 12; x. 20, 27; xi. 10; Judg. iii. 12, &c.; Jer. v. 3. [See his Lexicon on this word.]

See also his Grammar, page 116, second edition, for the following art. and the note thereon:—

“6th, Another property [viz., of words augmented by א or ה] is that of *exhibiting, declaring, or esteeming*, the person or thing designated by such word, possessed of the sense afforded by the primitive: אָסַף הָאֱלֹהִים אֶת־יִשְׂרָאֵל וַיֹּדֶעֱמָהּ אֶת־יִשְׂרָאֵל וַיֹּדֶעֱמָהּ אֶת־יִשְׂרָאֵל וַיֹּדֶעֱמָהּ אֶת־יִשְׂרָאֵל *he declared, or esteemed another, just, from צָדִיק just; הִתְעַלֶּה הָאֱלֹהִים וַיֹּדֶעֱמָהּ אֶת־יִשְׂרָאֵל *he declared, or esteemed another, wicked, from רָע wicked.* So in*

Arabic اَكْفَرْتُهُ, *I called him an infidel*; اَخْطَرْتُهُ, *I accused him of sin.* To this property may be referred all those passages, in which this form is used, wherein God is

said to have *hardened the heart, blinded the eyes, made the heart gross, deceived the people, &c.*, where nothing more than declaring this to be the case can be meant."—*Lee's Gram.*, art. x., 157, 6.

*Rosen.*—*Ego vero obfirmabo cor ejus ne dimittat populum.* Infra vii. 3, utitur Deus verbo *אָרְבָּה* *indurabo*. Quod hic Deo tribuitur, id. ix. 34. Pharaoni ipsi adscribitur, *וַיִּבְרָד* *obduravitque cor eum ipse et servi ejus*. Vid. et infra vii. 13; viii. 32. Apposite Clericus ad h. l.: "Cum apud omnes gentes, tum etiam apud Hebræos, qui occasionem præbent cuiuspiam rei, ejus causa esse dicuntur, quamvis id quod egerunt per se eam rem efficere non potuerit. Vulgus, ex cujus arbitrio pendet linguarum usus, sæpe occasionis majorem rationem habet, quam causæ ipsius efficientis. Sæpe quod aliis consequutus est effectus ejus quod antecessit, ita hunc habet, itaque de eo loquitur, ut non aliter de vero ac proprie dicto effectu loqueretur. Quo factum est, ut qui loquentes in Scriptura inducuntur, eodem modo animi sensa efferant. Vid. e. c. Matth. x. 34; Luc. xii. 49, 51. Similiter Deus hic id se facturum dicit, cujus rei occasio erat. Misit Moses ad Pharaonem, Mosesque coram eo miracula fecit, quibus quivis alius permotus fuisset, ut illud, quod Deus fieri voluerat, faceret. Sed ille inde occasionem cepit pertinaciæ augendæ, quod inter mala, quæ passus est, intervalla quædam fuerunt, et similia nonnulla miracula a magis Ægyptiis facta vidit. Sic Deus pertinaciæ Pharaonis occasio fuit, sed non causa."

Ver. 22, 23.

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה וְאַהֲרֹן 92  
בְּנֵי בְרִי יִשְׂרָאֵל 93 וְאַמֵּר אֵלֶיךָ  
שְׁלַח אֶת־בְּנֵי יִשְׂרָאֵל וְיַעֲבֹדוּנִי וְתַמְאֵן לְשַׁלְּחָהּ  
הַיָּה אֶתְּכִי וְלֹא־אֶת־בְּנֶךָ בְּכֶרֶךָ :

22 σὺ δὲ εἶπεις τῷ Φαραῶ. τάδε λέγει κύριος. υἱὸς πρωτότοκος μου Ἰσραὴλ. 23 εἶπα δέ σοι, ἐξαποστείλον τὸν λαόν μου, ἵνα μοι λατρεύσῃ. εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι αὐτοὺς, ὅρα οὖν ἐγὼ ἀποκτενῶ τὸν υἱόν σου τὸν πρωτότοκον.

*Au. Ver.*—22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn :

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

*Ken.*—Our translators have greatly obscured the sense here, by inserting the particle *if*; which is not in the text, and which perverts the whole meaning of this and the preceding verses. Moses is told here, in the beginning of his commission, that he was to perform many wonders before Pharaoh, but without sufficient effect; and that at last, after performing these wonders (doubtless at the time when he was to denounce the destruction of the firstborn), *Then thou shalt say unto Pharaoh, Thus saith the Lord: Israel is my son, my firstborn. And I said unto thee, Let my son go, that he may serve me; but thou hast refused to let him go: behold, I slay thy son, thy firstborn.* Thus far all is now clear. But, if Moses was to say this at last; did he say it? And if he said it, when he denounced the destruction of the firstborn, did he not so record it? Let the reader remember, that though such record is not now in the Heb. text of Exodus xi. it is there preserved in the Samaritan Pentateuch. See hereafter.

*Ged.*—23 To thee have I said: Let my son go, that he may serve me: but as thou hast refused to let him go; lo! I will slay, &c.

Ver. 24—26.

וַיְהִי בַּבֶּרֶךְ בַּשָּׁלֹחַ וַיִּפְגְּשֵׁהוּ יְהוָה 94  
וַיִּבְרָאֵשׁ חֲמִיתוֹ : 95 וַתִּקַּח צִפּוֹרָה צֶרֶךְ  
וַתִּכְרֹת אֶת־עֲרֻלַּת בְּנָהּ וַתַּבֵּעַ לְרַגְלָיו  
וַתֹּאמַר כִּי חֲמִידָתִים אָמַרָה לִּי :  
וַיֵּרָא מַעֲפֵי אֱלֹהִים אֶת־חֲמִידָתוֹ וַתָּהָן דָּמִים  
לְמִינֵהָ :

24 ἐγένετο δὲ ἐν τῇ ὁδῷ ἐν τῷ καταλύματι συνήτησεν αὐτῷ ἄγγελος κυρίου. καὶ ἐζήτει αὐτὸν ἀποκτείνειν. 25 καὶ λαβοῦσα Σαφώρα ψῆφον περιέτεμε τὴν ἀκροβυστίαν τοῦ υἱοῦ αὐτῆς. καὶ προσέπεσε πρὸς τοὺς πόδας αὐτοῦ καὶ εἶπεν. ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου. 26 καὶ ἀπῆλθεν ἀπ' αὐτοῦ, διότι εἶπεν, ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου.

*Au. Ver.*—24 And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

25 Then Zipporah took a sharp stone [or, knife], and cut off the foreskin of her son, and cast it at [Heb. made it touch] his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

*Ged.*—24 But at a lodging-place on the way, the LORD met him, and threatened to slay him;

25 When Zippora taking a sharp *knife*, circumcised her sons; and throwing herself at *her husband's* feet, said: "A blood-bought spouse art thou to me." 26 (A blood-bought spouse, she said, on account of the circumcision.) So *the Lord* then let him escape.

*Booth.*—24 And it came to pass at the lodging-place by the way, that Jehovah met him, and sought to kill him. 25 Then Zipporah took a sharp flint, and cut off the foreskin of her sons, and cast herself at his feet, and said, "Surely a blood-bought husband art thou to me." 26 (For she said) "a blood-bought husband thou art" (because of the circumcision). So Jehovah let him go.

*Pool.*—A sharp stone, which she took as next at hand in that stony country. Let none think this strange, for not only this work, but the cutting off of that part, which some used to do, was commonly performed with a flint, or a sharp stone, as is expressly affirmed by Herodotus, l. 2; Plin., xxxv. 12. See also Juvenal, Sat. 6, and Martial. Epigram., iii. 18. But the word may be rendered, a sharp knife. See Josh. v. 2, 3. *Cast it at his feet*: the words are very short, and therefore ambiguous, and may be rendered either thus, *she cast herself at his feet*; either, 1. At the feet of the angel, as a suppliant for her husband's life. But it is most probable that she directs this action and her following speech to the same person. Or, 2. The feet of her husband, to make request to him, that she and her children might depart from him, and return to her father, which also he granted. But neither was she of so humble a temper, nor at this time in so mild a frame, as to put herself into such a lowly posture to her husband; nor was she likely to present her humble supplication to him, to whom at the same time she showed such scorn and indignation. Or rather thus, *she cast it at his*, i.e., her husband's feet: *it*, either the child; but that being tender, and now in great pain, she would not use it so roughly: or rather the foreskin cut off, or at least the blood which came from it; which she did in

spite and anger against her husband, as the cause of so much pain to the child, and grief to herself. *A bloody husband art thou to me*: this some think she spake to the child, whom she calls her spouse, as some late rabbins affirm the infant used to be called, when it was circumcised, though they bring no confident proof for this usage; or her son, as the Hebrew word *chathan* signifies. But indeed that signifies only a son-in-law, as 1 Sam. xviii. 18, which is not true nor proper here. Yet some make these to be the form or solemn words used in circumcision, *Thou art a spouse, or a son of bloods, to me*, i.e., made so to me by the blood of circumcision. But it doth not appear that this was the usual form. Nor was it likely that she, being a Midianitish, not a Hebrew woman, and doing this suddenly, and in a rage, should be so expert to know, and so punctual to use, the right form of words, when she did not use a fit and decent carriage in the action, as appears by her casting it at his feet. It is therefore more probable she spake thus to her husband. And because she durst not accuse God, the author of this work, she falls foul upon her husband as the occasion of it, and as a costly and bloody husband to her, whose endangered life she was forced to redeem with blood, even the blood of her little child, by which as he received a new life after a sort, so she did anew, and the second time, espouse him; whence she calls him *chathan*, which properly signifies a spouse, not a husband.

*Bp. Patrick.*—24 *It came to pass by the way.*] To Egypt, in the inn where they took up their lodging at night.

*That the Lord met him.*] The Shechinah, I suppose, appeared to him, from whence an angel was dispatched to do as follows. And so both the LXX. and the Chaldee interpret it, *The angel of the Lord*; because the Lord sent an angel to execute what is here related.

*And sought to kill him.*] Appeared in such a manner, as if he intended to fall upon him (with a drawn sword, perhaps, as he did to Balaam and David), which threatening posture could not but very much affright him, and put him into disorder. Others imagine he inflicted a sudden disease upon him; or made as if he would strangle him. They that interpret this of killing his child, as many do (see Mr. Selden, lib. i. de



Synedr., cap. vi. p. 88), seem to me to have no reason on their side: there being no mention of a child in the foregoing story, but only of his sons. Therefore Chaskuni hath rightly observed that this verse is connected with the last words of the 20th (the three following coming by a parenthesis), and can refer to none but Moses. All the difficulty is to find, why the angel of the Lord should put him in fear of present death, when he was going upon God's message. The resolution of which seems to be contained in the following words.

25 *Then Zipporah.*] His wife presently apprehended what was the cause of Moses's danger, viz., because her child (of which she is supposed to have been not long ago delivered) was not circumcised. And therefore she immediately dispatched that work: her husband being in such a consternation, that he could not do it himself; but (as Kimchi will have it) called to her to do it; or she of herself went about it, having been the cause that it was not done before.

*Took a sharp stone.*] Or a sharp knife made of a flint, for such they used, which Justin Martyr (in his dialogue with Trypho) calls *περιπικας μαχαίρας*. And so the LXX. and the Jews say, that such knives were commonly used in this work.

*And cut off the foreskin of her son.*] But how came Moses to neglect this duty? Most say his wife was unwilling to it: not because she abhorred this rite, as cruel and unnatural (for she was of a race which came from Abraham, who first received this command of circumcising all his children; and she understood, it appears, how to do it readily, without endangering the child, which had scarce been possible, if she had been a stranger to it), but because the Midianites, perhaps, did not circumcise so soon as the Israelites; but imitated their neighbours, the Ishmaelites, who deferred it till their children were thirteen years old, at which age Ishmael was circumcised (Gen. xvii. 25); or rather, because they were about to make a journey, when she thought it might be omitted till they came to be settled among the Israelites. And truly this seems to have been a good reason to defer circumcision beyond the eighth day; motion being dangerous when the child was sore. But such a man as Moses should have trusted God to take care of his child; and not have been afraid of the conse-

quence, if he had performed his duty. And because he followed the tender inclination of his wife, rather than a plain precept (Gen. xvii. 12, 13, &c.), he fell into this great danger. Many other accounts are given of this (for the truth is, the whole matter is very obscure), but I see none more probable than what I have mentioned.

*Cast it at his feet.*] It is uncertain at whose feet she cast it; whether at her husband's, or the child's, or the angel's. The first seems most probable, if the next words be spoken to Moses, as they seem to me to be.

*Surely a bloody husband art thou to me.*] If the foregoing interpretation be true, these are not the words of an angry woman, but spoken with great affection; signifying that she had espoused him again, having saved his life by the blood of her son. Our famous Mr. Mede, indeed (Discourse XIV.), carries the sense quite another way; because a husband, he saith, is never called *chatan* after the marriage solemnity was over. Which, if it be true, makes nothing against what I have said; because she looked upon herself as a second time espoused (or married) to him by this act, which had restored him to her when his life was in danger. It must be granted that the word *chatan* doth not signify only a *spouse*, but sometimes a *son-in-law*; but why Zipporah should call her own child by this name, I do not see. Yet so Mr. Mede understands it; and adds, that the rabbins tell us it was the custom of the Hebrew women to call their children, when they were circumcised, by the name of *chatan* (i.e., *spouse*), as if they were now espoused unto God. And indeed, Aben Ezra saith so: but I cannot find that this was an ancient notion among them. If it were, his interpretation might be the more easily embraced, which is this: that these were a solemn form of words used at circumcision: signifying as much as, *I pronounce thee to be a member of the Church by circumcision*. Thus Val. Schindler also expounds it (in his Lexic. Pentaglot., p. 677), a child was called *chatan* upon the day of his circumcision, "because then he was first joined to the people of God, and as it were espoused unto God." And he thinks the Targum countenances this sense, when it thus expounds these words, "by this blood of circumcision a spouse is given to us."

Which may as well be understood of Moses being given to her, as of the child: for he was, as I said, restored to her and to his family, upon the circumcision of the child: so it follows in the next verse. They that have mind to see the sense of an eminent writer of our Church concerning this passage may consult "Hooker's Ecclesiastical Polity," book v., in the latter end of the sixty-second section, where he thus far agrees with me, that these words were spoken "out of the flowing of abundance of commiseration and love," with her hands laid under his feet. For so he thinks these words, *she cast it at his feet*, import.

26 *So he let him go.*] i.e., The angel no longer threatened Moses with death: but his wife, to her great joy, saw him restored to her in safety. From which in aftertimes sprang the *φαλλοφόροι*, which were so famous among the Greeks and Egyptians, in the feasts of Bacchus and Osiris; whose stories Huetius hath lately shown were framed out of this of Moses. From whence also, as he probably conjectures, they used remedies for diseases, *in forma fascini*, which they hung, as amulets, about their children's necks. (Demonstrat. Evang., propos. iv. cap. iv. n. 3.)

*Then she said*, or, when she said, *A bloody husband thou art*, &c.] i.e., As soon as Zipporah had circumcised the child, and thrown the foreskin at her husband's feet, and said these words, Moses was delivered from his danger. Or (according to our translation), as soon as her husband was safe, she repeated the foregoing words, saying, *I have redeemed thy life, by circumcising thy son*. They that make these words to have been spoken in a rage, because she was forced to do what she did, suppose her to have had little kindness for her husband; and as little regard to circumcision. I should rather translate the words, *so she let him go*; i.e., let Moses go to Egypt; and went back herself to her father; only repeating these words before she went, *Remember me, how I have saved thy life, and made thee my husband again (when death was at hand) by the blood of thy son, whom I have circumcised*. There is only this exception to it, that the Hebrew word for *let him go* is of the masculine gender; which is of no great weight, because it is usual in this language when they speak of females (as I observed on i. 21), and it is certain she returned to

her father; but whether in this manner nobody can certainly determine. For we are not told anywhere, upon what occasion she went back to Jethro (unless it be here insinuated), as we find she did (xviii. 2), together with her children. But it is very probable, that she fearing some other danger, into which she and her children might fall by the way, or in Egypt, might desire Moses to send her home again, till he had finished the work he went about: unto which he consented.

*Bp. Horsley.*—25 "And cast it at his feet, and said, Surely a bloody husband art thou to me." Rather, "and embraced his feet [Jehovah's feet, in the attitude of adoration] and said [to Jehovah], Surely a father-in-law by blood [by this bloody rite] art thou to me." Zipporah, the Midianitess, by this act of faith, incorporated herself with the family of Israel, from which she was by birth an alien, and so became, more truly than by her marriage with Moses, a daughter-in-law of Jehovah. The Hebrew word *וַיִּשָּׁק* never signifies the relation of the husband to the wife herself, but that of the wife's parents and family to the husband, and reciprocally that of the husband's parents and family to the wife. (See Parkhurst and Bates, under the word *וַיִּשָּׁק*.)

*Dr. A. Clarke.*—24 *By the way in the inn.*] See the note on Gen. xlii. 27. [The note here referred to is:—"In the inn. *וַיָּבֹאוּ מִן הַיָּדָה לָדָר, שָׁבָּהּ, וְשָׁבָּהּ.* The place at which they stopped to bait or rest themselves and their asses. Our word *inn* gives us a false idea here; there were no such places of entertainment at that time in the desert over which they had to pass, nor are there any to the present day. Travellers generally endeavour to reach a *well*, where they fill their *girbaha*, or leathern bottles, with fresh water, and having clogged their camels, asses, &c., permit them to crop any little verdure there may be in the place, keeping watch over them by turns. This is all we are to understand by the *malon* or *inn* in the text, for even *caravansaries* were not then in use, which are generally no more than *four walls* perfectly exposed, the place being open at the top."] The account in this and the following verses is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may

be thus paraphrased: "*And I have said unto thee (Moses), Send forth (וְשַׁלַּח) my son (Gershom, by circumcising him), that he may serve me (which he cannot do till entered into the covenant by circumcision), but thou hast refused to send him forth; behold (therefore), I will slay thy son, thy firstborn. And it came to pass by the way in the inn (when he was on his journey to Egypt), that Jehovah met him, and sought (threatened) to kill him (Gershom). Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet (Jehovah's, who probably appeared in a bodily shape; the Septuagint call him the Angel of the Lord), and said unto him, A spouse by blood art thou unto me. Then he (Jehovah) ceased from him (Gershom). Then she said, A spouse by blood art thou unto me, because of this circumcision.*" That is, I who am an alien have entered as fully into covenant with thee by doing this act, as my son has on whom this act has been performed.

The meaning of the whole passage seems to be this. The son of Moses, *Gershom* or *Eliezer* (for it does not appear which), had not been circumcised, though it would seem that God had ordered the father to do it; but as he had neglected this, therefore Jehovah was about to have slain the child, because not in covenant with him by circumcision, and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case and the danger to which her firstborn was exposed, took a sharp stone, and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. According to the law (Gen. xvii. 14), *the uncircumcised child was to be cut off from his people*, so that there should be no inheritance for that branch of the family in Israel. Moses therefore, for neglecting to circumcise the child, exposed him to this cutting off, and it was but barely prevented by the prompt obedience of Zipporah. As *circumcision was the seal of that justification by faith which comes through Christ*, Moses by neglecting it gave a very bad example, and God was about to proceed against him with that severity which the law required.

It is probable that Zipporah, being

alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons. See chap. xviii. 1, &c

*Rosen.*—24 וַיִּפְּץ, *In diversorio*, in loco pernocationis (ut Genes. xliii. 21). וַיִּפְּץ הַיָּד, *Occurrit ei Jova*, pro quo LXX. et Onkelos atque Arabs uterque ἄγγελος Κυρίου, *angelus Dei*, posuerunt, quod sibi persuadere non possent, Deum ipsum ad hoc ministerium descendisse. Sed cf. ad iii. 2. Suffixum in וַיִּפְּץ et in eo quod proxime sequitur, וַיִּפְּץ, *occidere eum* (quæsit), non, uti nonnulli volunt ad primogenitum Mosis filium, sed ad ipsum Mosén referendum est. Ita et Syrus: *et quæsit occidere Mosén*. Qui enim in verbis antecedentibus jussus est viam inire, Moses, idem hoc vs. commodissime intelligitur in via fuisse. Accedit, quod contextus circumstantiæ ipsiusque Zipporæ factum comprobant, de pena a parentibus neglectæ circumcisionis agi, quæ Mosi potius, quam infanti luenda erat. Sane si h. vs. de puero sermo esset, vix est dubium, scriptorem vs. sq. dicturum fuisse: *circumcidit וַיִּפְּץ præputium ejus*, non autem וַיִּפְּץ הַיָּד; ecquid enim opus fuisset, illum iterum denominare, cujus mentio jam ante esset facta? Phrasis וַיִּפְּץ וַיִּפְּץ semper significat *querere occidere s. ad necem*, coll. 1 Sam. xix. 2, 10; 2 Sam. xx. 19; 1 Reg. xi. 40; Ps. xxxvii. 32. Quo vero indicio mortem sibi a Jova intentari intellexerit Moses, an ex gravi aliquo morbo, qui ipsum repente invasit, an ex alia quadam re, definiri nequit. Cur autem Jova Mosi ita succensuerit, facile colligitur e vs. sq., nimirum ob neglectam filii circumcisionem, qua peracta Moses a mortis periculo liberatus est (vs. 26). Neglecta a Mose filii circumcisione grave utique ab ipso delictum commissum est, quod quum ipse numinis legatus, fœderis mediator et legislator futurus esset, si hic ipse fœderis signum et sigillum negligeret, et contemnere videretur, pravo exemplo vehementer noceret, et Israelitarum animos a se redderet aversos. Culpa tamen neglectæ circumcisionis præcipue penes Zipporam fuisse videtur, a cruento hoc ritu, in tenero infante instituendo, abhorrentem; quæ nunc metu præsentissimi mortis marito imminenti, eo compellitur, ut filium ipsa circumcideret. Interpretes Samar. et Samaritano-Arabicus, quibus injuriosum videretur, Jovam voluisse occidere Mosén, verba וַיִּפְּץ וַיִּפְּץ reddiderunt: *quæ-*

sivit eum urgere, incitare, sc. ad accelerandum iter in Ægyptum. Voc. דברו referrebant ad דברו tumultuari, fervido impetu urgere.

25. הָאֵלֶּיךָ הָיָה זִפּוֹרָה וְהָיָה לָהּ אֶבְרָהָם וְהָיָה לָהּ אֶבְרָהָם וְהָיָה לָהּ אֶבְרָהָם *Sumsilque Zippora silicem, absceditque præputium filii sui.* וְהָיָה לָהּ אֶבְרָהָם, i. q., וְהָיָה לָהּ אֶבְרָהָם (Ps. lxxxix. 44), ut res quæcunque acuta designetur; h. l. vero (uti Ez. iii. 9) *acutus et scindens silex*, quo usa est Zippora, quod cultro aut novacula destituta fuit. Apud Ægyptios lapis Æthiopicus in cultros acuebatur. Herodotus enim describens, qua ratione viscera e condiendo cadavere educerent, l. ii. c. 16, ita orditur: λίθῳ Αἰθιοπικῷ ὀξέει παρασχίσαντες παρά τὴν λαπάρην, lapide Æthiopico circa ilia findentes. וְהָיָה לָהּ אֶבְרָהָם, inquit Castellus *Lexic. Heptagl.*, p. 3151, "*silex acutus.* Eo usi sunt ob defectum ferri. Sic in Hispana insula quia ferro carent, pro eo utuntur cote acuto. Hodie utuntur Judæi novaculis chalybeis, quarum capuli sunt lapidei: ante octavam diem mortuos et abortivos masculos circumcidunt lapide fissili." Cf. *d. a. u. n. Morgenl.*, i. p. 269. Quæ sequuntur verba: וְהָיָה לָהּ אֶבְרָהָם, LXX. vertunt: καὶ προσέπεσε πρὸς τοὺς πόδας αὐτοῦ, *procidit Zippora ad pedes ejus*, angeli, prostrato corpore eum adoravit. Vulgat.: *et tetigit pedes ejus.* Syrus: *et tenuit pedes ejus.* Sed rectius cum plurimis interpretibus vet. verbum transitivum וְהָיָה לָהּ אֶבְרָהָם, *tangere fecit*, capitur *projiciendi* significatu, ut verba ita sint vertenda: *projecitque* sc. הָאֵלֶּיךָ, *ad pedes ejus*, sc. Mosis. Quod et Mendelii fil. elegit, qui verba sic exponit: *Projecit illud, præputium filii, ante pedes Mosis; est enim verbum transitivum, ulpote species Hiphil, quasi diceret Zippora: si pro pœna luenda ob intermissam circumcisionem ægrolaveris, en! sanguinem circumcisionis.* Parum probabilis est aliorum explicatio, qui suffix. in וְהָיָה לָהּ אֶבְרָהָם referunt ad Jovam (s. ad angelum ejus), quasi ad hujus pedes Zippora abscissum præputium admovisset. וְהָיָה לָהּ אֶבְרָהָם, *Profecto sponsus sanguinum tu es mihi.* Ad quemnam directa sint hæc verba dissentiunt. Omnium minime audiendi sunt, qui ad Jovam, vel ejus angelum illa referunt, quasi verbum וְהָיָה לָהּ אֶבְרָהָם, quod Arabibus *circumcidit* denotat, translatum sit ad fœdera, percussis et cæsis victimis sancta, et Zippora dum angelum appellaret *fœderatum sibi cruentum*, hoc voluerit: fœdus tecum initum non nisi sanguinis effusione sancitur. Plerique ex recentioribus Hebræis

et e Christianis nonnulli vocc. וְהָיָה לָהּ אֶבְרָהָם ad filium Mosis referunt. Voci וְהָיָה לָהּ אֶבְרָהָם præter propriam sponsi significationem aliam, eamque metaphoricam tribuunt, qua filius peracta circumcisione *sponsus* sit appellatus, siquidem hoc modo populo conjunctus Deoque desponsatus est. Attamen quum infantem circumcismus וְהָיָה לָהּ אֶבְרָהָם appellatum fuisse, non certo constet, et ne quidem satis sit verisimile; reliquum est, ut Mosen וְהָיָה לָהּ אֶבְרָהָם hic vocari statuamus ab uxore, quod eum quasi *sponsum de novo acquirere et coëmere profusione sanguinis filii fuerit coacta.* Dicit itaque: sanguine te redimere ac retinere cogor, nempe sanguine filiolii mei, quem nisi circumcidissem, ac sanguinem ejus fudissem, actum erat de vita tua, et tu mihi ereptus esses. Nec improbabilis Gussetii in *Commentarr. Ling. Ebr.* sub voc. וְהָיָה לָהּ אֶבְרָהָם lit. D., et Deylingii in *Observatt. SS.*, t. ii. Obs. x. p. 156, prolata sententia, Zipporam e fervore quodam muliebri, ut iram, ex filii vulnere doloroso conceptam in maritum effunderet, verba illa protulisse. Mosen enim in causa credidisse, quod ritu tam sanguineo tenerum infantis corpus mutilare cogeretur. Hinc dolorem dissimulare ipsam non potuisse, sed præputium ad mariti pedes indignabundam projecisse, dum ita eum alloqueretur: tu mihi desponsatus fuisti eo malo omine, ut homicidia admitteremus, eaque in nostros filios, quibus circumcisio e vestro, Ebræorum, ritu tam teneris est inferenda; jam enim eo vulnere filium meum perituum reor. Cf. ad vs. sq. Quod ad וְהָיָה לָהּ אֶבְרָהָם attinet observat Ed. Pocock in *Notis Miscellan.* quas addidit Maimonidis Portæ Mosis a se editæ, cap. 4, p. 52, ut in lingua Hebraica, sic et Arabica thema ختن, *affinitatem contrahendi* notionem habere, "unde non solum socer, sed et tota eorum, qui mulieri sanguine conjuncti, series, pater, fratres, patruus, avunculi, nomine ختن gaudet, ut et, juxta nonnullos, respectu mulieris, quicumque maritum consanguinitatis et cognationis titulis attingunt. Eadem appellatione gaudet gener, vel الرجل المتزوج في القوم, *vir qui se conjugii jure populo alicui inseruerit*; hic ab omnibus istis Chatan appellatur. Qui, tamen in lingua Hebraica ita distinguuntur, ut ille וְהָיָה לָהּ אֶבְרָהָם, hic vero וְהָיָה לָהּ אֶבְרָהָם audiat. Hoc est quod dicit Ebn-Jannahius [وְהָיָה לָהּ אֶבְרָהָם, et

*Abu-Walid* dictus, qui opus grammaticum præstantissimum lingua Arabica conscripsit]:

Nomen ختن licet in lingua Arabica tum

patri uxoris ac fratri ejus, quum filia marito competat, inter hos tamen diversè nominis formæ et pronuntiatione distinguunt Hebræi.

Inde et nomen ختونة Chatuna et Chatum ejusmodi affinitatis contractionem, ut Hebraicum נחמיה denotat, cum vir mulierem in uxorem ducit. Atque hinc apud N. T. interpretem ab Erpenio editum pro sponso etiam usurpatur, ut Joa. iii. 29, ubi ὁ φῶς

τοῦ νυμφίου redditur صديق الختن, ut et hunc intellectum cum Hebraico נחמיה habeat. Præter hos vero significatus alium etiam habet thema istud apud Arabes usitatisimum, Hebræis forte ignotum, vel saltem oblivioni traditum, quem tamen nescio an jam memorato posteriorem, atque ab eo oriundum statuam. Est ille, quo circum-

cisionem denotat; inde ختن, circumcidere, مختن, qui circumcidit, ختين, circumcisiis, ختان, locus qui circumciditur,

item ipsa circumcisio, ut et ختانة. His observatis constat, נחמיה tam apud Arabes quam apud Hebræos sonare generum vel sponsum sanguinis. Zippora interim, cui Arabica vernacula fuit, non hunc solum, sed et alterum ejusdem vocis significatum respexisse videtur, atque utrumque simul verbis suis indigitasse, quæ quid si ita intelligantur, ac si marito suo dixisset: vere et merito tu mihi Chatan diceris, utroque enim sensu nomen hoc tibi competit, non eo solum, quo a parentibus et consanguineis meis gener, etc. appellaris, sed et isto, qui sanguinis effusionem innuit et requirit. Hoc, si Mosen alloquuta fuerit; sin puerum, quæ Ebn-Jannachii [ut plerorumque recentiorum Hebræorum, vid. supra] est sententia, נחמיה eundem usum habebit, quem et أبو, pater, et أخو, frater, apud Arabes, ut gener vel sponsum sanguinis sit vel sanguine acquisitus seu redemptus, vel, ut Ebn-Jannachius, sanguini, i.e., morti valde vicinus. Ita ille لاشرافه علي الموت, quod parum a morte abfuit, ipsum נחמיה, i.e., عروسا مقتولا,

sponsum occisum, i.e., pæne occisum vocat. Ita et Arabs Erpenii Hebræa vertit: لان عروس مقتول انت لي, quia sponsum pæne occisus es mihi.

26 וַתֵּשֶׁבֶט אֱלֹהִים, Et remisit angelus ab eo, Mose, infestando. Idem verbum נחמיה de angelo, Israelitas peste percutiente, 1 Chron.

xxi. 15. Ei quum Deus pestem cessare vellet ipse dicit: נחמיה נחמיה, satis est, nunc remitte manum tuam, nec amplius letiferam pestilentiae vim exsere. Ita et hoc loco cum angelus dicitur a Mose remisisse scil. manum ab eo percutiendo, significatur, morbum, qui ei mortem minaretur, cessasse.

וַתֵּשֶׁבֶט אֱלֹהִים נחמיה, Tunc igitur dixit: sponsum sanguinis propter circumcisiones, quæ verba Onkelos ita reddidit: ואלו נחמיה נחמיה, nisi sanguis circumcisionis istius esset, reus mortis factus erat sponsum meus. Jonathan et Targum Hierosolymitanum: tum in laudes erupit Zippora et dixit: quam carus est sanguis circumcisionis hujus, qui liberavit sponsum a manu angeli perdentis.

hic pro ל seu נחמיה ponitur, ut infra xiv. 3. Cur in plurali numero נחמיה hic dicitur, Hebræi varias, ex parte ridiculas rationes afferunt. Sed videtur mera numeri enallage esse, quæ et Jarchi sententia videtur, qui verba sic exponit: ונחמיה נחמיה על דבר הניח, sponsum meus erat occidendus propter circumcisionem omissam. Nisi forsan in mente habuerit utriusque filii circumcisionem. Est vero istud נחמיה explanationis gratia additum, quo nempe clarius intelligatur, quamobrem Mosen נחמיה appellavit. Haud indignam quæ commemoretur, Deylingii (l. 1. p. 156) judicamus conjecturam, Zipporam dixisse נחמיה propter circumcisiones, respectu habito ad duplicem circumcidendi rationem Ismaeliticam, et Hebraicam, apud populos ab Abrahamo ortos receptam. Hi enim octavo die, illi autem, qui ex Ismaele descendebant, quibus Midianitæ accensebantur, anno ætatis decimo tertio, ut hodiernum Moham-medani, circumcidi debebant. "Hinc intelligitur, unde tantæ Zipporæ ob infantis circumcisionem iræ? Nam quum Ismaeliticam ac mitiorem Arabum circumcidendi rationem non admodum aversaretur, quia puero adultiori circumcisionem minus periculi afferre credebat, Hebræorum contra consuetudinem, qui octavo die infantes circumcidebant, tanquam inhumanam et homicidio proximam detestabatur, illo præsertim tem-

pore, quo ob difficultates itineris, perpetuasque vulneris commotiones in præsentissimo vitæ discrimine puerulus versari videbatur. Doluit igitur, quod spretis gentis suæ procis viro Hebræo nupserit, auctaque hujusmodi recogitatione ira gravius excandescit, et deplorat, quod viro ob religionis studium ad mortem propriis filiis inferendam pronò desponsata fuerit."

Ver. 27, 28.

וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרַאת  
מֹשֶׁה הַמִּדְבָּרָה וְיִלְוֶהוּ וְיִפְגְּשֵׁהוּ בְּהַר  
הָאֱלֹהִים וַיֵּשְׁכֵהוּ : 28 וַיֵּגֶד מֹשֶׁה  
לְאַהֲרֹן אֶת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שָׁלַח  
וְאֶת כָּל־הָאֱלֹהִים אֲשֶׁר צִוָּהוּ :

27 εἶπε δὲ κύριος πρὸς Ἀαρών. πορεύθητι εἰς συνάντησιν Μωσῇ εἰς τὴν ἔρημον. καὶ ἐπορεύθη, καὶ συνήντησεν αὐτὸν ἐν τῷ ὄρει τοῦ θεοῦ, καὶ κατεφίλησαν ἀλλήλους. 28 καὶ ἀνήγγειλε Μωσὴς τῷ Ἀαρών πάντας τοὺς λόγους κυρίου, οὓς ἀπέστειλε, καὶ πάντα τὰ ῥήματα, ἃ ἐνετείλατο αὐτῷ.

*Au. Ver.*—27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

*Ged., Booth.*—Now the Lord [*Heb., Booth., Jehovah*] had said to Aaron, "Go into the wilderness to meet Moses." And he went and met him at the great mountain, Horeb [*Syr.*].

28 *Rosen.*—*Indicavitque Moses Aaroni omnia verba Jovæ, qui eum miserat.* Alii *relato ad בִּלְדָבְרִי*, forsan rectius: *quibus eum miserat*, i.e., qua ratione Deus ipsum eo adegat, ut legationem illam, etsi invitus, in se susciperet.

CHAP. V. 2.

*Au. Ver.*—2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

*Ken.*—Pharaoh said, *Who is the Lord? I know not the Lord.* It seems absolutely necessary here to express the word Jehovah. And as these words of Pharaoh are in reply to Moses, 'tis plain that Moses himself did not think it profane to pronounce this sacred name, even in the presence of a heathen king.

*Ged.*—that I should obey his voice so as to let go the children of [*LXX, Arab., and one MS.*] Israel? I know not the LORD; nor will I let go the children of [*Arab.*] Israel.

Ver. 3.

וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נְהַרְאָה עֲלֵינוּ  
גִּלְכָּה לָאֱלֹהִים דְּרַחֲמֵי שְׁלֵשֶׁת יָמִים בְּמִדְבָּר  
וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ פָּרִיפְגָּעָנוּ  
בְּדָבָר הַזֶּה בְּחָרֵב :

καὶ λέγουσιν αὐτῷ. ὁ θεὸς τῶν Ἑβραίων προσκέκληται ἡμᾶς. πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ὅπως θύσωμεν κυρίῳ τῷ θεῷ ἡμῶν, μή ποτε συναντήσῃ ἡμῖν θάνατος ἢ φόνος.

*Au. Ver.*—3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

*Pool.*—*Hath met with us*, i.e., hath appeared to us lately, and laid this command upon us. Others, *is called upon us*, i.e., his name is called upon us, or we are called by his name. But why should Moses so solemnly tell that to Pharaoh which all the people knew, to wit, that the Hebrews did worship the God of the Hebrews? And our translation is confirmed by comparing this with *Exod. iii. 18*, where this very message is prescribed. *Lest he fall upon us*; lest he punish, either us, if we disobey his command, or thee, if thou hinderest us from obeying it: but this latter they only imply, as being easily gathered from the former.

*Ged.*—And they said, The God of the Hebrews is the God whom we invoke. Let us go, we pray thee, a journey of three days into the wilderness, and sacrifice unto the Lord [*Heb., Rosen., Jehovah*] our God; lest he afflict us with pestilence or war.

*Rosen.*—Hebræorum Deus vocatur super nos [*cf. ad iii. 18*]: eamus, quæso, trium dierum iter in desertum, ut Jovæ, Deo nostro sacra faciamus.

Ver. 5.

וַיֹּאמֶר פַּרְעֹה הַיִּזְרְעִים עִתָּה עִם  
הָאֲרָץ וְהִשְׁבַּתָּם אֲתָם מִסְבְּלָתָם :

καὶ εἶπε Φαραώ. ἰδοὺ νῦν πολυπληθεῖ ὁ

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λάος. μη οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων.

*Au. Ver.*—5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

*Behold*—many.

So the Heb., Pool, Rosen., and most commentators.

The Israelites in this land are very numerous, and therefore it were a madness in me to permit them all to meet and go together as you desire, which may tend to the ruin of my whole kingdom, and probably it is designed by you to that purpose. Or, therefore your injury to me is the greater, in attempting to rob me of the benefit of their labours. This I prefer, because it suits best with the following words.—*Pool*.

*Ged., Booth.*—Lo! they are more numerous than [so the Sam.] the people of the land, yet would ye [*Booth.*, and would ye, &c. ?] make them, &c.

Ver. 8.

וְאַתְּ-מִתְפַּלֵּט הַלְבָנִים מֵאֶשֶׁר הֵם  
עֲשִׂים תְּכֹחַל שְׁלֹשׁ תְּשִׁימוּ עֲלֵיהֶם לֹא  
תִּגְרָעוּ מִפְּנֵי קִרְבָּנִים הֵם עֲלֵינוּ הֵם  
צִעְקוֹת לֵאמֹר גִּלְכָּה נִזְבָּהָה לְאַלְהֵינוּ :

καὶ τὴν σύνταξιν τῆς πλινθείας, ἥς αὐτοὶ ποιοῦσι, καθ' ἐκάστην ἡμέραν ἐπιβαλεῖς αὐτοῖς. οὐκ ἀφελεῖς οὐδέν. σχολάζουσι γάρ. διὰ τοῦτο κεκράγασι, λέγοντες. ἐγερθώμεν, καὶ θύσωμεν τῷ θεῷ ἡμῶν.

*Au. Ver.*—8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

*Ye shall lay upon them.*

*Ged.*—Ye shall daily lay upon them [so the LXX].

*For they be idle.*

*Ged., Booth.*—For because they *be* idle, &c.

Ver. 13.

וְהִנָּשְׂמוּ אֲנִים לֵאמֹר פֶּלֶא מַעֲשֵׂיכֶם  
דְּבָרִים בְּיוֹמוֹ פֶּאֶשֶׁר בְּהִיּוֹת הַתִּבְּרָן :

οἱ δὲ ἐργονδιῶνται κατ᾽ ἄπειρον αὐτοὺς, λέγοντες. συντελείτε τὰ ἔργα τὰ καθήκοντα καθ' ἡμέραν, καθάπερ καὶ ὅτε τὸ ἄχρυν ἐδίδοδοι ὑμῖν.

*Au. Ver.*—13 And the task-masters hastened *them*, saying, Fulfil your works, *your* daily [Heb., a matter of a day in his day] tasks, as when there was straw.

*Ged., Booth.*—And the task-masters urged the people [Sam.] saying, "Fulfil your daily tasks, as when straw was given to you" [Sam., LXX, Syr., Onk., Vulg., Targ.].

Ver. 14.

*Au. Ver.*—Both yesterday and to-day, &c.  
*Ged., Booth.*—Neither to-day nor yesterday, &c.

Ver. 16.

*Au. Ver.*—And they say, &c.  
*Ged., Booth.*—Yet they say, &c.

Ver. 17.

*Au. Ver.*—But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the Lord.

*To the Lord.*

*Ged., Booth.*—To the Lord [*Heb., Booth., Jehovah*] our God [LXX and two MSS.].

Ver. 21.

*Au. Ver.*—From Pharaoh.  
*Booth.*—From the presence of [Sam., Arab.] Pharaoh.

Ver. 22.

*Au. Ver.*—22 And Moses returned unto the Lord, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it that thou hast sent me?

*Unto the Lord.*

*Heb., Booth.*—Unto Jehovah.

*Evil-entreated.*

*Ged.*—Brought evil upon.

CHAP. VI. 1.

*Au. Ver.*—1 Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

*For with, &c.*

*Ged., Booth.*—For through a strong hand only will he let them go, &c.

*Rosen.*—*עַל יְדֵי יָד נָא* *Nam manu valida, scil. coactus, s. propter manum meam validam dimittet eos.* Intelligit plagas Pharaoni divinitus infligendas, quibus compulsus Israelitas sit dimissurus. Cf. ad iii. 19.

Ver. 2, 3, 4.

וַיִּדְבָר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר  
אֵלַי יְהוָה : וַיֹּאמֶר אֶל-אַבְרָהָם  
אֶל-יִצְחָק וְאֶל-יַעֲקֹב פֶּאֶל שְׁמִי  
יְהוָה לֹא נִזְכַּרְתִּי לָהֶם : וְגַם חֻקֹּתַי  
אֶת-בְּרִיתִי אֲמַם לָתֵת לָהֶם אֶת-אֶרֶץ  
פְּנִינָן אֶת אֶרֶץ מִצְרַיִם אֲשֶׁר-אֲנִי קֹה :

2 ἐλάλησε δὲ ὁ θεὸς πρὸς Μωυσήν, καὶ εἶπε πρὸς αὐτόν. ἐγὼ κύριος. 3 καὶ ὤφθην πρὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, θεὸς ὢν αὐτῶν. καὶ τὸ ὄνομά μου κύριος οὐκ ἐδήλωσα αὐτοῖς. 4 καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτούς, ὥστε δοῦναι αὐτοῖς τὴν γῆν τῶν Χανααίων, τὴν γῆν, ἣν παρῴκησασιν, ἐν ᾗ καὶ παρῴκησαν ἐπ' αὐτῆς. 5 καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ἰσραὴλ, ὅτι οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς. καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν.

*As. Ver.*—2 And God spake unto Moses, and said unto him, I am the LORD [or, Jehovah]:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

3 *Ken.*—I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God ALMIGHTY; but by my name JEHOVAH was I not known to them. The word Jehovah is found in Gen. ii. 4; and often in the same book afterwards. Moses affirms, that this name was used by Eve: iv. 1. He also affirms (xii. 8) that Abraham called upon the name of Jehovah: and the first address to God, which Moses has recorded of Abraham (xv. 2), begins with this name. See, as to Isaac and Jacob, xxvii. 27 and xxviii. 13. Now, if we could suppose, that Moses in all these places wrote by a prolepsis; and used a name known to himself, though not known to these earlier fathers: yet it must be granted, that Abraham was actually acquainted with this word; because (in xxii. 14) he called the name of a place Jehovah-jireh. Observe also carefully, that the Hebrew

words here signify strictly thus: and my name Jehovah was I not made known to them: words, without sense. But if it be allowed, that the verb now passive is corrupted from the active, signifying *notum feci, manifestavi, probatum dedi* [יָדַעְתִּי from יָדַעְתִּי]—exactly expressed by ἐδηλώσα in the Greek version, as well as in the Syr. and Vulg.; then there arises this sense—that the Deity had often appeared to the patriarchs as a God of power, able to protect those who trusted in him; but that he had not given to them any signal proof that he was JEHOVAH, the one true God, the only self-existent and eternal Being: of which he was now about to make the most illustrious manifestation in his triumph over all the gods of Egypt. Exod. xii. 12; xviii. 11; Num. xxxiii. 4. If these remarks are just, the translation should be, But my name JEHOVAH I did not make manifest to them. See Exod. xiv. 18; xv. 3, 11; and xviii. 11.

*Ged.*—2 Again the Lord spoke to Moses, and said to him: 3 “I am the Lord; who manifested myself to Abraham, to Isaac, and to Jacob as God, the OMNIPOTENT; but my name Ieve [HE THAT WILL BE] to them I did not manifest. 4 Yet with them I established my covenant to give them the land,” &c.

3 But my name Ieve to them I did not manifest. There are but two ways of reconciling this with at least a dozen passages in Genesis. The first is, to suppose that in all those passages the word *Ieve* or Jehovah (the Lord) has been foisted into the text, either for Elohim (God) or Adonai (my lord). And I confess I am much inclined to think that this has been the case. If this be not admitted, we must then explain the present passage thus: Although the name Jehovah was known to the patriarchs, yet they had not seen its efficacy exerted, to fulfil the promises made to them. Compare chapter iii. 14, 15, and see Critical Remarks. The expedient of rendering the words interrogatively is forced and ungrammatical; and would probably never have been thought of, but to save a seeming inconsistency. See Critical Remarks.—*Geddes.*

*Booth.*—Again Jehovah [Sam. version, MSS.] spoke to Moses, and said to him, I am Jehovah; 3 And I appeared to Abraham, to Isaac, and to Jacob, by the name of God, the Almighty; but by my name JEHOVAH was I not known to them. 4 Yet



with them I established my covenant, to give them the land of Canaan, the land in which they dwelt only as sojourners.

*Pool.—Quest.* How is this true, when God was known to them, and called by the name *Jehovah*? Gen. xv. 7; xxvi. 24, &c. *Ans.* 1. He speaks not of the letters or syllables, but of the thing signified by that name. For that denotes all his perfections, and, amongst others, the eternity, constancy, and immutability of his nature and will, and the infallible certainty of his word and promises. And this, saith he, though it was believed by Abraham, Isaac, and Jacob, yet it was not experimentally known to them; for they only saw the promises afar off, Heb. xi. 13. *Ans.* 2. This negative expression may be understood comparatively, as many others are, as Gen. xxxii. 29; Matt. ix. 13; 1 Cor. i. 17: q. d., They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

*Bishop Patrick.*—3 *God Almighty.* Or, *God all-sufficient*, as the word *El-shaddai* may be interpreted (see Gen. xvii. 1). God infinite in power and goodness: of which he gave their fathers abundant proofs by delivering them in many and great straits.

*But by my name Jehovah was I not known to them.*] This name of four letters, as the Jews speak, *יהוה*, by the ancients called the *ineffable name*: for they would never pronounce it. Not because they could not, as Drusus well observes (lib. i. Observat., cap. 1); Sed quod religione et *εὐλαβείᾳ* quadam ab eo offerendo abstinere, “but because out of a religious reverence they abstained from it.” And this respect to it all the ancient interpreters observe, even St. Jerome himself: though in several of the ancient fathers (as Irenæus, Clem. Alexandrinus, Epiphanius, and Theodoret), and in some of the ancient heathens (as Macrobius and Diodorus Siculus), it is expressed by *Jaho*, and *Ιαώ* as the Greeks write it. Which name (however it be pronounced), some of the Jews imagine, was concealed till Moses’s time, who was the first to whom it was revealed. But this is evidently false, as appears from the whole book of Genesis; and particularly from xv. 7, where (before he calls himself *El-shaddai*) he saith to Abraham, “I am *Jehovah* which brought thee out of Ur of the Chaldees.” In short, the opinion of Reuchlinus (in his *Verb. Mirificum*) is far more justifiable; which is,

that it was revealed to our first parents, at the same time that God breathed into them the breath of life. For as soon as Eve brought forth her first-born, she saith, “I have gotten a man from the Lord” (Gen. iv. 1), which name descended in a perpetual succession from Seth to Abraham; who, when he went by God’s direction out of his own country into Canaan, the Lord appeared to him there, and there he built an altar to the Lord (Gen. xii. 7, 8). And it is to be noted, that he doth not say to Moses in this place, *my name Jehovah was not known to them*; but *I was not known to them by this name*. That is, by that which it imports; viz., the *giving being* (as we may say) to his promises by the actual performance of them, i. e., by bringing them into the land of Canaan, and, in order to it, delivering them out of Egypt. Both which he had promised in the forenamed chapter (Gen. xv. 14, 18), and now intended to make good. And thus R. Solomon interprets this place, as P. Fagius notes, *I have promised, but have not yet performed*.

The like expression we find in the prophet Isaiah, as Theodoric Hackspan hath observed (Disput. de Nominibus Divinis, n. 15), Isa. lii. 5, 6, where the Lord saith, “My name is blasphemed every day continually: therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold, it is I.”

Which cannot signify that the Jews did not then know that this was one of the names of God; but that all who blasphemed him should be confuted by sensible proofs which he would give, of his own unchangeable resolution to fulfil his promises, in bringing them out of Babylon; which fully demonstrated that he was *Jehovah*.

Which word, some think, includes in it, not only his eternal existence and immutable truth, but his omnipotent power, which gave being to all things. The last of which was now made known, so as it had never been to Abraham, Isaac, and Jacob; for Moses was the first that wrought miracles and prodigies: God was known to the fathers by visions and dreams, but not by signs and wonders. Moses made him known by these unto the world. And therefore, upon the whole, Maimonides well concludes from this place, that the prophetic spirit on Moses was more excellent than that which had been

upon any before him (More Nev., par. ii., cap. 35).

4 And I have also, &c.] The Hebrew word *vegum* may be better translated *although*. Which makes a clear connexion of this verse with the former, and explains the meaning of the name Jehovah. By which he was not known in former times, although he had made a covenant with Abraham, Isaac, and Jacob, to give them the land of Canaan; and often ratified, confirmed (and *established*, as he here speaks), this covenant (Gen. xvii. 7, 8; xxvi. 3, 4, &c.). But now he not only declares himself mindful of that covenant (ver. 5), but, because he was the Lord (ver. 6), would deliver them from the Egyptian bondage, and that with a miraculous power. Which should make them know more of him than their fathers did (ver. 7), both by his delivering them out of Egypt, and by bringing them into the land which he swore he would give to their fathers (ver. 8).

This is the sense of these five verses.

*The land of their pilgrimage, &c.*] So it is often called, when he speaks to Abraham (Gen. xvii. 8), and so Isaac calls it (xxviii. 4), and Jacob also (xxxvii. 1). And so it might be called, not only with respect to Abraham, Isaac, and Jacob, but also to their posterity: because of the near union that is between fathers and children. Thus God is said to have given to these three patriarchs (as the famous primate Usher observes) the land of Canaan for an inheritance (Ps. cv. 11), which was not fulfilled to them, but to their posterity. And as the possession of posterity is attributed to the fathers, so, upon the same ground, he thinks, the peregrination of the fathers is attributed here to the children (Chronol. Sacra, cap. viii.).

Dr. A. Clarke.—*But by my name Jehovah was I not known to them.*] This passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Gen. ii. 4, where the words יהוה אלהים *Jehovah Elohim* occur, as they do frequently afterwards; and see Gen. xv. 2, where Abraham expressly addresses him by the name *Adonai Jehovah*; and see the seventh verse, where God reveals himself to Abraham by this very name. And he said unto him, I am Jehovah, that brought thee out of Ur of the Chaldees. How then can it be said that by his name

Jehovah he was not known unto them? Several answers have been given to this question; the following are the chief: 1. The words should be read *interrogatively*, for the negative particle *לֹא*, *lo*, *not*, has this power often in Hebrew. "I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty, and by my name Jehovah was I not also made known unto them?" 2. The name JEHOVAH was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written *long after* the name had come into common use, as a principal characteristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears *previously* to this, it is by the figure called *prolepsis* or anticipation. 3. As the name יהוה JEHOVAH signifies *existence*, it may be understood in the text in question thus: "I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God *All-sufficient*, i.e., having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their *posterity*, they could not be fulfilled to those fathers; but now, as JEHOVAH, I am about to give *existence* to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land." 4. The words may be considered as used *comparatively*: though God did appear to those patriarchs as JEHOVAH, and they acknowledged him by this name, yet it was but *comparatively known* unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

I believe the simple meaning is this, that though from the beginning the name JEHOVAH was known as one of the names of the Supreme Being, yet what it really implied they did not know. אֵל שַׁדַּי, *El-Shaddai*, God *All-sufficient*, they knew well by the *continual provision* he made for them, and the *constant protection* he afforded them: but the name יהוה JEHOVAH is particularly to be referred to the *accomplishment* of promises already made; to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the order of his providence sooner than here specified: this name therefore in its *power*

and significancy *was not known unto them*; nor fully known unto their *descendants* till the *deliverance* from *Egypt* and the *settlement* in the *promised land*.

*Rosen.*—2, 3 Quæ jam sequuntur contigisse credibile est aliquod tempus postquam quæ in iis, quæ proxime præcedunt relata sunt, Deus ad Moſen loquutus eſſet. Repetita ſolenni promiſſione de populo certe liberando Moſis animum confirmare voluit Deus, ut quæ ipſi injungeret intrepide exſequeretur. — 3 *Et apparui Abrahamo, Iſaaco, et Jacobo nomine Dei omnipotentis, ſed nomine meo* (eſt enim ante עֲרַפְרָפָה rependunt וְאֶפְרַיִם præmiſſum), *Jova non eram cognitus iis.* Hoc dicit: majoribus tuis omnipotentem me eſſe declaravi, ſed conſtantem, et promiſſa, quæ illis dedi de terra Cananæa ab eorum poſteris occupanda, opere complementem illi me non ſunt experti. Non hoc vult, nomen יהוה fuiſſe majoribus Moſis plane incognitum et inauditum, ſed quod nomine eo ſignificatur nondum eos conſpexiſſe. Quemadmodum apud ſcriptores ſacros *vocari* interdum idem eſt ac *eſſe*, ita hic ei *indicari nomen* negatur, cui ſubjecta nomini poſteſtas re ipſa nondum aperitur. De eo ſenſu vocis *vocari*, vid. Jeſ. ix. 6, ubi *vocabitur admirandus*, perinde eſt ac *erit*. Vid. et lvi. 7; Luc. xix. 46. Pariter in poſterum *Dei nomen* futurum dicitur *Jehova* pro eo quod eſt, Deus eſt quod eo nomine exprimitur præſtiturus. Hinc apud prophetas frequenter legimus, *nomen ejus eſt Jova*, ut ſit id quod eo nomine ſignificatur. Vid. Jeſ. xlii. 5, ſqq. xlviii. 2; Jer. xvi. 21, al. Itaque priſcum Dei nomen, יהוה, quod conſtat jam antea uſitatum fuiſſe, vid. e. c. Gen. xv. 7; xxii. 14, inde ab eo tempore quo Moſes miſſus eſt, novam et ſpecialiorem vim eſt nactum, nempe *ſignificationem relativam*, in qua opus ſpectatur, ad quod peragendum Deus tunc accederet. Initium hujus operis, a quo *Jova* dicitur, ponitur in eductione populi Hebræi ex Ægypto, qua præſtanda quoniam Deus opus promiſſum actu ſuſcipit, ſe demonſtrat ut *Jovam*, qui patriarchis modo innotuerat ut *Deus omnipotens*, יהוה. Cf. verba Dei Gen. xvii. 1; xxxv. 11; et ea loca, quibus patriarchæ loquentes inducuntur, Gen. xxviii. 3, 4; xliii. 14; xlviii. 3; xlix. 25. Vs. 4 et 5, diſertius exponit, quomodo ſe re ipſa talem ſit præſtiturus, cui nomen *ſtabilitatem* et *conſtantiam* indicans ſit proprium.

Ver. 6.

*Au. Ver.*—6 Wherefore ſay unto the children of Iſrael, *I am the LORD*, &c.

*Ged., Booth.*—I am the Lord [Heb., Booth., Jehovah] your God [Syr.].

Ver. 9.

*Au. Ver.*—9 And Moſes ſpoke ſo unto the children of Iſrael: but they hearkened not unto Moſes for anguiſh [Heb. ſhortneſs, or, ſtraitneſs] of ſpirit, and for cruel bondage.

After this verſe Geddes and Boothroyd ſupply from the Sam., “but ſaid to him, Let us alone, and let us ſerve the Egyptians; for it is better for us to ſerve the Egyptians than to die in a wilderneſs.” Compare alſo xiv. 12.

Ver. 10.

*Au. Ver.*—And the Lord, &c.

*Ged., Booth.*—Again the Lord [Heb., Booth., Jehovah], &c.

Ver. 12.

וְאֵינִי עֲרַל שְׂפָתַיִם :

ἐγὼ δὲ ἀλογός εἰμι.

*Au. Ver.*—12 And Moſes ſpoke before the Lord, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

*Who am of uncircumciſed lips.* [So the Heb.]

*Ged.*—Ineloquent as I am.

*Booth.*—As I have not a ready utterance.

*Bp. Patrick.*—His being of *uncircumciſed lips* ſignifies no more than that he was an ill ſpeaker, and wanted eloquence; it being the manner of the Hebrews to call thoſe parts *uncircumciſed*, which are inept to the uſe for which they were deſigned, and cannot do their office. Thus Jeremy ſaith of the Jews, that their “ear was uncircumciſed;” and adds the explication, “they cannot hearken” (Jer. vi. 10). In like manner *uncircumciſed lips* are lips that cannot utter words; as “uncircumciſed in heart” (Jer. ix. 26) are ſuch as cannot underſtand. St. Stephen puts both together, “uncircumciſed in heart and ears” (Acts vii. 51). Perhaps Moſes thought it ſome diſparagement to him, that he was not able himſelf to deliver his mind in a handsome manner to Pharaoh; and therefore mentions this again, to move the Divine Maſteſty to *circumciſe his lips* (as they ſpoke), that is, remove this impediment.

*Rosen.*—*Et ego sum incircumciscus labiis.* i. e., קִטְלִי דַּף. *gravis loquela*, uti vertit Onkelos. Quid sibi hæc phrasis velit, colligere est ex Mosis excusatione, quæ est supra iv. 10. Non videtur ullam styli infacundiam significare, sed potius balbutiem ortam ex eo, quod labia aut loquendi organa minus apte ad usum disposita haberet. Kimchi in radice לו asserit, omne superfluum et onerosum, quod abjici debeat et amoveri, appellari לִפְתֻּלָּה *præputium*, additque, balbo onera esse verba, quæ profert, cumque verba superflua proferre, donec id, quid velit proferre, poterit. Magis verisimilis est Clerici sententia, phrasin inde esse repetendam, quod Mosi nascenti, cum Ægyptii infantes Hebræos masculi sexus occidendos investigarent, linguam fuisse inferiori parte junctam, nec satis, præ chirurgi inopia, separatam a parentibus, aut forte etiam id vitii non fuisse animadversum. “Ut necessaria incisio infanti recens nato potest vocari לִפְתֻּלָּה *sectio linguæ*, ἀπὸ τοῦ סֵל, quod non magis *circumcidere*, quam Ægyptii sonat, sic is לו metaphorice dici potest, cui non est incisa illa pellicula, qua lingua ori adhæret. Celsus *de Medicina*, l. vii., cap. 12., § 4, *Lingua quibusdam cum subjecta parte a primo natali die conjuncta est, qui ob id ne loqui quidem possunt* (nisi, nempe, mature curentur). *Horum extrema lingua, vulsella adprehendenda est, sub eaque membrana incidenda, et plerique quidem, ubi consenuerunt, loquuntur.*” Ceterum iterata de sua balbutie excusatione innuere voluit Moses, se non sua sponte hoc negotium suscepisse, sed animo valde reluctante.

Ver. 13, 14.

וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן  
וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פְּרֹעֶה מֶלֶךְ  
מִצְרַיִם לְהוֹצִיָא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם  
מִצְרַיִם : אֵלֶּה רְאשֵׁי בְרִית־אַבְרָהָם  
בְּנֵי רְאוּבֵן בֶּנֶר יִשְׂרָאֵל חֲנֹךְ וּפְלֹאֵה  
חֲצֵלֶן וְכִרְמֵי אֵלֶּה מִשְׁפַּחַת רְאוּבֵן :

ἔπειτα δὲ κύριος πρὸς Μωυσήν καὶ Ἀαρὼν, καὶ συνέταξεν αὐτοῖς πρὸς Φαραὼ βασιλεῖα Αἰγύπτου, ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου. 14 καὶ οὗτοι ἀρχηγοὶ οἴκων πατριῶν αὐτῶν. υἱοὶ Ρουβὴν πρωτοτόκου Ἰσραὴλ. Ἐνὼχ, καὶ Φαλλοῦς, Ἀσρών, καὶ Χαρμεί. αὕτη ἡ συγγένεια Ρουβὴν.

*Au. Ver.*—13 And the Lord spake unto

Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These *be* the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

*Bp. Patrick.*—13 *And the Lord spake unto Moses and unto Aaron.*] Here is no express answer made to his objection, but it seems to be included in God's speaking *to Moses and to Aaron*; whereas before he had spoken only to Moses (ver. 1, 10). And it is likely Moses was admonished, that the Lord having given him Aaron to supply his defect, he ought to be satisfied therewith, and go with him, and renew his address, both to the children of Israel, and also to Pharaoh. So these words have respect to both parts of the foregoing objection.

*Gave them a charge unto the children of Israel.*] He laid his commands upon them, strictly requiring them to obey him. Which is a higher expression than we meet with before in the foregoing injunctions (either in ver. 6, or 11), and makes me think this verse is not a mere recapitulation of what had been said, as some take it; but an enforcement of what he had before commanded.

*Unto Pharaoh—to bring the children of Israel out of the land.*] I suppose he now gave them authority to threaten him, if he did not obey.

13 *And the Lord spake.*

*Ged.*—Now when the Lord spoke, &c.

*Booth.*—When Jehovah spoke, &c.

14 *These be*, &c.

*Ged., Booth.*—These were, &c. So also verses 15, 16, 19, 24, 25, 26.

Geddes and Boothroyd include verses 13 to 27 in a parenthesis.

It is evident that the thread of the narration is here interrupted; and that the first verse of the next chapter should follow ver. 12 of this. What is included in a parenthesis, then, may be considered as an incidental fragment from the genealogical records, introduced for the sole purpose, it should seem, of showing who Moses and Aaron were; and therefore the author, after slightly mentioning the elder tribes of Reuben and Simeon, giveth a detailed account of the descendants of Levi, and then stops short.—*Geddes.*

*Rosen.*—14 Non est, quod cum nonnullis hanc genealogiam alieno hic loco insertam putemus. Nam quæ vs. 29, leguntur, manifeste interruptæ vs. 12, 13, narrationis filum resumunt, adeoque arguunt, versus 14—25, ab eodem, qui quæ præcedunt et sequuntur scripsit, insertos esse. Veteres scriptores tam sacros quam exteros in suis operibus alium plane haud raro ordinem, aliam architectandi rationem sequutos esse deprehendimus, quam quæ nobis eligenda visa fuerit. Sed hoc potissimum loco, non alio, cur Moses suam et fratris genealogiam inseruerit, ratio haud adeo obscura est. Dum enim in eo est Moses, ut gravissimi sibi et fratri impositi muneris exsequutionem exponat, suam utriusque genealogiam præmittere ipsi idoneum est visum, quam quidem nosse lectorem suorum interesse oportuit, præsertim quum quantum genealogiis tribuant Orientales, satis constet. Atque nunc demum, cum, remotis dubitationibus, quæ ipsum adhuc suspensum tenuissent, Pharaonem iterum adit, memorabilior vitæ suæ pars incipit, cujus enarrationem suæ familiæ genealogia exponenda orditur, illiusque initium ita quasi insignit. Præterea moris Mosaici esse, intermissa narratione, quæ inchoata fuit, quædam inserere, et alias vidimus; cf. not. ad Gen. xxxvii. 1, et xxxix. 1. Quod autem hanc pericopam attinet, non fuit Mosis institutum, nisi suam ipsius et Aaronis genealogiam hic describere, propterea autem de Rubene et Simeone verba fecit, quod natu majores essent quam Levi, a quo originem suam traxerunt Moses et Aaron, ut simul indicaret, quemnam ordinem inter Jacobi filios teneret Levi. *הַנְּחִיָּה הָאֵלֶּה הֵם הָיוּ בְּיָמָיו* *Hæc sunt capita, i.e., primores, majores suæ familiæ, πατριαρχαί.* Suffixum plur. mascul. *הָיוּ* ad Mosen et Aaronem referendum.

Ver. 20.

וַיֹּאמֶר עַמְרָם אֶת־יֹכֶבֶד בְּתוּלָתוֹ לֵאמֹר  
לֹא־יָשָׁה וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה  
וַשְּׁנֵי חַיֵּי עַמְרָם שְׁבַע וּשְׁלֹשִׁים וּשְׁנָה  
שָׁנָה :

*καὶ ἔλαβεν Ἀμβράμ τὴν Ἰωχαβὲδ θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ ἑατῶ εἰς γυναῖκα. καὶ ἐγέννησεν αὐτῷ τὸν τε Ἀαρὼν, καὶ τὸν Μωυσήν, καὶ Μαριάμ τὴν ἀδελφὴν αὐτῶν. τὰ δὲ ἔτη τῆς ὥης Ἀμβράμ ἑκατὸν τριακονταδύο ἔτη.*

*Au. Ver.*—20 And Amram took him

Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

*His father's sister.* So Patrick, Rosen.

*Ged., Booth.*—His uncle's daughter.

*Pool.*—His father's sister; or rather, kinswoman, or cousin, or niece; for so this Hebrew word is sometimes used, as appears from Jer. xxxii. 8, 9, 12. *Object.* She is called *the daughter of Levi*, Exod. ii. 1. *Ans.* Even nieces are oft called *daughters*, as we have showed. See Luke i. 5, and the notes on Exod. ii. 1.

*Bp. Patrick.*—Amram took him Jochebed his father's sister to wife.] It must be acknowledged that the Hebrew word *dod* signifies an *uncle*: and therefore some would have the word *dodah*, in this place, to signify only his *uncle's daughter*. So the Vulgar and the LXX translate it. But Moses tells us so expressly that she was "born to Levi in Egypt" (Numb. xxvi. 59), that it unavoidably follows she was sister to Amram's father. Which the forenamed great primate maintains (cap. 8, of the same book) against Scaliger and Peirerius, who would have Jochebed called Levi's daughter, only as Ephraim and Manasseh are called Jacob's sons. Which would make a very easy sense (as I observed, ii. 1), if it would consist with those words in Numb. xxvi. 59, "whom her mother (for that must be understood) bare to Levi;" which show she was his daughter. And thus R. Solomon understood it; and so did Tostatus and Cajetan, and divers others, whom our Usher there mentions. And see our most learned Selden (liv. v. de Jure N. et G. cap. ix. p. 584). Which shows how sincere a writer Moses was, who doth not stick to relate what might be thought in after ages (when the law against such marriages was enacted) a blot to his family. And it is observable, that he doth not say one syllable in commendation of his parents; though their faith deserved the greatest praise, as the apostle to the Hebrews shows (xi. 23). But Moses (as Jac. Capellus truly observes, ad A. M., 2481) did not write for his own glory, but for the service of God and of his Church.

*Rosen.*—וַיֵּלֶד Onkelos reddidit *וַתֵּלֶד* *sororem patris tui*, quam Græci *πατραδελφην*, Latini *amitam* appellant. Sane Num. xxv. 59. Jochebed dicitur *filia Levis nata in Ægypto*. Itaque fuit soror Cahathi, patris Amrami.

Ante legem datam licuit amitam uxorem ducere, quale matrimonium postea vetitum est, vid. Lev. xviii. 12. Quod LXX movisse videtur, ut ἡγῆ hic θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ, et Vulgatus *patrualem suam* redderent.

*Au. Ver.—Aaron and Moses.*

*Ken., Ged., Booth.*—Aaron and Moses and their sister Miriam [so the Sam., LXX, Syr., and one MS.].

Ver. 26 to CHAP. VII. 1.

26 וְהָיָה אֶחָדָם וּמִשְׁכָּה אֶחָד אֶמֶר יְהוָה  
לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם  
מִצְרָיִם עַל־צִבְאָתָם : 27 וְהָיָה הַמִּצְרָפִים  
אֶל־פְּרַעֲה מִלֶּחֶם מִצְרָיִם לְהוֹצִיא אֶת־  
בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם הוּא מִשְׁכָּה וְאֶחָדָם :  
28 וַיְהִי זֶיטוֹם דָּבָר יְהוָה אֶל־מִשְׁכָּה  
בְּמִצְרָפִי מִצְרָיִם : 29 וַיְדַבֵּר יְהוָה  
אֶל־מִשְׁכָּה לֵאמֹר אֲנִי יְהוָה דָּבָר אֶל־  
פְּרַעֲה מִלֶּחֶם מִצְרָיִם אֶת פֶּל־אֶשֶׁר אֲנִי  
דָּבָר אֶלֶיךָ : 30 וַיֹּאמֶר מִשְׁכָּה לִפְנֵי  
יְהוָה הֵן אֲנִי עָבַד שְׂפָתַיִם וְלִי יָד וְשִׁמְעִי  
אֲלֵי פְרַעֲה :

## СНАР. VII. 1.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה רָא אֶת נִתְנִיחַ  
אֱלֹהִים לְפָרֹעַ וְאֶת־לֶוֹי אֲחִיךָ יִתְּנֶה  
נְבִיאָה :

26 οὗτος Ἰσραὴλ καὶ Μωϋσῆς, οἷς εἶπεν αὐτοῖς ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐκ τῆς Αἰγύπτου σὺν δυνάμει αὐτῶν. 27 οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς Φαραὼ βασιλεῖα Αἰγύπτου. καὶ ἐξήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐκ τῆς Αἰγύπτου αὐτὸς Ἰσραὴλ καὶ Μωϋσῆς. 28 γὰρ ἡμέρα ἐλάλησε κύριος Μωϋσῇ ἐν τῇ Αἰγύπτῳ 29 καὶ ἐλάλησε κύριος πρὸς Μωϋσῆν, λέγων. ἐγὼ κύριος. λάλησον πρὸς Φαραὼ βασιλεῖα Αἰγύπτου ὅσα ἐγὼ λέγω πρὸς σέ. 30 καὶ εἶπε Μωϋσῆς ἐναντίον κυρίου. ἰδοὺ ἐγὼ ἰσχυρόφρων εἰμι, καὶ πῶς εἰσακουσέται μου Φαραὼ.

**ΚΕΦ. Ζ΄.**

καὶ εἶπε κύριος πρὸς Μωυσήν, λέγων. Ἰδοὺ  
δίδωκά σε θεὸν Φαραὼν, καὶ Ἀαρὼν ὁ ἀδελφός  
σου ἔσται σου προφήτης.

*Au. Ver.*—26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pha-

raoh, king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, *I am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

## CHAP. VII.

**1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.**

*Ged.*—Such were the Levitical patriarchs, according to their families; and such were that Moses and that Aaron, to whom the Lord said: "Bring the children of Israel out of the land of Egypt, with all their hosts." They who spoke to Pharaoh the king of Egypt, for the purpose of bringing the children of Israel out of the land of [Sam., LXX, Syr., Arab., and seven MSS.] Egypt. Such were Moses and Aaron.

Now on that day in which the Lord, addressing himself to Moses in the land of Egypt, spoke to him, saying: "I am the Lord. Speak thou to Pharaoh the king of Egypt whatsoever I shall say to thee;" and Moses replying to the Lord: "How shall Pharaoh hearken to me, ineloquent as I am?" The Lord said to Moses: Lo! I appoint thee a God to Pharaoh; and thy brother Aaron shall be thy prophet.

**Booth.**—These were that Aaron and Moses to whom Jehovah said, Bring the Israelites out of the land of Egypt, with their hosts. These were that Moses and Aaron who spoke to Pharaoh the king of Egypt, that they might bring the Israelites out of the land of [Sam., LXX] Egypt.

Chap. vii.—Now on the day Jehovah spoke to Moses in the land of Egypt; when he spoke to Moses, saying, I am Jehovah, Speak thou to Pharaoh the king of Egypt all that I say to thee. And Moses said to Jehovah, I have not a ready utterance, and how shall Pharaoh hearken to me? Jehovah then said to Moses, See I have made thee, &c.

*Bp. Patrick.*—26 *These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel, &c.]* These are the two persons, to whom God gave com-

mission to be the deliverers of their nation out of the Egyptian bondage. He had mentioned, just before their genealogy, the charge God gave them, both to the children of Israel and to Pharaoh (ver. 13). And now he goes on to show that they were the men who were peculiarly chosen by God to discharge that office; first, by going to the children of Israel, which he mentions here; and then to Pharaoh, which he mentions in the next verse.

*According to their armies.*] Not by a disorderly flight; but every family in such good order as an army keeps (Exod. xii. 41, 51; xiii. 18.)

*27 These are that Moses and Aaron.*] He repeats it again, that all generations might mark who were the men that God employed, in this great and hazardous work of demanding the liberty of the children of Israel from Pharaoh's servitude; and effecting it in such a manner, as is afterward related in this book.

There have been critical wits, who made this an argument, that Moses was not the author of these books: because it is not likely, they imagine, he would write thus of himself. But nobody but these critics can see an absurdity in it, that he and his brother, being the instruments in God's hand of effecting such wonderful things, should not let posterity be ignorant of it: but take care not only to record it, but to set a special note upon it, that none might rob them of the honour God bestowed on them; and he (by whose direction this was written) might have the glory of working such mighty things, by such inept instruments, as Moses often acknowledges himself to have been. Nor is this more than Ezra, Nehemiah, and Daniel say concerning themselves: and St. John may as well be denied to be the author of the gospel which bears his name, because he saith, "This is the disciple that testifieth these things," &c. (xxi. 24). And besides this, the history of succeeding ages shows us the necessity of this, which Moses hath said of himself. For if he had not told us what his progeny was, we see by what we read in Justin and Corn. Tacitus, and such like authors, what false accounts we should have of him: for Justin, from Trogus Pompeius, makes him (as I observed before) the son of Joseph. Nay, the Jewish writers have been so fabulous, that we should have learnt as

little truth from them, if Moses had not told it us himself.

28 Having finished the account he thought fit to give of himself and of his brother, whom God was pleased to employ in this great embassy, he resumes the relation of it, which he broke off at the end of ver. 13.

29 This and the next verse seem to be a recapitulation of what God said in his last appearances to him (ver. 2, 10, &c.) and of his desire to be excused from the employment on which he was sent; urged by two arguments, ver. 12, 13, where they are related something more largely than they are here, in the last verse of this chapter. In which he mentions them again; that there might be a clearer connexion, with what God further added for his encouragement, when he gave him the forenamed charge (ver 13), to deliver a new message to Pharaoh.

30 *Moses said before the Lord.*] We read the very same (ver. 12), which makes me think this is not a new objection: but merely a recital of what he had objected there. See what I have said on the foregoing verse.

*Behold, I am of uncircumcised lips.*] See ver. 12.

Chap. vii. 1. *The Lord said unto Moses.*] He received new orders from the Shechinah, or Divine Majesty; before whom he stood (vi. 12, 30).

*Rosen.*—27—29 Verbis מֹשֶׁה וְאַהֲרֹן מִלִּפְנֵי יְהוָה ex initio vs. 26, repetitis nunc prorsus claudit suæ familiæ genealogiam inde a vs. 14, recensitam. Versus 28 et 29, qui arcte inter se cohærere videntur, in Codd. Masorethicis separantur spatio aliquo inter utrumque relicto, cui imposita litera ם notat, esse hic סְתִימָה סְתִימָה, sectionem clausam, i.e., minorem. Atque novam sectiunculam versus 29, inchoandam, quæ h. l. haud satis commodè videri possit, miratur et Aben-Esra, neque tamen certi quidquam eam in rem definit. Sed Jarchi neglecta hac intersectione, versum 28 cum vs. 29, connectendum esse præcipit, et ad vs. 29 notat, repeti hic, quæ vs. 11, dicta fuissent, redordiri enim hic Mosen filium vs. 12, 13, abruptum. Ad antecedentia autem versus 28, in hunc sensum forte referri possit: *idque*, quod loquuti sunt Moses et Aaron ad Pharaonem (וְאַהֲרֹן וּמֹשֶׁה בְּנֵי יִשְׂרָאֵל, vs. 27), *factum est dis quo alloquutus est Jova Mosen.* Vs. 29,

*Loquutus enim erat Jova, etc., coll. vs. 10, sqq.*

Cap. vii. 1—6. Hic demum continuatur narratio vi. 12, abrupta. Quum enim Moses excusasset balbutiem, quo minus mandatum divinum de Pharaone adeundo exsequeretur, hanc dubitationem nunc Deus removet, dum ei hæc dicit: *Ecce! constitui te Deum Pharaoni, et Aaron, frater tuus, erit propheta, s. interpres tuus, i.e., frater tuus verba faciet. Eris instar Dei, cujus effata ad Pharaonem per Aaronem, quasi per prophetam, deferentur.*

Ver. 2.

*Au. Ver.*—Thou shalt speak, &c. [so the Heb.].

*Ged., Booth.*—To him [LXX, Vulg.] thou shalt speak, &c.

Ver. 3.

*Au. Ver.*—I will harden. (See note on iv. 21.)

Ver. 4.

וְלֹא־יִשְׁמַע אֶלְכֶּם פֶּרְעָה וְנִתְּתִי  
אֶת־יָדִי בְּמִצְרַיִם וּבְנִי

*καὶ οὐκ εἰσακούσεται ὑμῶν Φαραώ. καὶ ἐπιβαλὼ τὴν χεῖρά μου ἐπ' Αἴγυπτον, κ.τ.λ.*

*Au. Ver.*—4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

*Geddes, Booth.*—For Pharaoh will not hearken unto you until I lay mine hand, &c.

Ver. 5.

*καὶ γνώσονται πάντες οἱ Αἰγύπτιοι, ὅτι ἐγὼ εἰμι κύριος, κ.τ.λ.*

*Au. Ver.*—5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

*The Egyptians.* So the Heb.

*Ged., Booth.*—All [Sam., LXX] the Egyptians.

*The Lord.*

*Heb., Booth.*—Jehovah.

*The children of Israel.* [So the Heb. and LXX.]

*Ged., Booth.*—My people [Sam.] the children of Israel.

Ver. 8.

*Au. Ver.*—8 And the Lord spake unto Moses and unto Aaron, saying,

*Ged., Booth.*—Now the Lord [Heb., Booth., Jehovah] had spoken, &c.

Ver. 9.

כִּי יִדְבָּר אֲלֵכֶם פֶּרְעָה לֵאמֹר הֲנִי  
לְכֶם מוֹשֶׁה וְאַהֲרֹן אֱלֹהֵיכֶם  
מֵשֶׁחַ וְהִשְׁלַח לְפָנֶיךָ יְהוָה לְחֹקוֹ:

*καὶ ἐὰν λαλήσῃ πρὸς ὑμᾶς Φαραώ, λέγων. ὅτι ἐγὼ σημεῖον ἢ τέρας, καὶ ἐρεῖς Ἀαρὼν τῷ ἀδελφῷ σου. λάβε τὴν ῥαβδόν, καὶ ῥίψον ἐπὶ τὴν γῆν ἐναντίον Φαραώ, καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἔσται δράκων.*

*Au. Ver.*—9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

*Shew a miracle for you.*

*Ged.*—Exhibit some sign or [Sam., LXX] prodigy.

*Booth.*—Show to us some sign or [Sam., LXX] wonder.

*Before Pharaoh.* So the Heb.

*Ged., Booth.*—Before Pharaoh and before his servants [LXX].

*Serpent.*—So Rosen., &c.

Bp. Patrick supposes that the crocodile is here meant. See his note on Exod. iv. 3, where however the word נָחָשׁ is used.

*Gesen.*—פֶּרְיָ plur. פֶּרְיִים, m. 1. *A large sea animal, a sea monster*, Gen. i. 21; Job vii. 12; Isai. xxvii. 1. 2. *A serpent*, Exod. vii. 19, &c.; Deut. xxxii. 33; Ps. xci. 13; *a dragon*, Jer. li. 34; perhaps also, *crocodile*; compare Ezek. xxix. 3. Comp. Art. פֶּרִי.

*Prof. Lee.*—פֶּרִי, masc. pl. פֶּרְיִים. Arab.

سَرْپَنْتَین, *serpens ingens, draco*. (a) *A serpent*.

(b) *Any large animal of the serpent kind*.

(c) *Probably A crocodile*. (d) *Any large marine animal*. (a) Exod. vii. 9, 10, 12;

Deut. xxxii. 30; Ps. xci. 13. (b) Jer. li. 34.

(c) Is. li. 9. (d) Gen. i. 21; Job vii. 12;

Ps. lxxiv. 13, &c. Gesenius supposes that the

leading idea of the primitive, תִּנְיָן, or תִּנָּה, is the same as that of the Sans. तनू, *extendere*.

See my notes on Job, pp. 196, 427.

Ver. 11, 12.

וַיֹּאמֶר גַּם־פֶּרְעָה לְחֹדְמִים  
וּלְמִכְשָׁפִים וַיַּעַשׂוּ גַם־הֵם חֲרָטָמִי



מִצְרַיִם בְּלִחְמֵיהֶם קָן : וַיִּשְׁלִיכֵם  
אִישׁ מִטֹּהוֹ וַיַּחֲדוּ לְחֵנֶיךָ וְגו'

11 συνεκάλεσε δὲ Φαραὼ τοὺς σοφιστὰς Αἰγύπτου, καὶ τοὺς φαρμακοὺς. καὶ ἐποίησαν καὶ οἱ ἐπαυδοὶ τῶν Αἰγυπτίων ταῖς φαρμακίαις αὐτῶν ὡσαύτως. 12 καὶ ἔρβαν ἕκαστος τὴν ῥάβδον αὐτῶν, καὶ ἐγένοντο δράκοντες, κ.τ.λ.

*Au. Ver.*—11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

*And the sorcerers.*

*Ged., Booth.*—And the sorcerers of Egypt [LXX].

*Gesen.*—חָשַׁב. Syr. *Ethpa.* to pray, to say prayers, to perform Divine service, e.g., Acts iv. 32; xiii. 1 (for λειτουργεῖν), Phil. i. 4 (for δεῖξω ποιῶν). As several Syriac words (v. חָשַׁב, חָשַׁב, חָשַׁב, חָשַׁב) relative to Divine worship, so also this in Hebrew is metonym. applied to the worship of idols, since idolatry among the Hebrews is mostly of Syriac origin. It occurs only in *Piel* חָשַׁב to use, practise magic, witchcraft, to speak magic words, to mutter. 2 Chron. xxxiii. 6. Part. חָשֵׁב a charmer, bewitcher, Exod. vii. 11; Deut. xviii. 10; Dan. ii. 2. Fem. חָשֵׁב Exod. xxii. 18. LXX, φαρμακός, and the verb φαρμακεύεσθαι, Vulg., maleficus, maleficus artibus inservire.

*Magicians.* See note on Gen. xli. 8.

*Bp. Patrick.*—*Wise men.*] This word is sometimes used in a good sense: and therefore to show they were such as we now call cunning men, he joins another word to it, which is never taken in a good sense, viz.

*Sorcerers.*] Which most take to be such as we call jugglers; who cast mists, as we speak, before men's eyes; and make things appear otherwise than they really are. For the Hebrew word *cisheph* (from whence comes *macashephim*, which we translate *sorcerers*) signifies to delude the sight with false appearances. Sir John Marsham puts these two words together, and (by the figure of ἐν διὰ δύοιν) translates them, accersivit peritissimos artis magicæ, "he called the most skilful persons in the magical art," Chron. Can. Secul. ix.

*The magicians.*] This is a third word, which seems to be of worse import than the two former. Some translate it *necromancers*:

but it being a foreign word, we cannot determine its particular meaning: though, in general, no doubt it signifies men that by evil arts performed amazing things: such as Simon Magus and Elymas in aftertimes. See Gen. xli. 8, and Bochart in his Hierozoicon (par. ii. lib. iv. cap. 18), where he hath a large discourse about the meaning of this word *chartumim*; which, after all that others have said about it, he thinks comes from the word *retan*: which in Arabic and Chaldee signifies to *murmur*, as magicians were wont to do in their incantations. So Hartun is properly ἐπαυδος, an *enchanter*. And the name of Ἀρτεμις (the same with Hecate) he thinks alludes to it; whom magicians were wont frequently to invoke.

*They also did in like manner with their enchantments.*] If the Hebrew word come from *lahat*, which signifies a *flame* [this sense of the word seems to be preferred by Prof. Lee, who however gives both. See his Lex.] (see Gen. iii. 24), it seems to denote such sorcerers as dazzled men's eyes, and then imposed on them by shows and appearances of things which had no real being. But it may be derived from *lahat*, which signifies *hidden* and *secret*; and then denotes those that used secret *whispers* or *murmurs*, as enchanters did (as Bochartus in this place now mentioned interprets it), or such as had secret familiarity with demons; as it is expounded in the Gemara Sanhedrim (cap. vii. n. 10), where there are many examples of the former sort of enchantments, by the deception of the sight. For instance, R. Asche relates that he saw a magician blow his nose, and bring pieces of cloth out of it. And R. Chajah saw one cut a camel in pieces with his sword, and then set it together again: which was nothing, saith he, but the delusion of the eye. Several other stories are told of the same nature.

*Gesen.*—חָשַׁב, the same as חָשַׁב, hidden, secret arts, enchantments, from חָשַׁב to hide.

*Au. Ver.*—12 *Serpents.* See note on verse 10 and Exod. iv. 3.

Ver. 13.

וַיַּחֲזֹק לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם  
כִּי־אָמַר דָּבָר יְהוָה :

καὶ κατίσχυσεν ἡ καρδία Φαραὼ. καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐνετείλατο αὐτοῖς κύριος.

*Au. Ver.*—13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

*Pool.*—He, the Lord, to whom this act of hardening is frequently ascribed both in this book and elsewhere.

*Patrick, Ged., Booth.*—Yet the heart of Pharaoh was hardened [*Ged.*, so hardened] that he, &c.

*Bp. Patrick.*—He hardened Pharaoh's heart: or rather, Pharaoh's heart was hardened.] For so we translate this very Hebrew phrase (ver. 22), and I can give no account why we translate it otherwise here. Especially since the Vulgar and the Chaldee so render it, and the LXX also in this verse, *κατίσχυσεν ἡ καρδία Φαραὼ*, "Pharaoh's heart grew stiff; or, waxed strong and stubborn;" and ver. 22, *ἐσκληρύνθη ἡ καρδία Φαραὼ*, "his heart was hardened." And it is plainly the like form of speech with that in the next verse (14), where God himself interprets his own meaning, *Pharaoh's heart, βεβάρηται*, "is heavy, and will not stir." Nor is there, in any of these three verses, the least mention of any person by whom his heart was hardened.

*Rosen.*—*Et obfirmavit se cor Pharaonis*, obstinatus mansit.

See also notes on Exod. iv. 21.

Ver. 16.

*Au. Ver.*—Thou wouldest not hear.

*Ged., Booth.*—Thou hast not hearkened.

Ver. 17.

יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ  
יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ

*τάδε λέγει κύριος. ἐν τούτῳ γνώσῃ ὅτι ἐγὼ κύριος, κ.τ.λ.*

*Au. Ver.*—17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

*Thus saith.*

*Ged., Booth.*—Thus therefore saith.

*The Lord.*

*Heb., Booth.*—Jehovah.

*Pool.*—Behold, I will smite, viz., by Aaron's hand, who shall do it by my command and direction. Thus Pilate is said to give Christ's body to Joseph, Mark xv. 45, because he commanded it to be delivered by others to him. The same action

is ascribed to the principal and instrumental cause.

*Bp. Patrick.*—Behold, I will smite with the rod.] God and Moses are represented in this history as one person (according to what he had said ver. 1 of this chapter), and therefore it was the same thing to say, the Lord (whose words Moses had begun to recite) will smite; or, to say, I will smite (see ver. 16). It is to be observed, also, that Aaron smote the river (ver. 19), but it being by Moses's direction and order, it was counted his act: so that he might say, I will smite, &c.

*Rosen.*—*Ecce! ego percussio baculo, qui est in manu mea.* Plane hic personam Dei in se suscipit Moses, cf. vi. 6. Dicit in manu mea, etiamsi baculus in manu Aaronis esset, propterea quod non nisi ex Mosis mandato Aaron quicquam gessit.

Ver. 18.

*Au. Ver.*—18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

After this verse, Ken., Ged., and Booth., add from the Sam. Pent., "And Moses and Aaron went to Pharaoh, and they said to him, Jehovah, the God of the Hebrews, hath sent us to thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou hast not hearkened. Thus therefore saith Jehovah, By this thou shalt know, that I am Jehovah. Behold, with the rod which is in mine hand I will strike the waters which are in the river, and they shall be turned to blood. And the fish which is in the river shall die, and the river shall stink; so that the Egyptians shall lothe to drink water out of the river."

Gesenius and others consider this and similar additions to be interpolations, and to have been received into the Sam. text between the time of the Alexandrian version and of Origen.

*Ken.*—Exod. vii. 18, 19. Among the many instances in which the Samar. text differs at present from the Hebrew, one of the most remarkable is, that, as to the commissions given by God to Moses, and executed by Moses before Pharaoh, the Samar. text expresses every speech twice; but the present Heb. text once only—generally as given in charge by God, without mentioning the punctual execution of the commission by

Moses; and twice we have the speech of Moses to Pharaoh (and that denouncing two of the severest judgments), without having read of any such commission previously given him.

Now, as no man, acquainted with ancient learning, can doubt, but that the Samaritan copy, which gives these speeches *twice*, derives the stronger presumption in its favour from ancient custom; so, if repetitions were ever necessary or proper, to show the fidelity with which such commissions were executed, one should expect them on the present occasion, when Jehovah sends Moses to Pharaoh on an embassy the most important, with denunciations of vengeance the most astonishing. And we have this farther presumption in favour of such repetitions, that Moses, who executed these awful commissions, was himself the writer of the history that records them.

Another argument, that such repetitions obtained *originally*, may be drawn from the seeming impropriety consequent upon the omission of such repetitions. As, for instance, in this very chapter. At ver. 16, 17, &c., we read: "And JEHOVAH said unto Moses, Get thee unto Pharaoh, and thou shalt say unto him, JEHOVAH, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and behold! hitherto thou wouldest not hear—Behold! I will smite with the rod, that is in mine hand, upon the waters which are in the river; and they shall be turned to blood," &c. After this we expect to read, that Moses *went* and *spoke* unto Pharaoh, as the Lord commanded. But the present Hebrew text, having concluded the speech of God to Moses, immediately expresses God's command for turning the waters into blood, and then mentions the judgment, without having at all mentioned the execution of the commission, which, if attended to, was to have prevented the judgment.

More instances of this kind may be observed in chap. viii. 4, 5, 23, 24. In this 24th verse, the initial words (And the Lord did so) more naturally follow the repetition of God's speech by Moses before Pharaoh, as in the Samar. text, than the speech of God to Moses, as in the present Hebrew. So again, in chap. ix. 5, 6, 19, 20. In the last instance, the commission was for Moses to denounce before Pharaoh the

judgment of the hail, with orders to declare that every man and beast found in the field should be destroyed. The delivery of this message is not recorded in the Hebrew text; but, immediately after God's speech to Moses, we read, "He that feared the word of the Lord amongst Pharaoh's servants, made his servants and cattle flee into the houses:" which conduct of Pharaoh's servants must have been in consequence of *the delivery* of the preceding message; though the delivery is not recorded in the Hebrew as it is in the Samar. text.

The inference from these passages is, that if these speeches were originally expressed *twice*, as seems probable from the irregularity of the present Hebrew text, which sometimes records the speech only as from God, and sometimes only as from Moses; if this is probable (and it will be made more probable hereafter), we must conclude that the repetitions, now regularly obtaining in the Samar. text, were *designedly* omitted in the Hebrew text *for brevity*; and that they were omitted *very early*, as in the *Greek* and the *other versions* they are expressed *once only*.—*Kennicott*. See also notes on Exod. xi.

#### Ver. 19.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אֲמַר אֶל-  
אַהֲרֹן קח מִטֶּה וּנְטֵה-יָדְךָ עַל-מֵי־  
מִצְרַיִם עַל-נְהַרְתָּם וְעַל-אֲרֵי־הֶם וְעַל-  
אֲנָמִיהֶם וְעַל כָּל-מִקְוֵה מַיִּיהֶם וַיְהִי־  
כִּם וַיְהִי דָם בְּכָל-אֶרֶץ מִצְרַיִם וּבְכָל־  
בְּרִיָּה :

εἶπε δὲ κύριος πρὸς Μωυσήν. εἶπον Ἀαρὼν  
τῷ ἀδελφῷ σου, λάβε τὴν ῥάβδον σου ἐν τῇ  
χειρί σου, καὶ ἔκτεινον τὴν χειρά σου ἐπὶ τὰ  
ὕδατα Αἰγύπτου, καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν,  
καὶ ἐπὶ τὰς διώρυγας αὐτῶν, καὶ ἐπὶ τὰ ἔλη  
αὐτῶν, καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν,  
καὶ ἔσται αἷμα. καὶ ἐγένετο αἷμα ἐν πάσῃ γῇ  
Αἰγύπτου, ὅτε τοῖς ξύλοις καὶ ἐν τοῖς  
λίθοις.

*Au. Ver.*—19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

*Say unto Aaron.*

*LXX, Ged., Booth.*—Say unto Aaron thy brother.

*Bp. Patrick.*—*Upon the waters of Egypt.*] These are general words, comprehending all the particulars following.

*Upon their streams.*] There were seven branches into which the river Nile was divided before it fell into the sea; which seems to be here understood: being called (Isa. xi. 15), the *seven streams*, or *rivers of Egypt*.

*Upon their rivers.*] There were several cuts made by art, out of every stream, to draw the water into their grounds: which seem to be here meant by *rivers*.

*Upon their ponds.*] These were digged to hold rain water, when it fell; as it did sometimes: and near the river also they digged wells, it is likely, which may be here intended.

*Upon all their pools of water.*] There were, here and there, other collections of water: particularly in their gardens, derived by pipes from the river, into cisterns.

*In vessels of wood,—of stone.*] Wherein water was kept in private houses, for their present use.

*Rosen.*—אֲשֶׁר בְּיָדָיו *Aqua Egypti* est generale, tum singula aquarum receptacula sigillatim enumerat: מִן הַנָּחַל *fluvios eorum*, Egyptiorum, i.e., brachia et ostia Nili; habet enim Egyptus præter Nilum nullum alium fluvium. מִן הַבְּרִיחַ *Rivos eorum*, i.e., canales operâ hominum factos ad agros irrigandos. *LXX, δῶρυγας.* מִן הַבְּרִיחַ *Paludes stagnantes eorum*, quales Nilus post reditum in sua litora relinquit. מִן הַבְּרִיחַ *Omnem congregationem aquarum eorum*, in cisternis et minoribus aquarum receptaculis. מִן הַבְּרִיחַ, *Et in lignis et in lapidebus*, i.e., et in vasis ligneis, et in vasis lapideis. Cf. *d. a. u. n. Morgenl.* i. p. 279, sqq.

Ver. 20.

*Au. Ver.*—And he lifted up the rod. So the Heb.

*Ged., Booth.*—For Aaron [Syr., and some editions of *LXX*] lifted up, &c.

Ver. 22.

*Au. Ver.*—22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

*Bp. Horsley.*—"And the magicians of

Egypt did so with their enchantments." When Moses had turned all the water of the country into blood, where did the magicians of Egypt find water, upon which they might try the force of their art? They fetched it from Goshen, the district of the Israelites, say commentators, to which region the plague reached not. But I apprehend the sacred writer means not to affirm, that the magicians, *upon this occasion*, displayed their power in turning water into blood; but this was one of the wonders which they were accustomed to perform: not indeed upon all the water of the country, or even of a single lake or river, but upon small vessels of water: and as the sacred historian mentions it as a remarkable circumstance in Moses's miracle, that the water in all sorts of vessels was equally affected by it, I should guess, that when the magicians pretended to make this wonderful transmutation, it was a requisite, that the water should be in a vessel of some certain kind. However, to make an apparent change of water in small quantities, and in certain circumstances, into blood, was one of the common tricks of Egyptian magic. Pharaoh, therefore, not adverting to the universality and completeness of Moses's miracle, thought it nothing more than what he had often seen done by his magicians, and hardened his heart. This I take to be the sense of this 22d verse; and in like manner I would interpret the 7th of the following chapter.

Ver. 23.

*Au. Ver.*—Neither did he set his heart to this also. So the Heb.

*Booth.*—Nor did he lay even this to heart.

Ver. 24.

*Ged. and Booth.* begin chapter viii. with this verse.

CHAP. VIII. 2.

*Au. Ver.*—And if thou refuse to let them go, &c.

*Ged., Booth.*—And if thou refuse to let my people [five MSS.] go, &c.

Ver. 4.

*Au. Ver.*—4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

*Thy people.* So the Heb.

*Ged.*—All thy people [Syr., Arab.].

After this verse Ken., *Ged.*, and *Booth.* supply from the Sam. Pent., "Moses and

Aaron then went to Pharaoh, and said to him, Thus saith Jehovah, Let my people go that they may serve me. And if thou refuse to let my people go, behold I will infest thy whole country with frogs. And the river shall bring forth frogs so abundantly, that they shall come up and enter into thine houses, and into thy bedchambers, and upon thy beds; and into the houses of thy servants, and of thy people; and into thine ovens, and into thy kneading bowls: And both on thee, and on all thy servants, and on thy people shall the frogs come up."

Gesenius and others consider this and similar additions in the Sam. Pent. to be interpolations.

#### Ver. 5.

*Au. Ver.*—5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

*Say to Aaron.* So the Heb.

*Ged., Booth.*—Say to Aaron thy brother [LXX, Syr., and one MS.].

After this verse, Ken., Ged., and Booth. supply from the Sam. Pent., "And Moses said to Aaron, Stretch forth thine hand with thy rod, that frogs may come up on the land of Egypt."

Gesen. considers this to be an interpolation. See notes on vii. 18.

#### Ver. 7.

*Au. Ver.*—The magicians. [So the Heb.]

*Ged., Booth.*—The magicians of Egypt. [So Sam. and LXX.]

Heb., Ver. 5; *Au. Ver.*, Ver. 9.

וַיֹּאמֶר מֹשֶׁה לְפָרְעֹה הִנֵּה אֲנִי  
לִמְתִּי וְאַתָּה לֵאמֹר וְלִעֲבָדֶיךָ וְלִעֲמָלֶיךָ  
לְהַכְרִית הַצִּמְדֹּדִים מִפָּנָי וּמִפָּנֵי  
בְּיָאֵר תִּשְׁאָרְכָה :

εἶπε δὲ Μωσῆς πρὸς Φαραῶ. τάξαι πρὸς  
με πότε εὐξομαι περὶ σοῦ, καὶ περὶ τῶν θερα-  
πόντων σου, καὶ τοῦ λαοῦ σου, ἀφανίσαι τοὺς  
βατράχους ἀπὸ σοῦ, καὶ ἀπὸ τοῦ λαοῦ σου,  
καὶ ἐκ τῶν οἰκιῶν ὑμῶν. πλὴν ἐν τῷ ποταμῷ  
ὑπολειφθήσονται.

*Au. Ver.*—9 And Moses said unto Pharaoh, Glory over me [or, Have this honour over me, &c.]: when [or, against when] shall I entreat for thee, and for thy servants,

and for thy people, to destroy [Heb., to cut off] the frogs from thee and thy houses, that they may remain in the river only?

*Glory over me.*

*Bp. Horsley.*—For וְהָיָה לִי, Houbigant would read וְהָיָה בִּי, "Do thou thyself expressly fix the time for me."

*Booth.*—Appoint me a time I shall entreat for thee, &c.

*Ged.*—Deal honourably with me: against when shall I entreat for thee and for thy servants, and for thy people, that the frogs may be removed from thee and thy houses, and from thy servants, and from thy people [Sam.], and remain, &c.

*Pool.*—*Glory over me*; as I have gloried over thee in laying first my commands, and then my plagues, upon thee, so now lay thy commands upon me for the time of my praying; and if I do not what thou requirest, I am content thou shouldst insult over me, and punish me. Or, *glory*, or *boast thyself of*, or *concerning me*, as one that by God's power can do that for thee which all thy magicians cannot, of whom therefore thou now seest thou canst not glory nor boast, as thou hast hitherto done. *When shall I entreat for thee?* Appoint me what time thou pleasest. Hereby he knew that the hand and glory of God would be more conspicuous in it. And this was no presumption in Moses, because he had a large commission, chap. vii. 1; and also had particular direction from God in all that he said or did in these matters.

*Bp. Patrick.*—9 *Moses said unto Pharaoh, Glory over me: when shall I entreat for thee.*] Do thou appoint the time when I shall pray for thee, as St. Jerome translates it; and so doth the Syriac, and Onkelos, and the LXX, who differ from the Hebrew text in words only, not in sense. For by adding the word *saying* (as we do in Judg. vii. 2, where there is the same expression), this paraphrase of Bochart is very proper (Hierozoic., par. ii. lib. v. cap. 2), "Though it belongs not to thee to determine the time of thy deliverance, which depends wholly upon the will and pleasure of God; yet I, who am his minister, give thee leave to take so much upon thee, as to prescribe what time thou pleasest for the removal of this plague." For thus he thinks Moses's words are to be translated, *Glory over me, by telling me when I shall intercede for thee, &c.* Moses saw, perhaps, that Pharaoh was much

addicted to astrologers, who fancied all things here below to be governed by the motion and influence of the stars: and therefore would have him name the time: that he might be satisfied that there was no day nor hour under such an ill aspect, but he could prevail with God, at any moment he thought good to pitch upon, to deliver him.

Bonfrerius, I think, hath expressed, in short, the literal sense of the Hebrew words, *Tibi hunc honorem defero ut eligas quando, &c.* "I will do thee the honour, that thou mayest assign the time." And our Dr. Jackson still shorter, "Glorify over me;" that is, saith he, "you shall command me."

*Rosen.*—5 אֲנִי לֹא אֶגְדָּלָהּ, *Gloriare super me, quando deprecabor pro te rel., quæ non videntur coherere.* Tamen, si verbis stemus, non possumus aliter reddere. Nam אֶגְדָּלָהּ sequente לְ personæ nomini præmisso significare *supra aliquem gloriari*, non dubitamusint loca Jud. vii. 2; Jes. x. 15. LXX, Τάξαι πρὸς με τὸν ὀρέοντι περὶ σοῦ. Hier.: *constitue mihi, quando deprecor pro te.* Syrus: *pete tibi tempus quando pro te intercedam.* Saadias: *pete a me, quando vis, ut pro te intercedam.* Quæ quidem interpretationes sensum satis commodum gignunt, sed vim phraseos לֹא אֶגְדָּלָהּ non expriment. Simplicissimum fuerit, verborum *gloriare super me* hunc sensum facere: hoc honoris tibi sume, ut designes mihi tempus, quo orem pro te. Aut: hoc tibi tribuo, ut præfigas mihi tempus, quando orem pro te. Bochartus l. 1., p. 578, post verba *gloriare super me* supplendum dicit אֶגְדָּלָהּ *dicendo*, ex Jud. vii. 2, ubi plenior est loquutio: אֶגְדָּלָהּ אֶתְּ לִי לְ אֶתְּ אֶתְּ, *ne glorietur supra me Israel dicendo rel.*; mentem Mosi esse hanc: Ego tamen, qui propheta sum, do tibi Dei nomine temporis optionem, quo vis, ut a Deo impetrem, ut hæ ranæ amoveantur. Voluit Moses, ut penes regem esset, diem præfinire, quemcunque vellet, ut postquam votis ipsius esset satisfactum, liberationem suam soli Deo imputaret, vs. 6.

**Heb., 8 ; Au. Ver., 12.**

וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מִצֵּם פְּרֻעָה וַיִּצְעֲקוּ  
מֹשֶׁה וְאַלְיָהוּדָה עַל־דָּבָר קִצְפֻּדָּעִים  
אֲשֶׁר־שָׂם לַפְּרֻעָה :

ἐξῆλθε δὲ Μωυσῆς καὶ Ἀαρὼν ἀπὸ Φαραώ.  
καὶ ἐβόησε Μωυσῆς πρὸς κύριον περὶ τοῦ  
ὀρισμοῦ τῶν βατράχων, ὥς ἐτάξατο Φαραώ.

*Au. Ver.*—12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

*Pool.*—Or, as the place is fitly rendered by others, *because of the word, or matter of, or about the frogs which he had given or propounded to Pharaoh.* Because he had given his word both for the thing and the time of it, he prayed more earnestly lest God should be dishonoured, and Pharaoh have occasion of triumph. The Hebrew verbs to *put* and to *give* are frequently exchanged, as appears by comparing 1 Kings x. 9 with 2 Chron. ix. 8; and Isa. xlii. 1 with Matt. xii. 18. So Bp. Horsley.

**Bp. Patrick.**—*Moses cried unto the Lord because of the frogs.*] In the Hebrew the words are, *Cried to him about the business* (or the matter) *of the frogs*, which God had sent upon Pharaoh. Or, as Aben Ezra understands it, *concerning the frogs*, which he had promised Pharaoh should be removed : as if the words should be translated thus ; “He cried unto the Lord concerning what he said about the frogs, and appointed unto Pharaoh.” For so the word *sham* in xv. 25, signifies to *appoint* or *propose*, and so the LXX here translate the words (which we render *had brought against Pharaoh*), *ὡς ἐράξατο Φαραώ*, “as he had appointed to Pharaoh.”

*Rosen.*—*Clamavitque Moses ad Jovam, quas*  
*s. quod posuerat Pharaoni.* מִלֵּי הַצְּדָדִים, i.e.,  
*propter ranas, vel super negotium, vel in causa*  
*s. super causa ranarum.* Nam צָרָה *verbum*  
*haud raro rem, negotium, causam significare*  
*constat.* Et dici potest Deus קָם לִפְנֵי הַצְּדָדִים  
*negotium ranarum posuisse, i.e.,*  
*immisisse Pharaoni.* Vid. not. ad Jer.  
 xxxii. 20, et Ps. cv. 27. Multo aliter  
 LXX., περὶ τοῦ ὀρισμοῦ τῶν βατραχῶν, ὃς  
 ἐτάξατο Φαραώ, *pro fitione ranarum, sicut*  
*constituerat Pharaō.* Hieronymus: *pro*  
*sponsione ranarum, sicut constituerat Pharaō.*  
*Quasi Moses a Deo petierit, ut ratum*  
*haberet verbum, quod proposuerat Pharaō,*  
*aut potius, quo Moses, data fide, Pharaoni*  
*se obstrinxerat.* Neque inconcinuus pro-  
 dibit sensus, si verba ita vertamus: *clamavit*  
*ad Jovam super verbum ranarum, quod pro-*  
*posuerat Pharaoni.* Sic xv. 25. קָם לִפְנֵי הַצְּדָדִים,  
*posuit ei statutum, i.e. proposuit.*

**Heb., 12; Au. Ver., 16.**

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אִמֹּר אֶל-אַהֲרֹן

וַיִּתֵּן אֶת־מִשְׁחָתוֹ וַיַּךְ אֶת־עַצֵּי הָאָרֶץ  
וַיֵּרָא לְבָנָם בְּכָל־אֶרֶץ מִצְרָיִם :

εἶπε δὲ κύριος πρὸς Μωυσήν. εἶπον Ἰσραὴλ, ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου, καὶ πάταξον τὸ χῶμα τῆς γῆς, καὶ ἔσονται σκνίφες ἔντε τοῖς ἀνθρώποις, καὶ ἐν τοῖς τετράποσι, καὶ ἐν πάσῃ γῇ Αἰγύπτου.

*Au. Ver.*—16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

*Stretch out thy rod.* So the Heb.

*Ged., Booth.*—Stretch out thine hand with thy rod in it [Sam., LXX].

*Pool.*—Lice, so the Hebrew word is rendered by all the Jewish and most other interpreters.

*Ep. Patrick.*—Smite the dust of the land, that it may become lice.] Some would have the Hebrew word *cinnim* to signify gnats, or some such kind of creature. Thus many of the ancients understand it: and Artapanus calls it ζῶον τι πτηνόν, "a flying sort of living creature:" which made such ulcers by its biting, as no medicine could cure (see Eusebius, lib. ix. Præpar. Evang., p. 425). But Bochartus hath sufficiently proved that our translation is right; and that out of the very text. For gnats, and such-like insects, are bred in fenny places, but these were brought out of the dust of the earth.

*Rosen., Gesen., Ged., Booth.*—Gnats.

סְכִיפִים pl. Exod. viii. 13, 14 (17, 18); Ps. cv. 31. Alex. σκνίφες. Vulg., sciniphes, a kind of little gnats that sting painfully, in the marshy country of Egypt (*Culex reptans* Linn., or *culex molestus* Forsk.). Comp. Philo (*de vita Mosæ*, L. P. II. p. 97, ed. Mangey). Oedmann *verm. Samml. aus der Naturkunde*, H. I. cap. 6.

The Jewish interpreters and Josephus (*Archæol.*, ii. 14, § 3) explain it less probably, by lice, hence in Talmud, קִצָּץ, a louse, Bochart follows the latter interpretation, *Hieroz.*, t. ii., p. 572, &c.—*Gesen.*

*Rosen.*—12 סְכִיפִים, sive, uti nomen plene scribitur, vs. 13, 14, סְכִיפִים, et סְכִיפִים his ibid., Hebræi pediculos esse volunt. At LXX, quibus in re Ægyptia magna est auctoritas, interpretantur σκνίφες, quo nomine *culicum* quædam species significatur, adstipulante Philone, et ipso Ægyptio, in libro *de vita Mosæ*, t. ii., p. 97, ed Mang., ubi sciniphes, s. ciniphes ita describit: *Animal est minutis-*

*simum, sed molestissimum tamen; neque enim solam superficiem ledit, injucundos et valde noxios pruritus excitans, verum et in interiora per aures naresque penetrat. Oculorum quoque pupillas infestat involans, nisi quis sibi caveat.* Origenes in *Homil.* III. in Exod.: *Hoc animal pennis quidem suspenditur per aëra volitans; sed ita subtile est et minutum, ut oculi visum nisi acute cernentis effugiat; corpus tamen cum insederit, acerrime terebrat stimulo, ita ut quem volitantem videre quis non valeat, sentiat stimulantem.* E quibus descriptionibus Oedmannus (*Vermischte Samml. a. d. Naturkunde*, etc. p. 1. cap. 6) magna veri specie collegit, sciniphes s. ciniphes eandem esse culicem speciem, quæ Linneo est *culex pulicaris* s. *reptans*, ad quam speciem et referendus *culex Cypri minimus subfuscus* Hasselquisti (*Itiner.*, p. 470, vers. teut.), et *culex molestus* Forskalii, qui in *Descript. Animall.*, p. 85. Rosettæ, Cahiræ, et Alexandriæ eum culicem immensa copia esse ait, nocte incommodum dormientibus, et vix arcendum, nisi cortina bene clausa. Ejusmodi insecta vulgo voce Hispanica *Mosquitoes* vocantur. Nec loco huic Mosaico convenire possunt, nisi insecta minutissima et infinite copiosa, qualia sunt sciniphes, quandoquidem pulvis omnis Ægypti in סְכִיפִים mutatus dicitur. Cf. quæ notavimus ad Bocharti *Hieroz.*, t. iii., p. 448, 457, sqq., atque quæ ex itinerariis attulit Eichhornius (*de Ægypti anno mirabili*, p. 49). Et is quidem p. 51, dicit, si vocabulum Hebræum סְכִיפִים efferamus, et sono *Chnim* substituiamus sonum *Cnip*, ex permutatione M et P linguis Semiticis perquam familiari, habere nos ipsum animalculi nomen domesticum. Scriptorem Exodi, inquit, סְכִיפִים extulisse, nec בּ voluisse pro signo numeri plur. masc. generis haberi, dubitari non potest ex eo, quod nomini כִּנּוּם verbum sing. numeri ubique junxit. Scriptionem כִּנּוּם (a singulari כִּין) vitiosam esse, Eichhornius ratione satis probabili ostendit.

Ver. 17.

*Au. Ver.*—And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

*Lice.* See note on verse 16.

*Egypt.*

*Ged., Booth.*—Egypt. And the gnats

were both on man and on beast [transposed from verse 18].

Heb., 15; Au. Ver. 19.

אֶרְבֵּעַ אֱלֵהִים הוּא

δακνυλος θεου εστι τουτο.

Au. Ver.—19 Then the magicians said unto Pharaoh, This is the finger of God.

Of God.

Ged., Booth.—Of a God.

Pool.—The finger is put either synecdochically for the hand, as it is Exod. xxii. 18; Psal. viii. 3; cxliv. 1; or metaphorically for the power or virtue, as Luke xi. 20, compared with Matt. xii. 28. Of God; of that supreme God, whom both the Egyptians and other heathen idolaters acknowledged as superior to all men, and idols, and devils. This they said, lest they should be thought inferior to Moses and Aaron in magical art. [So Rosen.]

Bp. Patrick.—This is the finger of God.] The same with what is called, in other places of Scripture, the hand of God (Psal. cix. 27), that is, his power. There are those (particularly Bochartus) who think these magicians did not, by these words, give glory to God: but thought to save their own credit with Pharaoh, by telling him that it was not Moses or Aaron who were too hard for them, but a Divine power superior to them all. To this purpose Jonathan.

Ver. 20.

Au. Ver.—Lo.

Ged., Booth.—For lo [two MSS. read הנה].

Heb., 17; Au. Ver., 21.

כִּי אֶסְחָבֶנָּה מִשְׁלַח אֶת־עַמִּי הַנִּזְקָה  
מִשְׁלַח בָּרָא וְיִבְעַרְבֶּנָּה וְיִבְעַרְבֶּנָּה וְיִבְעַרְבֶּנָּה  
אֶת־הָעָרֶלֶב וְיִבְעַרְבֶּנָּה וְיִבְעַרְבֶּנָּה וְיִבְעַרְבֶּנָּה  
הָעָרֶלֶב וְיִבְעַרְבֶּנָּה וְיִבְעַרְבֶּנָּה וְיִבְעַרְבֶּנָּה

ἐὰν δὲ μὴ βούλει ἐξαποστείλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐξαποστέλλω ἐπὶ σέ, καὶ ἐπὶ τοὺς θεράποντάς σου, καὶ ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυιαν. καὶ πλησθήσονται αἱ οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίας, καὶ εἰς τὴν γῆν ἐφ' ἧς εἰσιν ἐπ' αὐτῆς.

Au. Ver.—21 Else, if thou wilt not let my people go, behold, I will send swarms of flies [or, a mixture of noisome beasts, &c.] upon thee, and upon thy servants, and upon thy people, and into thy houses: and

the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

Pool.—Swarms of flies; Heb., a mixture of insects or flies, as appears from Psal. lxxviii. 45, which were of various kinds, as bees, wasps, gnats, hornets, &c., infinite in their numbers, and doubtless larger and more venomous and pernicious than the common ones were.

Bp. Patrick.—Behold, I will send swarms of flies upon thee, &c.] The Hebrew word *arob* being generally thought to come from a word which signifies to *mingle*; interpreters commonly think it denotes a mixture of several sorts of creatures. And some take it, as we seem here to do, for all manner of flies; which Aquila calls *παμμυίαν*, all sorts of insects. Others take it, as it is in our margin, for a mixture of noisome beasts: and so the author of the Life and Death of Moses; God sent lions, wolves, bears, and leopards, and such like wild beasts, which killed not only their cattle in the field, but their children in their houses. And so Josephus expounds it, *θηρία παντοῖα καὶ πολύτροπα*. But Bochartus hath confuted this notion by very good arguments, in his Hierozoicon (par. ii., lib. iv., cap. 15), where he shows no word has more significations than the Hebrew word *arob*: which signifies not only to *mingle*, but among many other things, to *obscure* and *darken*. From whence the even-time is called *ereb*. And therefore, with great reason, he approves of the LXX version, who translate it *κυνόμυια*, "a flesh fly," very bold and troublesome; being not easily driven away: which infests dogs very much, especially about the flaps of their ears. Some take it for that large black fly which fastens upon beasts, and sucks their blood, called *arob*, from its black colour: as *oreb* from thence signifies a crow. And so Philo describes this fly, called *cynomya*, that it is as impudent as a dog; and makes its assaults with great violence, like a dart; fastening its teeth so deep in the flesh, and sticking so close that it makes cattle run mad. This plague the Jews say (in the forenamed book of the Life of Moses) was sent upon the Egyptians, because of the hard service they made the Israelites undergo, in feeding their cattle.

Ged., Booth.—Beetles. [Ged., probably the Blatta Egyptiaca.]

Gesen.—צ m. the fourth plague in Egypt,



the name of a noxious insect (comp. the Arab. *عرب* to consume), perhaps *blatta Orientalis* seu *Ægyptia*, Linn. *Die Kakerlake, Küchenschabe* (Edmann's *Verm. Sammlungen*, H. II. p. 150. *Michaelis Supplem.*, No. 1962), one of the most troublesome plagues in all parts of the world, and particularly in Egypt. Jerome, *omne genus muscarum* (probably from *עפ* to mix). But that *עפ* is not to be considered as a nom. coll., but indicates a certain species of animal, is evident from Exod. viii. 29, 31.

*Prof. Lee.*—*עפ*, m.—pl. non occ. Aquila, *πάμμνια, πάμμικτος*. Symm. *κυνόμνια*. So LXX. To the latter Bochart inclines (Hieroz. ii., lib. iv., c. xv., p. 553. *Musca canina*, sive *tabanus*. *The gad-bee, ox-fly, or dun-fly*. The Jews, generally, *all manner of noxious animals*, as lions, bears, serpents, &c. Jerome, "*omne genus muscarum*." Auth. Vers., "*swarms of flies*." Others, otherwise. The probability is strong, that it is the generic name of *some sort of noxious fly*; but what that is, it is impossible to say. St. John seems to have had his eye on this plague, when he spoke of it as consisting of *locusts*. (Rev. ix. 3, seq.) It is true, Exod. x. 4, is usually referred to here; but, it should be observed, in that place, the destruction of the produce of the land only is had in view; here the injury of men. It is not improbable the *fly* was so called

from its *property to injure*. Arab. *عرب*, *acutior pars*, et *nitor dentium*; *gladii acies*; *acuitas*; *alacritas*, Exod. viii. 17, 18, 20, 25, 26; Ps. lxxviii. 45; cv. 31.

*Rosen.*—*הני מפיחך*, *Ecce immitto in te*, s. concito in te, coll. Deut. xxxii. 24. Dicit igitur Jova, se concitaturum esse contra Pharaonem, ejus ministros et totam domum *אֲדִמְעִיב*. Id nomen a *miscendi* notione, quam *עב* obtinet, Hebræi fere interpretantur *miscellaneam animalium noxiorum multitudinem*. Jonathan: *mixtam turbam ferarum*. Aquila, *πάμμνια* reddidit, quem sequutus Hieronymus *omne genus muscarum*, et *muscas diversi generis*, atque *muscam omnimodam vertit*. Arabs uterque: *mistura ferarum*. Jarchi: *omnes species malarum bestiarum, et serpentum, et scorpionum inter se permixtas*. Sed quo minus nomine *עפ* *insectorum colluvies* intelligatur, obstat, quod vs. 27, dicitur: *וְעַפְּיָא אֲמֹוִיִּת אֲרֹוּבָא אֶפְרָאֵינִי*, *Arobum a Pharaone, a servis ejus et ejus*

*populo*, *וְעַפְּיָא אֲמֹוִיִּת* ne unus quidem remansit, quod nonnisi certo animalis generi convenit. Neque quale animalis genus nomine *עפ* designetur multum quærere necesse fuerit, si Alexandrino interpreti, rerum *Ægyptiarum* peritissimo, fidem habemus, qui illud *κυνόμνια*, *muscam caninam* exponit. Nomen nactum esse hoc muscarum genus ab impudentia, ait Philo *de vita Mosis*, t. ii., p. 101. ed. Mangey: *Sine metu enim involant et irruunt, ac si abigas, pervicaci tamen pertinacia obnituntur, donec sanguine et carne exsatiata fuerint*. *Cynomyia igitur, utriusque animantis (canis et muscæ) adscita audacia, audax et insidiosa bestia est; nam e longinquo, in teli morem, cum stridore fertur, et magno impetu ruens (cuti) maxime inhæret*. Ex his quæ Philo alique veterum de *κυνόμνια* scribunt, magna cum veri specie colligitur, esse illam *tabani* speciem. OEdmannus quidem in *d. vermischt. Samml.*, p. ii., cap. 7, per *עפ* *blattam Orientalem* Linn. (Belgis et Germanis *Kakerlak*) designare contendit; sed *blatta orientalis* non proxime, sed remotius hominibus nocet, est quidem vexatio *domestica*, non vero humana, rebus esculentis inhæret, non hominibus, quum tamen *עפ* hominibus fore cruciatui, expressis verbis h. l. dicatur. *וְנִם הָאֲרֵץ אֲמֹוִיִּת* *Et etiam humus super quæ illæ erunt*. Mendelii fil. indicare ait loca, quibus nullæ domus erant. Sane a *עפ* distinguitur iisque opponitur.

Ver. 23, 24, 29, 31.

*Flies.* See note on verse 21.

Heb., 18, 19; Au. Ver., 22, 23.

18 וְהַפְּלִיתִי בַיּוֹם הַהוּא אֶת־אֲרָצָא  
נֶשֶׁן אֲשֶׁר עָמְלָא לַעֲבֹד עָלָיָהּ לְבָדְלָתִי  
הַיּוֹת־שֵׁם עָרָב לַעֲשׂוֹן הַדֹּעַ כִּי אֲנִי יְהוָה  
בְּקֶרֶב הָאֲרָץ : 19 וְשִׁמְתִי כֹחַ בֵּין  
עַמִּי וּבֵין עַמְּךָ לְמַחֵר יְהוָה הָאֵל הַזֶּה :

22 καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γεσέμ, ἐφ' ἧς ὁ λαός μου ἔπαισται ἐπ' αὐτῆς, ἐφ' ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμνια. ἵνα εἰδῆς, ὅτι ἐγὼ εἰμι κύριος ὁ θεὸς πάσης τῆς γῆς. 23 καὶ δώσω διαστολήν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ, καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ. ἐν δὲ τῇ αὔριον ἔσται τοῦτο ἐπὶ τῆς γῆς.

*Au. Ver.*—22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

23 And I will put a division [Heb., a redemption] between my people and thy people: to-morrow [or, by to-morrow] shall this sign be.

*Ged.*—But I will, on that day, so distinguish the land of Goshen in which my own people dwell that not a beetle shall be there; to the end thou mayest know, that I, the Lord, am in the midst of the land, and make a distinction between my own people and thy people. To-morrow shall this sign happen.

After the 23d verse, Ken., *Ged.*, and Booth. supply from the Sam., “And Moses and Aaron went into Pharaoh, and said to him, Let [*Sam.*, *Ged.*, Thus saith the Lord, Let, &c.] my people go, that they may serve me. But if thou wilt not let my people go, behold, I will send a swarm of beetles upon thee and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of beetles, and also the ground whereon they stand. And I will separate, in that day, the land of Goshen, in which my people dwell, that not a beetle shall be there; to the end thou mayest know that I am Jehovah in the midst of the earth; And I will make a division between my people and thy people. To-morrow shall this sign be.”

Gesen. considers this an interpolation. See notes on vii. 18 and xi.

*Rosen.*—*Et separabo in die illo terram Gosen, in qua populus meus stat, habitat, ut non sit ibi cynomyia.* וְהִפָּלְתִּי (אֶפְלָה) *separabo*, s. *distinguem*, i.e., *faciam*, ut terra Gosen ea plaga immunis sit. Ita et ix. 4. At LXX, *παράδοξάσω τὴν γῆν Γεσὴμ*, quod Hieronymus *faciamque mirabilem in die illa terram Gosen* vertit. Hi interpretes וְהִפָּלְתִּי retulerunt ad אֶפְלָה, quæ etsi proprie non differat a אֶפְלָה, tamen in Hiphil adhiberi solet significatu *mirabile faciendi*. וְיָדַעְתָּ כִּי אֲנִי יְהוָה *Ut cognoscas, me esse Jovam in medio terræ.* Metaphora sumpta a regibus, qui sedem habere solent in medio regni, ut omnibus undiqueque finibus ex æquo sint propinqui. Deus autem *in medio* eorum potissimum adesse dicitur, quibus favet, ut xvii. 7; Deut. vii. 21; xxiii. 15. 19 וְהָיָה לְךָ אֶפְרַיִם וְיִשְׂרָאֵל יָדָעוּ כִּי אֲנִי יְהוָה *Et ponam redemptionem, liberationem, inter populum meum et inter populum tuum.* Quum id ipsum, quod Israelitæ liberi essent a plaga cynomyiarum, distingueret eos ab Ægyptiis, Aben-Esra וְהָיָה

(quod plene scribitur וְהָיָה, Ps. cxi. 9; cxxx. 7), exponit *distinctionem*, et similiter LXX, *διαστολήν*, eosque sequutus Hieronymus *divisionem*. Ceterum his verbis Mendelii fil. non plane idem, quod vs. 18, immunem fuisse terram Gosen ab illa plaga, dici existimat, sed hoc potius, animalia ista noxia, וְאֵפְרַיִם dicta, nec Israelitis inter medios Ægyptios versantibus nocuisse. Et idem ad verba וְהָיָה לְךָ אֶפְרַיִם וְיִשְׂרָאֵל יָדָעוּ *in crastinum futurum est signum hoc*, bene notat, id dici ideo, ut intelligat rex, non casu fortuito illud eveniturum, sed Deo ita disponente; cf. ad ix. 5.

Heb., 20; Au. Ver., 24.

וַיֵּשֶׁב יְהוָה בְּיָדָאָה וַיִּבְרָא עָרָב עֹבֵד  
בֵּיתָהּ פָּרָעָה וּבֵית עֲבָדָיו וּבְכָל-אֶרֶץ  
מִצְרַיִם תִּשְׁחַת הָאָרֶץ מִפְּגֵי הָעָרָב :  
ἐποίησε δὲ κύριος οὕτως. καὶ παρεγένετο ἡ  
κυνόμυια πληθὺς εἰς τοὺς οἴκους Φαραὼ, καὶ  
εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ, καὶ εἰς  
πάσαν τὴν γῆν Αἰγύπτου. καὶ ἐξώλοθρεύθη ἡ  
γῆ ἀπὸ τῆς κυνομύιης.

*Au. Ver.*—24 And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

*A grievous swarm of flies.*

*Ged., Booth.*—A very [*Sam.*] grievous swarm of beetles.

*The land was corrupted, &c.*

*Ged., Booth.*—So that [*Sam.*, LXX, Syr., Vulg.] the land was ravaged by the beetles.

*Pool.*—*A grievous swarm of flies*; Heb., *a heavy mixture* of flies. *Heavy*, i.e., either great, as this Hebrew word is used, Gen. xli. 31; Isa. xxxii. 2, or mischievous and troublesome; or rather, numerous, as it is taken, Gen. i. 9; Numb. xi. 14; 1 Kings iii. 9, compared with 2 Chron. i. 10. *The land*, i.e., either the fruits or products of the land; or rather, the inhabitants of the land, as the word *land* is taken, Gen. xli. 36; 1 Sam. xxvii. 9: many of the people were poisoned or stung to death by them, as appears from Psal. lxxviii. 45. See also the Book of Wisdom, chap. xvi. 9.

*Bp. Patrick.*—*The land was corrupted by reason of the swarm of flies.*] We are to understand here, by *the land*, the *inhabitants* of the land: whose blood these flies sucked, and left such a poison in it, that their bodies

swelled, and many of them died. So the Psalmist understood it (lxxviii. 45). There is something like this recorded in heathen stories; particularly, they say, that when Trajan made war upon the Agarans, he was so assaulted with flies, when he sat down to eat, that he looked upon them as sent by God, and desisted from his enterprise. And that whole countries have been infested with them, appears from a number of gods that were worshipped, because they were supposed to have driven them away, at Acaron, and several other places mentioned by the learned Huetius (in the place above quoted), from whence came the names of Jupiter, Ἀπόμυιος and Μυιάδης, and of Hercules, Μύαγπος, &c.

*Rosen.*—20 וְיָבִיא עִבִּי בְּרִי Venitque cynomyia gravis, i.e., venerunt multæ et copiosæ. Nam בְּרִי haud raro multum, copiosum valere constat, vid. ix. 1; x. 14; Habac. iii. 3; 1 Reg. iii. 9. Elliptice hoc vs. scriptum legitur וְיָבִיא עִבִּי בְּרִי. Deficit nonnunquam בְּ rationale sensus et ex usu linguæ. וְיָבִיא עִבִּי בְּרִי, Corrumpebatur terra propter cynomyiam. Terra pro ejus incolis, qui gravissime illis muscis vexabantur. Sic Ps. lxxviii. 45, misit inter eos cynomyiam, quæ eos consumsit. Sed Clericus quod hoc loco dicitur non tantum de hominum corporibus intelligendum putat, verum et, ac magis adhuc, de victibus, quos invadere solent muscæ, in iisque ova deponere, e quibus mox nascuntur vermes, quo fit, ut esculenta putrescant, et a vermibus absumantur.

Ver. 25.

*Au. Ver.*—In the land.

*Rosen., Ged., Booth.*—In this land.

Ver. 26, 27.

*Au. Ver.*—26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

*Ged., Booth.*—26 But Moses said, It is not proper to do so. For the sacrifices which we offer to the Lord [*Heb., Booth., Jehovah*] our God are an abomination to the Egyptians. Behold, should we, before their eyes, offer sacrifices, which are an abomina-

tion to the Egyptians, would they not stone us? 27, Let us go, &c.

Ver. 29, 31.

*Swarms of flies*, See note on verse 21.

CHAP. IX. 1.

*Au. Ver.*—1 Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

*Then the Lord.*

*Ged.*—The Lord therefore.

*Booth.*—Again Jehovah.

*Tell him.*

*Booth.*—Say to him. For חַמֹּם Sam. and two MSS. read חַמֹּם.

Ver. 2.

*Au. Ver.*—To let them go.

*Ged.*—To let my people [LXX and two MSS.] go.

Ver. 4.

*Au. Ver.*—And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

*And the Lord.*

*Ged.*—And in that day [so most copies of LXX] the Lord.

*Israel.*

*Ged.*—The children of [so LXX, Arab., and one MS.] Israel.

*Egypt.*

LXX, Ged., Booth.—The Egyptians. Contrary to the vowel points.

Ver. 5.

וַיֹּאמֶר יְהוָה מֶלֶךְ לְאַהֲרֹן מָחָר יִצְעָקוּ  
: יְהוָה הַדָּבָר הַזֶּה בְּאַהֲרֹן

καὶ ἔδωκεν ὁ θεὸς ὄρον, λέγων. ἐν τῇ αὐρίῳ ποιήσει κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς.

*Au. Ver.*—5 And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.

*Ged., Booth.*—The Lord [*Heb., Booth., Jehovah*] hath also appointed the time saying, To-morrow will the Lord [*Heb., Booth., Jehovah*] do this thing in the land.

After this verse, Ken., Ged., and Booth. supply from the Sam. Pent., "And Moses and Aaron went to Pharaoh, and said to him, Thus saith Jehovah, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt still detain them, behold the hand of Jehovah shall be

upon thy cattle which are in the field. Among the horses, and among the asses, and among the camels, and among the herds, and among the flocks, shall be a very grievous mortality. And Jehovah will distinguish between the cattle of the Israelites and the cattle of the Egyptians; and there shall nothing die of all that belongeth to the Israelites. To-morrow will Jehovah do this thing in the land.

Ver. 9.

וְהָיָה לְאַחַךְ עַל כָּל־אֲרָץ מִצְרַיִם  
וְהָיָה עַל־הַבְּהֵמָה וְעַל־הַבְּהֵמָה לְשֹׁחִין  
פָּרַח מִבְּעַצְמָהּ בְּכָל־אֲרָץ מִצְרַיִם :

καὶ γενηθήτω κοριοὶς ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου. καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους, καὶ ἐπὶ τὰ τετράποδα ἔλκη φλυκτῖδες ἀναξίουσαι ἐντε τοῖς ἀνθρώποις, καὶ ἐν τοῖς τετράποσι ἐν πάσῃ τῇ Αἰγύπτῳ.

*Au. Ver.*—9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

*Bp. Patrick.*—*It shall become small dust, &c.*] Instead of these ashes, which they threw up into the air, there came down a small sleet (as we call it) like that of snow, or the hoar frost, which scalded the flesh of man and beast; and raised a blister in every part upon which it fell. The poison of which, penetrating into the flesh, made sore swellings, like those we now call buboes. Inasmuch that, as Philo understood it (lib. i. de Vita Mosis), they were full of blotches from head to foot. Certain it is, that the Hebrew word *shechin* signifies an "inflammation," that made a tumour or boil (as we translate the word, Lev. xiii. 18, 19), which turned into such a grievous ulcer, that Moses speaks of it afterwards as an unusual plague, which he calls the "botch of Egypt" (Deut. xxviii. 27). Dr. Lightfoot, indeed, observes, that in the book of Job (ii. 7, 8) it signifies only a burning itch, or an inflamed scab; an intolerable dry itch, which his nails could not scratch off, but he was glad to make use of a potsherd to scrub himself. But then he confesses, that this *shechin*, here spoken of, was higher than that, having blains and boils that broke out with it; which Job's had not. So that the Egyptians, he thinks, were vexed with a double punishment at once; aching boils and a fiery itch.

But our interpreters take it otherwise, and say that Job also was smote with *boils*, which, in conclusion, perhaps, had a scab that itched very much.

*Gesen.*—מִצְרַיִם m. a *bile, ulcer, swelling*, Exod. ix. 9, 11; Levit. xiii. 18, 20; 2 Kings xx. 7. מִצְרַיִם the *botch of Egypt*, probably the *Elephantiasis*, which is endemic in Egypt. It affects particularly the feet, which begin to swell, lose their flexibility, and become stiff like the feet of the elephant, whence the name of the disease. Deut. xxviii. 27, 35. It is used of the *blies* or *sores of leprosy*, or of the *elephantiasis*, Job ii. 7. Comp. *Schilling de lepra*, p. 184,

*Plin.* xxvi. § 5. (Root Arab. سَخَنَ, to be hot, inflamed. Syr. مَسَم, to fester, to suppurate.)

מִצְרַיִם plur. fem. *Boils, ulcers*, which break out on the skin, Exod. ix. 9, 10. Root צָרַח Chald. צָרַח, to bubble up, to swell, whence in Syr. مَعْنَسَم a swelling. In Hebrew the מ is formative, vid. p. 2, (b.) Comp. מָצַח.

*Rosen.*—*Eritque in pulverem super omnem terram Ægypti* quid sibi velint, non satis clarum. Simplicissimum foret, ita capere: vertetur in pulverem. Sed cur non pulverem ubique obvium sumsit, quem in auras spargeret? Alii: erit quasi pulvis, i. e., volitabit per aërem, ut pulvis solet a vento circumactus. Quod verius puto; videntur enim hæc verba hoc dicere: favilla non subsidebit, sed veluti flos tenuissimus pulveris huc illuc volitabit, et per totam Ægyptum diffundetur. מִצְרַיִם—וְהָיָה, *Eritque super homines et super jumenta inflammatio germinans pustulas.* מִצְרַיִם habet notionem caloris, ut istiusmodi ulcus significetur, quod inflammationem secum conjunctam habet, vel potius *inflammatio*, quia ulcera non tam emittunt pustulas, quam pustulæ ulcera creant, ex inflammatione plerumque natæ מִצְרַיִם est אֶרֶב, quod Jes. lxiv. 2, *effervescendi, intumescendi* significatu reperitur. LXX, מִצְרַיִם פָּרַח verterunt φλυκτῖδες ἀναξίουσαι *pustulæ effervescentes*, neglecta grammatica. Sic et Vulgatus: *vesicæ turgentes*. Accuratus Onkelos: *plenum pustulis*. Mox vs. 10, vocibus transpositis dicitur פָּרַח מִצְרַיִם וְהָיָה *inflammatio pustulis efflorescens*. Videtur ea pustularum species denotari, de qua Celsus de *Medic.*, v. 28, 15: *Pessima pustula est, quæ ἐπινυκτὶς vocatur. Ea colore vel sublivida vel rubnigra, vel alba*

*esse consuevit. Circa hanc autem vehemens inflammatio est, et, cum aperta est, reperitur intus ezulceratio mucosa, colore humori suo similis. Dolor ex ea supra magnitudinem ejus est, neque enim ea faba major est.*

Vers. 10, 11.

*Boil.* See note on verse 9.

Ver. 14.

*Au. Ver.*—For I will, &c.

*Ged., Booth.*—For else I will.

Ver. 15, 16.

15 כִּי עָתָה שְׁלַחְתִּי אֶת־יָדִי וְאָמַרְתָּ וְאֶת־עַמִּי בְּדָבָר וּתִפְקֹד מִן הָאָרֶץ : 16 וְאֵלֶם בַּעֲבֹדָה הָעֲמֹלִיתִי בַּעֲבֹד מִן־הָאָרֶץ : וְלִמְעַן סָפָר שָׁמִי בְּכָל־הָאָרֶץ :

15 οὖν γὰρ ἀποστείλας τὴν χεῖρα πατάξω σε, καὶ τὸν λαὸν σου θανατώσω. καὶ ἐκτρίβῃς ἀπὸ τῆς γῆς. 16 καὶ ἐνεκεν τοῦτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύ μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

*Au. Ver.*—15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up [Heb., made thee stand], for to shew in thee my power; and that my name may be declared throughout all the earth.

*Pool.*—15 *Pestilence*; not properly so called, but largely, as the word is used Hos. xiii. 14, meaning with an utter and irrecoverable destruction. This relates partly to the killing of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the *Red Sea*.

16 *Raised thee up*; so the Hebrew word is translated, Rom. ix. 17. I have raised thee up out of thy first nothing, into thy being, and life, and kingdom; and upheld thy being and reign even in the midst of thy tyranny. Heb., *I have made thee to stand*, i.e., to remain alive and untouched, when thy magicians could not stand, ver. 11. I have preserved thee in life, not for want of power to destroy thee, as thou mayst fancy, nor for want of provocation from thee, but for mine own glory.

To show in thee my power, in those mighty works which have been occasioned by thy rebellion and obstinacy.

*Bp. Patrick.*—15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence, &c.] I do not see how this translation can be maintained; for we do not read that God after this sent a new pestilence upon Pharaoh, and the Hebrew word *deber* signifies nothing else. This, therefore, must needs refer to the time past: and the sense of these three verses (14—16), must be this: “I will send more plagues on thee, and on thy servants (as was threatened ver. 14), for the truth is, I had now stretched out my hand to destroy both thee and thy people by my late pestilence, wherewith you had all been cut off, had it not been that I reserve you for further punishments: for which very cause I made thee to stand, when thou wast falling (i.e., kept thee from dying), that I might send more plagues upon thee, and make thy destruction more notorious to all the world.” See Paulus Fagius, and Theod. Hackspan, and Fr. Junius also, who translate these words, “I had smitten thee and thy people with pestilence” (i.e., when he destroyed their cattle with a murrain), and then “hadst thou been cut off from the earth,” as it follows in the end of this verse; that is, when the boils broke out upon the magicians.

16 For this cause have I raised thee up.] In the Hebrew the words are, *I have made thee stand*; that is, preserved thee alive, when the pestilence would have cut thee off, as the murrain did thy cattle, if I had not kept thee from perishing then, that I might destroy thee in a more remarkable manner. And thus the LXX understood it, when they translated it διετηρήθης, “thou hast been preserved,” that is, from destruction. With which the apostle agrees, though he doth not here follow their translation, ἐξήγευσα, “I have raised thee,” i.e., from the foregoing sickness (Rom. ix. 17), spared thee in the midst of malignant ulcers.

*Ken.*—For now I WILL STRETCH OUT MY hand, that I may smite thee and thy people with PESTILENCE. But, was a pestilence one of the plagues upon Egypt? Only ten are recorded: of which seven have been already enumerated; and the other three are lice, boils, and darkness. Was there then no pestilence which cut off Pharaoh, &c.?

And, if not, how are we to conceive of the Divine menace, thus positively denounced, yet not at all inflicted? This difficulty and it is not a small one, can only (I presume) be solved properly, by observing, that the preter verb שָׁחַת now rendered, *I will stretch out*, ought to be rendered here, *I MIGHT HAVE stretched out*. Verily now I MIGHT have stretched out my hand, and smitten thee and thy people with pestilence (*I might have cut you off*, on a sudden by pestilence), *but I have raised thee up* (made thee to stand) *in order to shew* (still more perfectly) *my power*; *that my name may be declared through all the earth*. See chap. xi. 9. That the circumstances of a verb, usually preter or future, may be thus qualified by *might, would, should, &c.*, appears from hence. In Gen. xii. 19, we read וַיִּשְׁחַת, so *I MIGHT HAVE taken her*. And *I said, I would scatter*. *I WOULD make to cease, lest their adversaries SHOULD behave, lest they should say*. See these four futures in Deut. xxxij. 26, 27.

*Bp. Horsley.*—15 "For now had I stretched out my hand, and smitten thee and thy people with pestilence, thou wouldst even have been cut off from the earth. 16 But for this cause have I preserved thee," &c.

*Ged.*—15 Even now I could stretch out my hand, and smite thee and thy people with pestilence, so that thou shouldest be cut off from the earth. 16 But I have expressly reserved thee for this purpose, that I may show thee my power, &c.

*Booth.*—15 Yea now I could stretch out my hand, and smite thee and thy people with pestilence; so that thou shouldst be cut off from the earth. 16 And in very deed for this purpose have I preserved thee, that I may show to thee my power, &c.

*Rosen.*—15 Verba activa praeterita, <sup>ἔπεμψε</sup> <sup>ἐπέμπε</sup> et <sup>ἐπέμπε</sup>, explicanda sunt de facultate agendi, ut igitur hic vs. ita vertendus sit *nam nunc quidem si mittere, extendere manum meam et percutere voluissim te et populum tuum illa peste* (de qua vs. 6), *deletus esses e terra*. Sequitur enim vs. sq. ratio, cur eum servarit. Particula <sup>ὅτι</sup> significationem suam *causalem* retinet, hoc modo: *nam ad probandum, nullum esse mei similem in universa terra* (vs. 14), *exserere potuissim manum rel.*

16, 17 וְהָיָה כִּי תִשָּׁרֵץ וְהָיָה כִּי תִשָּׁרֵץ *Verum propter hoc stare te feci*, i.e., servavi te incolumem. Similes loquutiones 1 Reg. xv. 4, et Prov.

xxix. 4, leguntur. וְהָיָה כְּחֹדֶם הַיָּרֵךְ, *Ut ostendam tibi potentiam meam*. Sed LXX, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύον μου, Hieronymus: *ut ostendam in te fortitudinem meam*. Similiter Rom. ix. 17, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου. Ceperunt illi interpretes וְהָיָה pro וְהָיָה, ut interdum affixa verbis adduntur, ita ut præpositio aliqua, cui affixa ista addi debeant, intelligenda sit, quod tamen frequentius, opinor, in verbis intransitivis usu venire solet, ut Ps. v. 4, וְהָיָה לִּי, *non commorabitur tecum malus*, est pro וְהָיָה לִּי מָלֵךְ.

**Ver. 17, 18.**

: חָפְזָא בְּלִבִּי לְמַחֲמֵהּ יְדִיָּהּ  
 ἔτι οὖν σὺ ἐμποῖῃ τοῦ λαοῦ μου, τοῦ μὴ  
 ἐξαποστεῖλαι αὐτούς;

*Au. Ver.*—17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail, &c.

*Ged., Booth.*—17 As still thou exaltest thyself against my people, so as not to let them go; 18 Behold, to-morrow, &c.

*Rosen.*—*Adhuc tu attollis te ipsum contra populum meum.* Onkelos: אָדאָך אַנטוולטסטו דאָס פֿאָלק פֿון מיר, *hucusque subjugas*, s. *sub jugo retines populum meum.* Jonathan: אָנאָך אַנטוולטסטו דאָס פֿאָלק פֿון מיר, *tu magnifice te geris in populum meum.* LXX, ἔτι οὖν σὺ ἐμποιῇ τοῦ λαοῦ μου; *adhuc igitur tu insultas populo meo?* Vulgatus: *adhuc retines populum meum.* Saadias: *tu adhuc retardas populum meum.* Qui duo posteriores interpretes האָרדן videntur pro denominativo a nomine הָרָה *agger* cepisse, ut proprie sit: *aggerem te ponis contra populum meum*, metaphorā ab is sumtā, qui aquarum erumpentium impetum objecto aggere cohibent. Jarchi suffragatur Onkelosi interpretationi, notans, verbum הָרָה *calcandi* (וְהָרָה) significatum habere, unde Hebræo הָרָה in Targumim respondeat אָדאָך אַנטוולטסטו דאָס פֿאָלק פֿון מיר *via strata*. Verum הָרָה est potius *via exaggerata*, a הָרָה, quod *in altum extulit* denotat. Unde Aben-Esra nostrum הָרָה per הָרָה *gloriaris te*, effers te, explicavit.

**Ver. 19.**

*Au. Ver.*—19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

After this verse, Ken., Ged., and Booth., supply from the Sam. Pent., "Then Moses and Aaron went to Pharaoh, and said to him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For else I will at this time send all my plagues on thyself, and on thy servants, and on thy people; that thou mayest know there is none like me in all the earth. Yea, now I could stretch out my hand, and smite thee and thy people with pestilence; so that thou shouldst be cut off from the earth. And in very deed for this purpose I have preserved thee, that I may show to thee my power; and that my name may be declared through all the earth. As still thou exaltest thyself against my people, so as not to let them go; Behold, to-morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day of its foundation until now. Send now, therefore, and gather in thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, upon them shall the hail come down, and they shall die."

Gesen. considers this to be an interpolation. See notes on vii. 18 and xi.

## Ver. 25.

*Au. Ver.*—25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

*Rosen.*—וְכָל־הֶעָצֵב הַשָּׂדֶה הִדָּחַ וְהָאֵשׁ, *Et omnem herbam agri percussit grando.* Aben-Esra, uti notatum supra ad vs. 6, *omnem herbam interpretatur magnam ejus partem*, quia infra x. 5, dicitur, locustas absumpturas id quod grando reliquerat. Jarchi ad vs. 32, ait intelligi posse de herbis caulem habentibus, quæ grandinis percussioni sunt obnoxie.

## Ver. 27.

וַיִּשְׁלַח פָּרָעוֹן וַיִּקְרָא לְמֹשֶׁה וְלֵאחֶיזֶן  
נֶאֱמַר אֲלֵהֶם הִמָּאֲתִי הַפָּעַם יְהוָה  
הַצִּוְיָה וְאֲנִי וְעַמִּי הַרְשָׁעִים :

ἀποστείλας δὲ Φαραὼ ἐκάλεσε Μωσὴν καὶ Ἀαρὼν, καὶ εἶπεν αὐτοῖς. ἡμάρτηκα τὸ σὺν. ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἀσεβείς.

*Au. Ver.*—27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord

is righteous, and I and my people are wicked.

*I have sinned this time.*

*Ged., Booth.*—Once more have I sinned.

*Bp. Patrick.*—*I have sinned this time, &c.]*

The meaning is not that he had not sinned before; but, *I now acknowledge my offence, and the justice of God in punishing the wickedness of me and of my people.* Which confession doth not argue any tenderness of heart; but was extorted by the horrible fright he was in of being undone, if he did not make some submission.

*Rosen.*—*Peccavi hac vice*, i.e., nunc demum me peccasse confiteor. Jonathan, Chaldæus paraphrastes, jungit hæc verba cum iis, quæ sequuntur, hoc sensu: nunc demum intelligo, Deum esse justum, me vero una cum populo meo improbum. Haud male, nisi accentus obstaret.

## Ver. 28.

הַצִּוְיָה וְאֲנִי וְעַמִּי הַרְשָׁעִים  
אֲלֵהֶם וַיִּבְרַךְ וַיִּשְׁלַח אֶת־כָּל־הָאֵשׁ  
וַיִּבְרַךְ וַיִּשְׁלַח אֶת־כָּל־הָאֵשׁ

εὔχασθε οὖν περὶ ἐμοῦ πρὸς κύριον, καὶ παυσάσθω τοῦ γενεθῆναι φωνὰς θεοῦ, καὶ χάλασαν, καὶ πῦρ, καὶ ἐξαποστελεῶ ὑμᾶς, καὶ οὐκέτι προστεθήσεσθε μένειν.

*Au. Ver.*—28 Intreat the LORD (for it is enough) that there be no more mighty thunders [Heb., voices of God] and hail; and I will let you go, and ye shall stay no longer.

*Ged., Booth.*—Entreat Jehovah for me [LXX], that there may be an end of this mighty thunder, and hail, and lightning [LXX], and I will let you go, and ye shall be no longer delayed.

*That there be an end to this mighty thunder and hail.* The Hebrew phrase is, *Et sat sit fuisse voces Dei et grandinem.* Thunder is frequently called the voice of God; as a mighty wind is called his breath: but there is a singularity of construction in the words which cannot be literally rendered in any other language. Rosenmüller, however, mistakes in saying that it is not expressed by Sept. and Vulg. It is expressed, and well expressed by the *καὶ παυσάσθω τοῦ γενεθῆναι* of the former, and by the *ut desinant* of the latter. It is likewise well expressed by Saadiah, וַיִּבְרַךְ וַיִּשְׁלַח אֶת־כָּל־הָאֵשׁ. The Syr. translator seems to have taken רב in a different meaning, as he renders the

comma thus: *Pray to God; for with him there is much re-spite.* And Onkelos appears to have had the same idea: *זלו קדם יי וטני קדמוי רוח*. Better the Targums: *רוי בני קדמוי*. The Persic translator seems to have considered *יר* as belonging to the prior comma: "Pray the Lord, and pray him much; that," &c. And so Gr. Ver., *Δεσηθε τοις οντος τον οντωτην πολυτε, απο του τελειν φωνας, κ.τ.λ.* They, probably, did not well understand the Hebraism; the meaning of which, however, is clear, from a parallel place in Ezekiel xlv. 6, *ויר לם כל רעונם*, which literally is, *multum vobis ab omnibus abominationibus vestris*; rendered by our English translators, after the Greek, Let it suffice you of all your abominations. Better the Vulg.: *Sufficiant vobis scelera vestra.* Still better Houbigant, *Jam satis superque est scelerum vestrorum*, and Dathe: *Jam satis sit scelerum a vobis commissorum.* Horace uses a somewhat similar phrase, *Jam satis terris, &c.*, Ode 2.—*Ged.*

*Rosen.*—*נדר וקריח קח אדם נדר, Et multum, i.e., satis eis fuisse sive, sufficiat et ne sint amplius voces Dei, tonitrua, et grando.* Jarchi: *יד לו במה שהיה נדר, id quod demisit tonitruum et grandinis.* Quemadmodum Horatius dixit: *Jam satis terris nivis atque diræ grandinis rel.*

Ver. 30.

*Au. Ver.*—The Lord.

*Booth.*—The Lord Jehovah. [So the Sam.]

Ver. 31, 32.

וְהַפְשַׁתָּה וְהַשְׁעֵלְתָּה בַבֶּקֶרֶת 31  
וְהַשְׁעֵלְתָּה אֶת־כִּיב וְהַפְשַׁתָּה בְּכָל־  
וְהַחֲטָה וְהַפְשַׁתָּה לֹא נָפְּךְ כִּי אֶפְיֹלָת 32  
הַקֶּזֶה :

31 τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη. ἡ γὰρ κριθὴ παρεστηκυῖα, τὸ δὲ λίνον σπερματίζον. 32 ὁ δὲ πυρὸς καὶ ἡ ὀλῦρα οὐκ ἐπλήγησαν, ὅψιμα γὰρ ἦν.

*Au. Ver.*—31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

32 But the wheat and the rie were not smitten: for they were not grown up [Heb., hidden, or, dark].

Boothroyd places these two verses after verse 26.

31 Balled.

*Gesen.*—*גנל*, Exod. ix. 31, only: *גנל* (ג),

*גנל*, Vulg., *cum linum jam folliculos germinaret*; Luther, *der Flachs hatte Knoten gewonnen*; LXX, Eng. Vers., *the flax was balled*. The Arabic and Samaritan express it by, *had seed, or was already ripe*. It signifies, perhaps, *was in blossom*, so that the *quadrilitt.* might originate from *גנל*, *calix*, or cup of a flower, and *גנל*, Syriac, *גנל*, bud, flower. In Talmud *גנל* occurs for, halm. *Mishna*, part vi., p. 307, *ed Surenh.*

*Prof. Lee.*—*גנל*, m. compd. perhaps, of *גנל*, sign. II. above, and *גנל*. See *גנל*, i.e., *Cup*, or, *flower-forming*, spoken of flax, once, Exod. ix. 31. Gram., art. 169. 2, et seq. In this case, we need not suppose with Dr. Gesenius, that *ג*, in, has been omitted by the ellipsis; nor that we have a compound of *גנל*, and the Syr. *גנל*, *flax*, &c: nor need we regard the very abstruse dissertations of the learned Jews, alluded to by him, and partly cited in his *Thesaurus*, about this word, as they do not afford us one syllable of real knowledge on the subject.

32 *Au. Ver.*—*Rie.*

*Gesen.*—*גנל*, fem. Exod. ix. 32; Isaiah xxviii. 25. Plur. *גנל*, Ezek. iv. 9, *spelt* [so Prof. Lee, and the majority of the commentators], *triticum spelta* Linn., *ξέα* of the Greeks, *far* and *adoreum* of the Romans. The name in Hebrew, probably proceeds from the smoothness of its ear, similar to that of wheat. See *Celsii Hierob.*, t. ii., p. 98—101.

*Au. Ver.*—*They were not grown up.*

*Pool.*—The Hebrew word may be rendered either *dark* or *hid*, to wit, under the ground, whereby it was secured from this stroke; or *late*, as divers of the Hebrews and other interpreters render it. This kind of corn coming later up, was now tender and hidden, either in the ground or in the herb; whereby it was in some measure secured both from the fire by its greenness and moisture, and from the hail by its pliability and yielding to it, whereas the stalks of barley were more dry and stiff, and therefore more liable to the hail and fire.

*Bp. Patrick.*—32 *The wheat and the rie were not smitten: for they were not grown up.* In the Hebrew, *they were hidden*; i.e., *were as yet under ground*, as Kimchi, and from him Junius and Tremellius expound it. But that cannot be the meaning; for there was but a month's difference



between the growth of wheat and of barley to maturity. And therefore Bochartus hath more truly expounded the meaning (Hierozoic., par. ii., lib. iv., cap. 3), that they were *not yet eared*: and so, being tender and flexible, yielded to the stroke of the hail, and received less harm than the barley which was in the ear, and the flax which was balled.

*Gesen.*—*סָרִית* adj. prop. *dark*. 2. *Late*, inasmuch as the lateness of fruits arises from want of the ripening heat of the sun.

*Prof. Lee.*—*סָרִית*, I. *Concealed*; hence, II. *Quite dark, or obscure*: according to some, *Late*, Exod. ix. 32, *סָרִית*, *concealed* (as under ground), i.e., *not yet sprung up*, seems to suit the passage, unless we suppose the term *later* to signify the same thing.

*Rosen.*—*סָרִית* *סָרִית*, *Quia serotina erant*, ita recte Hieronymus, τοὺς LXX sequutus, qui *δυσίμα γὰρ ἦν* habent. Jarchi quoque exponit: *serotina*. Addit, ea adhuc tenera fuisse, atque inde factum, ut grandine non læderentur. Cf. ad vs. 25. Quoniam autem *סָרִית*, *tenebrosus, obscurus*, significat, ideo Aben-Esra sensum ait hunc esse: *quod fuerunt adhuc sub terra, ita ut non conspicerentur*. Sed discimus ex Plinio (*H. N.* viii. 3) in *Ægypto* hordeum sexto a satu mense, frumenta septimo meti solita; fieri ergo non potuit, ut tanto temporis spatio hordeum anteverteret triticum et zeam, quantum interfuisse necesse est, si, cum hordeo spica esset mutica, triticum et zea adhuc sub terra latitarent. Haud incommodè tamen *סָרִית* reddi potest *obscura*; obscurum quippe dici solet, non quod omnino non conspicitur; sed quod parum et tenuiter. Vid. Fullerus *Miscell.* SS. l. iii. c. 11, ex cuius tamen sententia prior interpretatio (*serotina*) retinenda est. "Hordeo autem læso, ait Fullerus, incolume mansit triticum, quum hordei prope jam maturi culmus, aliquando arefactus, ideoque induratus, non cederet ictibus grandinis, sed obniteretur, itaque continuo frangeretur. Triticum autem, tenerum adhuc, et in herba veluti additum, lenta flexilique sua mollitie satis quidem tuto procellæ impetum devitaret, et ingruentes ictus declinaret atque subterfugeret." Idem porro monet, mirum non esse, si apud *Ægyptios* messis hordacea, contra quam apud nos, prior fuerit triticea. Nam ex cœli lenissima ac suavissima tempe, qua nos multum superant *Ægyptii*, ingens operum rusticorum discrimen oriri,

ut aliis in rebus, sic potissimum in serendi metendique temporibus.

Ver. 33.

*Au. Ver.*—33 — and the thunders and hail ceased, and the rain was not poured upon the earth.

*Ged., Booth.*—And the thunder ceased, and the hail and the rain were no more poured on the earth [contrary to the Masoretic punctuation].

CHAP. X. 1, 2.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה בֹּא אֶל-פַּרְעֹה קְרִיאָתִי הַכְּבֹדִתִּי אֶת-לְבָבוֹ וְאֶת-לֵב עֲבָדָיו לְמַעַן שְׁתִּי אֶתְנִי אֵלָה בְּהָרְבּוֹ: 2 וְלִטְעֹן תִּסְפֹּר בְּאָזְנִי בְּנֹד וּבְרִבְבּוֹ אֶת אֲשֶׁר שָׁמַתִּי בָּם יוֹדִיעֶתָם כִּי-אֲנִי יְהוָה:

1 εἶπε δὲ κύριος πρὸς Μωσὴν, λέγων εἰσελθε πρὸς Φαραώ. ἐγὼ γὰρ ἐσκληρύνα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ, ἵνα ἐξῆς ἐπέλθῃ τὰ σημεῖα ταῦτα ἐπ' αὐτούς. 2 ὅπως διηγήσῃς εἰς τὰ ὦτα τῶν τέκνων ὑμῶν, καὶ τοῖς τέκνοις τῶν τέκνων ὑμῶν, ὅσα ἐμπέαιχα τοῖς Αἰγυπτίοις, καὶ τὰ σημεῖά μου, ἃ ἐποίησα ἐν αὐτοῖς, καὶ γνῶσεσθε ὅτι ἐγὼ κύριος.

*Au. Ver.*—1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

*And the Lord.*

*Ged., Booth.*—Again therefore the Lord [*Heb., Booth., Jehovah*].

*For I have hardened his heart.*

*Bp. Patrick.*—*I have hardened his heart, &c.*] This is rather a reason why he should not go; and therefore the particle *ki* is not to be translated *for*, but *although*, as it many times is used in these books, and then the sense is clear; *although I have hardened his heart*, yet let not that hinder thy going to him, but still importune him; because I intend to take occasion from his refusing to obey me, to work greater signs and wonders

for your benefit (as it follows in the next verse), and for his ruin.

*Au. Ver.*—Before him.

*Ged., Booth.*—Among them [LXX, Syr., Targ., Arab.].

*Rosen.*—*Propter ponendum me*, i.e., ut eiderem *hæc mea signa in medio ejus*, quod Onkelos recte *בין ימייהו* *inter eos* reddidit, nempe Pharaonem et servos ejus. Pro *בין ימייהו* vs. sequ. est *בין ימייהו* *inter eos*.

*Au. Ver.*—That thou mayest tell.

*Ged., Booth.*—That ye may tell.

*Au. Ver.*—I have done. So most commentators.

*Rosen.*—*Quæ operatus sum in Ægypto*, i.e., interprete Onkeloso, *בין ימייהו* *inter eos*, *prodigia quæ feci in Ægypto*. Sed LXX, *ὅσα ἐμπέταυχα τοῖς Αἰγυπτίοις*, *quæcunque illusi Ægyptiis*. Jarchi etiam *בין ימייהו* exponit *inter eos*, quo eodem significatu verbum istud usurpari notat Num. xxii. 29. *בין ימייהו* *illusisti mihi*, atque 1 Sam. vi. 6. Philisthæorum sacerdotes suis hæc dicunt: *Cur animus vestrum obfirmaretis, sicut sum animus obfirmarunt Pharo et Ægyptii? Nonne בן ימייהו postquam illusit eis*, scil. Deus, male eos habuit, dimisit eos, Israelitas, *ut abirent*. Quo loco LXX, ut hic, habent: *ὅτε ἐνέπαυξεν αὐτοῖς*. Saadias quoque hoc Exodi loco vertit: *quam duriter egerim in Ægyptios*. Jarchi innuere videtur, formam Poel tantum *operandi, agendi*, notionem obtinere, sed formam Hithpoel verbi *בין ימייהו* nonnisi *illudendi* significatu usurpari. Sed contrarium arguit Ps. cxli. 4, *בין ימייהו* *ad patrandum facinora*. Quare nihil obstat, quo minus et hic vertamus: *quæ operatus sum in Ægypto*, sive, *inter Ægyptios*, uti mox sequitur: *et signa mea, quæ posui בין ימייהו inter eos*. Hieronymus nostra verba sic transtulit: *quoties contriverim Ægyptios*. Quæ interpretatio debetur male intellectæ magistri sui Hebræi explicationi. Is enim quum *בין ימייהו* interpretatus esset *per Sin* (*Sin*) *illusit*, Hieronymus id sinistre cepit pro *בין ימייהו* (*per Schin*) contrivi.

*The Lord.*

*Sam., Ged., Booth.*—Jehovah your God.

After the second verse, Ken., Ged., and Booth. supply from the Sam. Pent.:—And say to Pharaoh, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow I will bring locusts into

thy country. And they shall cover the face of the earth, so that one cannot see the earth; and they shall eat up what is left remaining to you, that which escaped the hail; and they shall eat up every green herb of the earth, and the fruit of every tree which groweth to you out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, from the day that they were upon the earth, unto this day.

Gesenius considers this to be an interpolation.

*Ver. 5.*

*Au. Ver.*—5 And they shall cover the face [Heb., eye] of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

*And shall eat every tree, &c.* [So the Heb.]

*Ged., Booth.*—And they shall eat up every green herb of the earth, and the fruit of [Sam.] every tree which groweth to you out of the field.

*Ver. 9.*

*The Lord.*

*Sam., Ged., Booth.*—Jehovah our God [Sept., Alex.].

*Ver. 10.*

וַיֹּאמֶר אֲלֵהֶם יְהוָה בְּנֵי יִשְׂרָאֵל  
בְּאֵשׁ אֲשַׁלַּח אֶתְכֶם וְאֶת־שִׂפְכֶם רֹאֵה  
כִּי רָצָה נִגַּד פְּנֵיהֶם :

καὶ εἶπε πρὸς αὐτοὺς. ἔστω οὕτω, κύριος μεθ' ὑμῶν. καθότι ἀποστέλλω ὑμᾶς, μὴ καὶ τὴν ἀποσκευὴν ὑμῶν; ἵδτε ὅτι πονηρία πρόσκειται ὑμῖν.

*Au. Ver.*—10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

*Look to it; for evil is before you.*

*Ged.*—See, only, what evil views ye have.

*Booth.*—See, how evil is your design!

*Pool.*—10 I wish God may be no more ready and willing to be with you, and to do you good, than I am willing to let you go. *Evil is before you*; either, 1. Evil of sin. You have some ill design against me, either to stir up sedition or war against me, or

utterly to depart out of my kingdom. Or rather, 2. Evil of calamity or mischief. 1. Because it is here said to be *before* their faces, whereas evil designs are in men's hearts, and the fair pretences wherewith they cover them are said to be before their faces. 2. The word of caution he gives to them, *look to it, or take heed*, seems to imply that he speaks not of the evil they designed against Pharaoh, but of that which they would unavoidably bring upon themselves from so potent a king, by the refusal of such fair offers, and continuing in such insolent and unreasonable demands.

*Bp. Patrick.*—10 *Let the Lord be so with you, as I will let you go, &c.*] Most take this for a form of imprecation, as if he had said: *I wish you may prosper no better than I will accord to your desire.* But some look upon it as an irrision or jeer; as if he had said, *You trust in the Lord, let him do all he can to deliver you, as I am resolved to keep you here.*

*Look to it; for evil is before you.*] It is uncertain, whether he meant *evil* that they designed against him; or which he designed against them. The former best agrees with what follows; as if he had said, *you intend a rebellion*; therefore I will let none but the men go. Or, more plainly, *it is visible you design some evil*; i.e., you have conspired to be gone, and make a revolt. Or, it is plain and manifest, by your very countenances, that you intend some evil. If we take it the other way, for *evil* which he threatened to them, the meaning must be, *Mark what I say, I will take a course with you, unless you be content to go and sacrifice upon my terms*, i.e., the men only.

*Rosen.*—*Sit ita Jehova vobiscum, quem admodum dimissurus sum vos et parvulos vestros.* In quibus verbis est *μικτηρισμός*, s. subsannatio, hoc enim vult Pharaoh: si non magis Deus vos adjuvet, quam ego vos tali conditione dimissurus sum, egregie profecto vos juvabit! Pro eo habendum, ac si diceret: non dimittam vos una cum liberis, uti petitis. *לֹא אֶפְדֶּךָ לְיָדָיו לְאִשְׁתֶּךָ לְבָנֶיךָ לְאִשְׁתֶּךָ לְבָנֶיךָ לְאִשְׁתֶּךָ לְבָנֶיךָ* LXX reddidere: *τὴν ἀποσκευὴν ὑμῶν, supellectilem vestram.* *וַיֵּדוּ* *Videte quod malum sit coram facie vestra, videte, quod malum vos intendatis et respiciatis; malo consilio licentiam festi celebrandi petitis.*

Ver. 12.

*Au. Ver.*—12 And the Lord said unto

Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

*And eat, &c.*

*Ged., Booth.*—And eat up every green herb of the earth, and the fruit of every tree [Sam., LXX] which the hail hath left.

Ver. 13.

*Au. Ver.*—13 And Moses stretched forth his rod over the land of Egypt.

*His rod.* So the Heb.

*Ged., Booth.*—His hand [Sam. and Arab.].

Ver. 21.

וַיִּמָּדֶר יְהוָה אֶל-מִשְׁפַּח נֹאֲמָה נֹאֲמָה נֹאֲמָה  
עַל-הַמִּצְרַיִם יְהוָה אֱלֹהֵי מִצְרָיִם  
יָמָשׁ הַשָּׁמַיִם

*εἶπε δὲ κύριος πρὸς Μωσὴν. ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν. καὶ γενήσῃτο σκότος ἐπὶ γῆς Αἰγύπτου, ψηλαφῇτὸν σκότος.*

*Au. Ver.*—21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *even* darkness which may be felt [Heb., that one may feel darkness].

*Even darkness which may be felt.*

*Pool.*—It is an hyperbolic expression, such being very frequent both in Scripture and in all authors. For darkness being only a privation, cannot be properly felt, yet it might be felt in its cause, to wit, those thick and gross vapours which filled and infected the air. But the place may be rendered thus, *that there may be darkness—after that* (so the Hebrew *vau* is sometimes used, as Micah vii. 13) *the darkness* (i.e., the darkness of the night, or the common and daily darkness) *is departed or removed*, and the time of the day come; for so the root from whence this word may be derived signifies, Exod. xiii. 22. And to this purpose the words are rendered by the Chaldee and Syriac, and some others; and the sense is, that the darkness may continue in the day-time as well as in the night.

*Bp. Patrick.*—*Even darkness which may be felt.*] In the next verse he calls it *thick darkness*: which was made, I suppose, by such clammy fogs, that they sensibly affected the Egyptians.

*Gesen.*—*וַיִּמָּדֶר יְהוָה אֶל-מִשְׁפַּח נֹאֲמָה נֹאֲמָה נֹאֲמָה*, and one could feel the darkness with the hands.



people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

2 Borrow.

Ken., Booth.—Ask. See note on Exod. iii. 22.

Jewels.

Ken.—Vessels.

Ged.—Ustensils.

Booth.—Articles.

Gold.

Ken., Ged., Booth.—Gold and raiment. [So Sam., LXX, and one MS.]

And the Lord gave the people favour in the sight of the Egyptians. Ken., Ged., and Booth. follow the Sam. Pent., which here reads, "And I will give this people favour in the sight of the Egyptians," and also inserts four verses [see Kennicott's note below], which Gesenius considers to be an interpolation.

Ver. 7.

וְלֹא יִהְיֶה פֶלֶא  
לְשׁוֹן לְמִאִשׁ וְעַד־בְּהֵמָה לְמַעַן תִּדְּעוּ  
אֲשֶׁר יִפְלֶה יְהוָה בֵּין מִצְרַיִם וּבֵין  
יִשְׂרָאֵל :

καὶ ἐν πᾶσι τοῖς υἱοῖς Ἰσραὴλ οὐ γρύξει  
κύων τῇ γλώσσῃ αὐτοῦ, ἀπὸ ἀνθρώπου ἕως  
κτῆνους, ὅπως εἰδῆς ὅσα παραδοξάσει κύριος  
ἀνὰ μέσον τῶν Αἰγυπτίων, καὶ τοῦ Ἰσραὴλ.

Au. Ver.—7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

Gesen.—פֶּלֶא fut. יִפְלֶה. 1. In two conjugations; in Kal, to point a thing, to sharpen it. In the two following proverbial expressions only: Exod. xi. 7: לֹא יִפְלֶה שׁוֹן לְמִאִשׁ, against any of the children of Israel no dog shall point his tongue, no one shall do them any harm; Josh. x. 21: לֹא יִפְלֶה שׁוֹן לְמִאִשׁ, none pointed his tongue against any of the children of Israel, i.e., none ventured to hurt them. Judith xi. 12, (19): οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ ἀπέναντι σου, where probably in the Hebrew original the same word stood, for the LXX have also in the above passages γρύζειν.

Rosen.—Sed ad omnes filios Israelis non exeret canis linguam suam. Proverbiale pro: non lædet neque terrebit eos quicquam.

וְיִּי hic exserendi s. agitando significatione capiendum, ut Jos. x. 21. LXX, οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ. Vulgatus: non muliet canis. Verba וְיִּי וְיִּי pendent a וְיִּי, ut sit: non movebit canis linguam suam ad quemquam inde ab homine ad jumentum, i.e., nec hominem ullum nec pecudem suo latratu terrebit. וְיִּי וְיִּי, Ut sciat, quod discrimen faciet Jova inter Ægyptios et inter Israelitas. LXX, "Ὅσα παραδοξάσει κύριος ἀνὰ μέσον τῶν Αἰγυπτίων καὶ τοῦ Ἰσραὴλ. Ceperunt וְיִּי pro וְיִּי, nam וְיִּי et וְיִּי est mirabile fecit.

Au. Ver.—9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

Ged., Booth.—Now the Lord [Heb., Booth., Jehovah] had said to Moses, Pharaoh will not hearken unto you; that my signs and [so LXX] my wonders, &c.

Rosen.—Ut multiplicentur ostenta mea in terra Ægypti. Hæc noli de futuro tempore intelligere; sed וְיִּי verte in plusquamperf. jam autem dixerat. Nam cum hæc Deus loqueretur, unum tantum restabat portentum, quo Pharaoh permovendus esset, ut Israelitas dimitteret, primogenitorum interfectio. Recte Mendelii fil. reddidit: Der Ewige hatte dieses dem Moses schon vorher gesagt, Pharaon wird euch kein Gehör geben, damit meine Wunder im Laude Mizraim desto mehr werden.

Ver. 10.

וַיִּמְשֹׁךְ וַיַּחֲרֹן עָלָיו אֶת־כָּל־חַמְסָתוֹ  
הָאֱלֹהִים לִפְנֵי פַרְעֹה וַיַּחֲזֶק יְהוָה אֶת־לֵב  
פַּרְעֹה וְלֹא־שָׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל  
מִמִּצְרָיִם :

Μωσῆς δὲ καὶ Ἀαρὼν ἐποίησαν πάντα τὰ σημεῖα καὶ τὰ τέρατα ταῦτα ἐν γῇ Αἰγύπτῳ ἐναντίον Φαραῶ. ἐσκληρυνε δὲ κύριος τὴν καρδίαν Φαραῶ, καὶ οὐκ εἰσέκουσεν ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

Au. Ver.—10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Ged.—Though Moses and Aaron therefore had done all those signs and [LXX] wonders

in the land of Egypt [LXX]; in the presence of Pharaoh; yet the Lord had so hardened Pharaoh's heart that, &c.

*Booth.*—And Moses and Aaron did all these signs and [LXX] wonders in the presence of Pharaoh; yet Jehovah suffered the heart of Pharaoh to be hardened, so that, &c.

*Hardened.* See notes on iv. 21.

*Ken.*—Within these five chapters are seven very great differences between the Heb. and Samar. Pentateuchs; relating to the speeches, which denounced seven (out of the ten) judgments on the Egyptians: sc., Waters into blood, frogs, flies, murrain, hail, locusts, and destruction of the first-born. The Heb. text gives the speeches, concerning these judgments, *only once*, at each; but the Samar. gives each speech *twice*. In the Heb. we have the speeches concerning the five first, as in command from God to Moses, *without reading that Moses delivered them*: and concerning the two last, as delivered by Moses to Pharaoh, without reading that God had commanded them. Whereas in the Samar. we find every speech twice: God commands Moses to go and speak thus, or thus, before Pharaoh; Moses goes, and denounces the judgment; Pharaoh disobeys, and the judgment takes place. All this is perfectly regular; and exactly agreeable to the double speeches of Homer, in very ancient times. I have already (Diss. i., p. 383—394) treated this subject at large; and have not the least doubt, but that the Heb. text now wants many words, in each of the seven following places: chap. vii. between verses 18 and 19; end of chap. vii.; chap. viii. between 19 and 20; chap. ix. between 5 and 6; again, between 19 and 20; chap. x. between 2 and 3; and ch. xi. at verses 3, 4.

The reader will permit me to refer him (for all the words thus omitted) to my own edition of the Hebrew Bible, where the whole differences are most clearly described. As this is a matter of very extensive consequence, I cannot but observe here, that the present Heb. text of Exod. xi. did formerly, and does still, appear to me to furnish a demonstration against itself; in proof of the double speech being formerly recorded there, as it is now in the Samaritan. And some very learned men have confessed the impossibility of explaining this chapter, without the assistance of the Samar. Pen-

tateuch. I shall now give this important chapter, as I presume it stood originally; distinguishing by italics all such words as are added to, or differ from, our present translation. And before this chapter must be placed the two last verses of the chapter preceding.

Exod. x. 28.—And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. 29 And Moses said, Thou hast spoken well; I will see thy face again no more.

EXOD. XI.

HEB. AND PRESENT VERSION.

1 And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people; and let every man borrow of his neighbour, and every woman of her neighbour, *jewels of silver, and jewels of gold.*

3 And THE LORD GAVE the people favour in the sight of the Egyptians.

SAMAR. AND NEW VERSION.

1 Then Jehovah said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; and afterwards he will send you out hence: when he shall send you away, he will surely drive you hence altogether.

2 Speak now in the ears of the people; and let every man ask of his neighbour, and every woman of her neighbour, *vessels of silver, and vessels of gold, and raiment* [so also LXX].

3 And I WILL GIVE *this* people favour in the sight of the Egyptians, so that they shall give them what they ask [so Ged., Booth.].

4 For about midnight I will go forth into the midst of the land of Egypt.

5 And every first-born in the land of Egypt shall die; from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill: and even unto the first-born of every beast.

6 And there shall be a great cry through all the land of Egypt; such, as there was none like it, nor shall be like it any more.

7 But against [Geddes, Booth., among; Sam. *לְכַנְיָא*] any of the children of Israel shall not a dog move his tongue; against man, or even against beast: that thou mayest know, that Jehovah doth put a difference between the Egyptians and Israel.

8 And THOU ALSO SHALT be greatly honoured, in the land of Egypt; in the sight of Pharaoh's servants, and in the sight of the people.

9 THEN Moses said unto Pharaoh; Thus saith Je-

Moreover, THE MAN MOSES was very great, in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

HEB. AND PRESENT VERSION.

4 And Moses said: thus saith the Lord: About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill: and all the first-born of beasts.

6 And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know, how that the Lord doth put a difference, between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in great anger.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you: that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

The reader has now the whole of this chapter before him. When therefore he has first read the 28th and 29th verses of the preceding chapter; and has then observed, with due surprise, the confusion of the Heb. text in chap. xi.; he will be prepared to acknowledge, with due gratitude, the regularity and truth of the Samar. text, through these many and very considerable differences.

SAMAR. AND NEW VERSION.

*hovah: Israel is my son, my first-born; and I said unto thee, Let my son go, that he may serve me.*

10 *But, thou hast refused to let him go; behold, Jehovah slayeth thy son, thy first-born [so Ged].*

11 And Moses said; thus saith Jehovah: About midnight will I go forth into the midst of the land of Egypt.

12 And every first-born in the land of Egypt shall die; from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

13 And there shall be a great cry through all the land of Egypt; such, as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue; against man, or even against beast: that thou mayest know, that Jehovah doth put a difference, between the Egyptians and Israel.

15 And all these thy servants shall come down to me and bow down themselves to me, saying; Go forth, thou and all the people that follow thee: and then I will go forth.

16 Then went he forth from before Pharaoh, in great indignation.

17 And Jehovah said unto Moses; Pharaoh doth not hearken unto you, that my wonders may be multiplied in the land of Egypt.

18 And Moses and Aaron performed all these wonders before Pharaoh; but Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Moses and Aaron in the land of Egypt, saying,

*Pool.*—The Lord spake; had spoken [so Booth.] before the three days' darkness, as may appear by comparing ver. 3 and 6 of this chapter with chap. xi. 4. And the mention of it was put off by him till this place, as well that he might not interrupt the history of all the plagues, as that he might give the whole institution of the pass-over together.

Ver. 2.

*Au. Ver.*—2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

*Pool.*—The beginning; Heb., the head; which, I conceive, notes not so much the order, which is more plainly mentioned in the following words, as the eminency of it, that it shall be accounted the chief and principal of all months; as the Sabbath hath been called by some the queen of days.

Ver. 3.

*Au. Ver.*—Israel.

*Ged.*—The children of [Sam., LXX, and fifty MSS.] Israel.

Ver. 4.

וְאִם-יִמְעַט הַבֵּיתָ מַחֲיוֹת קֶשֶׁף וְלֶחֶם  
הוּא וְשִׁבְצוֹ הַקָּרֵב אֶל-בֵּיתוֹ בְּמִקְדָּשׁ  
כִּפְשֹׁת אִישׁ לִפְי אֲבָלוֹ תִּלְכֹּס עַל-יִשְׂרָאֵל

*ἐὰν δὲ ὀλιγοστοὶ ὦσιν ἐν τῇ οἰκίᾳ, ὥστε μὴ εἶναι ἱκανοὺς εἰς πρόβατον, συλλήψεται μεθ' ἑαυτοῦ τὸν γείτονα τὸν πλησίον αὐτοῦ. κατὰ ἀριθμὸν ψυχῶν, ἕκαστος τὸ ἀρκοῦν αὐτῷ συναριθμήσεται εἰς πρόβατον.*

*Au. Ver.*—4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

*Pool.*—Take it; or rather thus, word for word, *And, or Then he* (the master of that family) shall take also his neighbour next unto his house; he shall take him and his family into society with himself; they shall join together. *To the number of the souls, or persons, i.e.,* as the two families shall consist of more or fewer persons. I suppose the meaning is, that if his next neighbour's family were of itself sufficient for the eating of the whole lamb, that he should pass over

CHAP. XII. 1.

*Au. Ver.*—1 And the Lord spake unto

that to the next small family, which being joined with his might make up a fit number, which, as the Hebrew doctors tell us, was ten, besides women and children. *According to his eating*, i.e., according to the proportion which he can or commonly doth eat. The meaning is this, The whole lamb being to be eaten at once, and a sufficient number being necessary to that end, and there being great variety in men's stomachs and meals, they were to give allowance for that, and to take either more or fewer persons, as their stomachs were better or worse.

*Ged., Booth.*—And if the household be too small for a whole lamb, let him and his neighbour household take one. According to the number of persons shall ye reckon for the lamb, each one according to his eating.

Ver. 6.

וְהָיָה לָכֶם לְמִשְׁכָּרֶת עַד אֶרְבָּעָה  
עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחַטְתֶּם אֹתוֹ לַלַּיְלָה  
בְּעֶרְבֵית יִשְׂרָאֵל בֵּין חֲצֵי הָעֶרְבָיִם :

καὶ ἔσται ὑμῖν διατετηρημένον ἕως τῆς τεσσαρεσκαίδεκάτης τοῦ μηνὸς τούτου, καὶ σφάζουσιν αὐτὸ πᾶν τὸ πλῆθος συναγωγῆς ὡς Ἰσραὴλ πρὸς ἑσπέραν.

*Au. Ver.*—6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening [Heb., between the two evenings].

*Pool.*—Ye shall keep it up; separate it from the rest of the flock, and keep it in a safe place; the reasons of which, see ver. 3. *The whole assembly*; or rather, every assembly, to wit, every such society as meet together for eating of the lamb. And the assembly is said to kill it, because one person did it in their name, and by their appointment; in which manner, and upon which reason, the whole congregation is said to stone a man, Lev. xxiv. 14, 16; Numb. xv. 35; Deut. xxii. 21. It is probable it was killed by the master of the family, who was a priest in his own family, &c.

*Israel.*

*Ged.*—The children of [Sam., LXX, Syr., Vulg., Arab., and five MSS.] Israel.

*In the evening.*

*Ged.*—At twilight, in the evening.

*Bp. Patrick.*—In the Hebrew the words are (as is noted in the margin of our Bibles), between the two evenings. The first of which began, when the sun began to decline from

its noon-tide point, and lasted till sun-set. Then began the second evening, and lasted till night. Between these two evenings, about the middle of them, was the passover offered. For after the offering of incense, they began on this day to kill the daily evening sacrifice, between two and three in the afternoon (a little sooner than on other days), and having finished that, and trimmed the lamps (as Maimonides in his treatise on this subject, cap. i., sect. 4, describes the order of it), they went about the paschal sacrifice; which continued till sun-setting. That is, there were about two hours and a half for the dispatch of all the lambs. For the daily evening sacrifice, and all belonging to it, being over in an hour's time (by half an hour after three), all the rest of the day till sun-set (which was two hours and a half at the time of the year) remained for the killing of the paschal lambs. (See Bochart Hieroz., par. i., lib. ii., cap. 50, p. 558, and our learned Dr. Lightfoot, in his gleanings on Exodus.) Now our three o'clock in the afternoon being the same with the Jews' ninth hour, it is evident our blessed Saviour offered up himself to God for our redemption about the same time that this lamb was slain, for their deliverance out of Egypt (Mark xv. 43, 37).

*Rosen.*—6 Agnus vel hædus e grege selectus sit vobis in custodiam, quisque vestrum sua in domo servet. *Et mactabunt eum omnis coetus congregationis Israelis inter duas vespas.* Par eas Jarchi et Kimchi totum intelligunt pomeridianum tempus, cum prima parte noctis, quasi sol occasu suo duas vespas dividat. Sed ex Aben-Esra sententia duæ vespæ incipiunt ab occasu solis et in crepusculo desinunt. Ita enim suam de voce עֶרְבָיִם sententiam profert, ac quare dualis sit numeri explicat: *Et ecce sunt nobis duæ vespæ, una est vespera solis, nempe tempus quo sol occidit sub terra; secunda autem vespera est occasus luminis solis, quod apparet in nubibus. Et inter hasce vespas est circiter hora, et tertia pars horæ.* Eadem et Karæorum est sententia (vid. Triglandi *Diatrib. de secta Karæor.*, p. 182, ed. Wolf.), et Samaritanorum (cf. Relandi *Diss. de Samaritanis*, in *Dissertat. Miscellann.*, p. iii., § 22), quam et Frisch *vollständ. Bibl. Abhandl. vom Osterlamme*, etc. (Lips. 1758, 8), p. 67, et J. D. Michaelis in *Supplem.*, p. 1964, suam fecerunt. Alii vero עֶרְבָיִם totum fere pomeridianum tempus esse volunt,



et *primam vesperam* contendunt esse eam, cum sol post meridiem declinare incipit, æstusque vehementior remittere, tertia aut quarta post meridiem hora, *secundam*, cum vere occidit. Sic quidem Pharisei acceperunt, accipiuntque Rabbanitæ, hancque explicationem Josephi tempore, ut tunc plerumque placita Phariseorum, Judæi publice sequuti sunt. Sic enim ille *de bello Jud.* vi. 9, 3. Ἐνστάσης ἑορτῆς (Πάσχα καλεῖται), καθ' ἣν θύουσι μὲν ἀπὸ ἐνάτης ὥρας μέχρι ἐνδεκάτης. Ergo horam inter ix. et xi., id est, nostram inter pomeridianam iii. et v., pascha mactabatur. Hanc sententiam commendat Bochartus *Hiexox.*, t. i., p. 664. "*Duas vespers*, inquit, et Græci sic definiunt. Hesychio enim δειλὴ πρῶτα ἢ μετ' ἀριστον ὥρα, *vespera matura tempus est a prandio proximum*, et δειλὴ ὀψία ἢ περὶ δύον ἡλίου, *vespera sera, quæ circa solis occasum*. Hinc Eustathius in libr. xvii. *Odyss.*: *Iuxta veteres duplex est vespera: sera enim vespera est, ut ajunt, vesperæ pars extrema; altera vero matura vespera, cujus initium statim a meridie*. Ita igitur Hebræis duplex fuit vespera, utraque ante solis occasum; una meridiei, altera occasui prior. Et intra illud spatium, quod ambæ complectuntur, præter paschalem agnum etiam mactabatur jube sacrificium, accendebantur lampades, et fiebat suffimentum, Ex. xxix. 39; xxx. 8." Menti Moses tamen magis convenire Aben-Esaræ sententiam, quacum congruit Samaritanis et Karæis receptus in mactando paschate usus, arguit locus Deut. xvi. 6, ubi Moses agnum paschalem mactare jubet: *vesperi circa occasum solis, qua tempestate ex Egypto egressus es*. Noctu vero egressos esse Hebræos, diserte dicitur infra vs. 31, 42.

Ver. 9.

אֶל־תֹּאכְלֶה בִּבְשָׁלוֹ נֶזֶךְ וּבְשָׂאֵל בְּבָשָׁל  
בְּמַיִם כִּי אִם־צֶלֶק־אֵשׁ רֹאשׁוֹ עַל־קַרְסָיו  
וְעַל־קַרְסָיו :

οὐκ ἔδεσθε ἀπ' αὐτῶν ὧμὸν οὐδὲ ἡψημένον ἐν ὕδατι, ἀλλ' ἢ ὀπτὰ πυρὶ. κεφαλὴν σὺν τοῖς ποσὶ καὶ τοῖς ἐνδοσθίοις.

*Au. Ver.*—9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

*Bp. Patrick.*—*Eat not of it raw*, i.e., Half roasted [so Pool, Gesen., Lee]; when some of the blood remains still in it. So

Maimonides expounds it: and see Hottinger, in his *Smegma Orient.*, p. 169. For it doth not seem necessary to forbid them to eat it quite raw, mankind generally abhorring such food; unless we suppose there were such barbarous customs now, as there were in aftertimes; when, in some of the Gentile feasts (particularly those of Bacchus) which had their original in Egypt (as Herodotus tells us, lib. ii., cap. 49, and Plutarch also, lib. de Isid. et Osir), they tore the members of living creatures in pieces, and did eat them, the blood running about their mouths, as Julius Firmicus observes. But the opinion of Theodoret seems to me probable (Serm. x. Περὶ χρησμῶν), that in old time, the wicked demons were in love with the sacrificing of men to them: but when they saw mankind began to abhor such sacrifices, and to abstain from them, as abominable cruelty, then they invented τὰς διαμαστιγώσεις καὶ ὀμοφαγίας, &c, "Scourgings and whippings, eating of raw flesh, and other such like rites" (tom. iv., p. 625).

*Gesen.*—נֶזֶךְ adj. *raw, half-boiled (of meat)*.

Exod. xii. 9. (Root נָצַח, Arab. نَبَا for نَبَا, *to be raw, half boiled*. LXX, ὥμὸν. Vulg., *crudum*. Syr. and Chald. ܢܝܢܐ, *crudum*.)

*Rosen.*—*Ne comedatis ex eo crudum*. נֶזֶךְ vel נֶזֶךְ in Arab. lingua vocatur *cruda semicoccta caro*. Nam *cruda* dicuntur non modo, quæ ignem nullo modo senserunt, sed non satis cocta. Ratio autem, ob quam semicoccta caro vetatur, ex Clerici sententia videtur esse præceptum sequens, quo jubentur omnem agnum aut hædum absumere, aut comburere, quæ superfutura erant, si absumere non possent. Caro enim probe cocta facile absumitur, semicoccta pars maxima hæret ossibus.

*The purtenance.*

*Ged., Booth.*—The carcase.

*Pool.*—*The purtenance*; Heb., *the inwards*, which were to be taken and washed, and then to be roasted together with the rest. Some do here except the fat, and caul, and kidneys, which were reserved by God for himself, 2 Chron. xxxv. 12, 14. But that exception was not made till after this time, and it seems not certain that that exception extended to the paschal lamb. These and the heads and legs are here mentioned, not to exclude other parts, but because they are not commonly roasted; but God would have the whole lamb roasted and

eaten, to signify, that we must have either nothing of Christ, or the whole Christ, and all his benefits, his Spirit to sanctify and rule us, as well as his blood to save us.

Ver. 12.

וּבְכָל־אֶרֶץ־מִצְרַיִם מִצְרַיִם

שָׁפְטִים אֲנִי יְהוָה :

— και ἐν πᾶσι τοῖς θεοῖς τῶν Αἰγυπτίων ποιήσω τὴν ἐκδίκησιν. ἐγὼ κύριος.

*Au. Ver.*—And against all the gods [or, princes] of Egypt I will execute judgment: I am the LORD.

*Gods.* So Pool, Patrick, &c.

*Ged., Booth.*—Princes.

*Bp. Horsley.*—For מִצְרַיִם Houbigant would read מִצְרַיִם—"and in all the habitations of Egypt I will execute judgment."

*Pool.*—I will execute judgment; either, 1. By exposing them to shame and contempt, as vain and impotent gods that could not save their worshippers. But that appeared before. Or 2. By destroying those beasts which they worshipped; and it is not unlikely but those particular beasts, which were their chief idols, as Apis, Mnevis, &c., were first-born, and therefore perished in this plague. Or, 3. By overthrowing their idols, as he afterwards did Dagon. And so some Hebrew writer tells us, that this very night all their idols were broken and thrown down. And there are some footsteps hereof even in heathen authors; of whom some tell us that most of the temples of Egypt at one time fell down by an earthquake; and others affirm, that the Egyptian gods, for fear of one Typho (by whom it is apparent they meant Moses), did hide themselves for a season, &c.

*Bp. Patrick.*—Against all the gods of Egypt I will execute judgment.] And so Moses tells us he did, Numb. xxxiii. 4. From whence it appears that the Egyptians were idolaters in Moses's days; and the Jewish doctors will have it, that all their idols were destroyed this night. So Jonathan in his Paraphrase: "Their molten images were dissolved and melted down; their images of stone were dashed in pieces; their images made of earth were crumbled into bits, and their wooden ones reduced to ashes." Of the truth of which we cannot be assured; though we meet with it not only in Pirke Eliezer, cap. 48, but in the author of Dibre Hajamim, &c., or, the Life and Death of

Moses: whose words are these: "All the first-born, both of man and beast, were smitten; the images also and pictures destroyed; whereupon the Jews borrowing gold, silver, and garments of the Egyptians, they went away laden with riches, according to what God said to Abraham (Gen. xv. 14). 'That nation whom they serve will I judge; and afterward shall they come out with great substance.'" This the heathen seem to have understood (for this story reached them) as if they had carried away the gold and silver and garments of the Egyptian idols: for so Trogus reports it (Justin, lib. xxxvi., cap. 2), that when Moses led the Israelites out of Egypt, Sacra Ægyptiorum furto abstulit; "he stole away the holy things of the Egyptians," which he makes the reason why Pharaoh pursued them. Artapanus also in Eusebius saith, that most of their temples were overthrown by an earthquake (lib. ix., Præpar. Evang., cap. 27).

There are those, who by Elohim understand nothing but their princes or judges, the great men of the kingdom, upon whom the judgment of God was now executed. But another place in this book (xx. 23), plainly determines it to signify images.

Ver. 17.

וּשְׁמֵרְתֶּם אֶת־חֻמְצָתִי וּבֹרֵא

και φυλάξετε τὴν ἐντολὴν ταύτην. κ.τ.λ.

*Au. Ver.*—17 And ye shall observe the feast of unleavened bread, &c. [So the Heb. and most commentators.]

*Ged.*—Now this commandment [Sam. and LXX] ye shall observe, &c.

*Rosen.*—Et observetis azyma, i.e., diem azymorum, præcepta quæ de eo observando vobis sunt data. Pro חֻמְצָתִי in textu Samar. est חֻמְצָתִי, i.e., חֻמְצָתִי, præceptum, quomodo et LXX legerunt, quum verterent: τὴν ἐντολὴν ταύτην. Cui legendi rationi cave ne putes favere et ipsos doctos ex Judæis, propterea quod R. Josias, uti refert Jarchi, pro חֻמְצָתִי præcepit legendum חֻמְצָתִי, præcepta. Neque enim formulâ illâ, qua et hic R. Josias est usus, כִּי אֵלֶּיךָ כִּי אֵלֶּיךָ, ne legas sic, sed ita, veteres illi doctores indicare voluerunt, mutandum esse quidquam in textu recepto; sed hoc tantum sibi vult illa formula. si ita tantisper legatur, occasio sese offeret allegoriæ aut allusionis elegantem νοουθεσίαν vel meditationem nobis suppeditantis. Sententia vero, quam R. Josias ex

his verbis elicit, hæc est: *quemadmodum non fermentant azymum, ita non fermentent præceptum: sed si istud venerit in manum tuam, statim illud perface.*

Ver. 22.

*Au. Ver.*—That is in the bason.

*Ged., Booth.*—That hath been received in a basin.

Ver. 23.

וְעָבַר יְהוָה לִנְתָּן אֶת־מִצְרַיִם וְרָאָה  
אֶת־הַדָּם עַל־מַשְׁקוֹת וְעַל־שְׁתֵּי  
חֲמוֹצֹת וַפָּסַח יְהוָה עַל־הַפְּתָח וְלֹא  
יָתֵן הַמַּשְׁחֹת לָבָא אֶל־בְּמִיֶּכָם לִנְתָּן :

*καὶ παρελεύσεται κύριος πατάξαι τοὺς Αἰγυπτίους, καὶ ὄψεται τὸ αἷμα ἐπὶ τῆς φλίας, καὶ ἐπ' ἀμφοτέρων τῶν σταθμῶν. καὶ παρελεύσεται κύριος τὴν θύραν, καὶ οὐκ ἀφήσει τὸν ὀλοθρευόντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι.*

*Au. Ver.*—23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

*Bp. Lowth, upon Isaiah xxxi. 5.*—"The common notion of God's passing over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forebore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian: where he describes very explicitly the action: 'For *JEHOVAH* will pass through, to smite the Egyptians; and when he seeth the blood on the lintels and on the two side posts, *JEHOVAH* will spring forward over (or before) the door, and will not suffer the destroyer to come into your houses to smite you.' *Exod. xii. 23.* Here are manifestly two distinct agents, with which the notion of *passing over* is not consistent; for that supposes but one agent; the two agents are the destroying angel passing through to smite every house; and *JEHOVAH*, the protector, keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel,

and covers and protects that house against the destroying angel, nor suffers him to smite it."

Ver. 25.

*Au. Ver.*—25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

*This service.*

*Ged., Booth.*—This service on this same month [*Sam.*].

Ver. 30.

*Au. Ver.*—30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

*Pool.*—Not a house, to wit, of those houses which had any first-born in them, for in divers families there might be no first-born. And such restrictions of the universal particles are frequently understood. So Patrick, Rosen.

*Neque enim domus erat, in qua non esset mortuus.* Recte *Aben-Esra* observat, de omnibus hic dici, quod maximæ parti competeat; atque ita haud raro loqui sacros scriptores: vid. *Jes. lvii. 1; Jer. v. 1; ix. 2; Ez. xxii. 30.* Si vero verba illa proprie quis sumere velit, haud improbabile erit, quod *Jarchi* dicit, si in domo aliqua fuerit primogenitus, eum mortuum esse, si non fuerit primogenitus, qui in domo maximus fuit pro primogenito habitum esse, citatque illud *Ps. lxxxix. 28, etiam ego primogenitum constituam eum*, i.e., summum, maximum, prout sequitur: *celsiorem regibus terræ.*—*Rosen.*

Ver. 31.

*Au. Ver.*—31 And he called for Moses and Aaron by night, and said, Rise up, &c.

*Au. Ver.*—And he called.

*Ged., Booth.*—And Pharaoh called [*LXX, Syr., Vulg.*].

*Au. Ver.*—And said.

*Ged.*—And said to them [*LXX, Syr.*].

Ver. 34.

וַיִּשָּׂא הָעָם אֶת־בָּצָלוֹ וַתֵּרָם יְתֵמָי  
מִשְׁאֲרֵתָם צָרְלָה בְּשִׁמְלֵתָם עַל־שִׁכְמָם :

*ἀνέλαβε δὲ ὁ λαὸς τὸ σταῖς αὐτῶν πρὸ τοῦ ζυμωθῆναι τὰ φυράματα αὐτῶν, ἐνδεδεμένα ἐν τοῖς ἱματίοις αὐτῶν ἐπὶ τῶν ὤμων.*

*Au. Ver.*—34 And the people took their

dough before it was leavened, their kneading-troughs [or, dough] being bound up in their clothes upon their shoulders.

*Pool.*—*Their kneading-troughs*; or, as others rightly render it, *their dough lumps*, or *food*, or *lumps of paste* unleavened.

*Ged.*—The people, therefore, took what remained of their yet unleavened dough, wrapt up in cloths, upon their shoulders.

*Booth.*—The people of Israel then took their dough, before it was leavened, in their dough bags, wrapt up in their clothes, &c.

*Gesen.*—מִצְרָה fem. with suffix מִצְרָהָ, with suffix plur. מִצְרָהוֹ, a kneading trough, [so Prof. Lee] or perhaps a wooden dish, which contains the dough, such as is still in use among the Orientals. Exod. vii. 28, (with מִצְרָה), xii. 34; Deut. xxviii. 5, 17. The etymology is obscure, with מ for ב it might be derived from מִצְרָה sour dough, leaven.

*Rosen.*—*Mactras suas ligatas in vestimentis.* מִצְרָהוֹ LXX, reddidere τὰ φυράματα αὐτῶν *massas suas*. Alii quoque veterum *massam ipsam* intelligunt; alii *reliquias* (a מִצְרָה *reliquum esse*) *massarum*, h. e., id quod reliquum fuit ex azymis et amaris herbis, significari putant. Sed recte Aben-Ezra מִצְרָהוֹ exponit: *vasa in quibus massam subigunt*, i. e., *mactras*, quam significationem pæne flagitant loca Ex. vii. 28, et Deut. xxviii. 5. Quum autem *mactræ*, ut hic dicitur, in vestibus ligarentur, oportet admodum parvas fuisse, quales sunt patellæ ligneæ, in quibus etiamnum Arabes *placentas suas* infermentatas depserunt, et coctas in itinere secum gerere solent, referente Shawio *Itiner.*, p. 8, Præfat. et p. 231, vers. germ. Cf. d. a. u. n. *Morgenl.* I., p. 303. Vestimenta vero, quibus illigatas *mactras* portarunt Hebræi super humeris (מִצְרָהוֹ), similia fuisse necesse est togis veterum Romanorum et πέπλοις Græcorum, quæ quum super humerum habuerint sinum, variæ in iis res portari poterant. Isidorus *Orig.*, ix. 24. *Toga dicta, quod velamento corpus tegat atque operiat. Est autem pallium purum forma rotunda et fusiore, et quasi inundante sinu et sub dextra veniens super humerum sinistrum ponitur.* Pollux vii. 13, *peplum* dicit inservire ἐπιδύναί τε καὶ ἐπιβάλλεσθαι, ad induendum et insternendum. Hisce togis plane similia sunt pallia ampla et fluxa, quæ hodie Mauri et Arabes gestare solent, nomine Arab. *Haik*, appellata. Vid. Shawium, p. 197.

Ver. 35, 36.

35 וַיִּקְרְבוּ יִשְׂרָאֵל עִשָּׂו קִדְבָר מִצְרָה וַיִּשְׂאֻהָ מִצְרָהִים קִדְרָהָם וְכָל זָהָב וְכָל יָהוּזָה וְכָל אֲתִיחָן הָעֵצִים בְּעֵינֵי מִצְרָהִים וַיִּשְׂאֻהָם וַיִּנְבְּלֻהָ אֶת-מִצְרָהִים :

35 οἱ δὲ υἱοὶ Ἰσραὴλ ἐποίησαν καθὰ συνέταξεν αὐτοῖς Μωσῆς. καὶ ἦψαν παρὰ τῶν Αἰγυπτίων σκεῖη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν. 36 καὶ ἔδωκε κύριος τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων. καὶ ἔχρησαν αὐτοῖς. καὶ ἐσκύλευσαν τοὺς Αἰγυπτίους.

*Au. Ver.*—35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

*Did—borrowed—gave—lent.*

*Ged.* and *Booth.* translate in the pluperfect tense, *had done, had given, &c.*

*Borrowed.*

*Ken., Rosen, Ged., Booth.*—*Asked.* See notes on Exod. iii. 22.

*Jewels.*

*Ken.*—*Vessels.*

*Ged.*—*Utensils.*

*Gesen.*—*Vessels, utensils.*

*Booth.*—*Articles.*

36 *Au. Ver.*—*Lent.*

*Rosen., Ged., Booth.*—*Gave.*

*Rosen.*—*Et dederunt Ægyptiis iis, Hebræis.* וַיִּשְׂאֻהָ est *petere*, in Hiphil וַיִּשְׂאֻהָ, quod secundum analogiam verborum sonaret *facere ut quis petat*. Hinc fuerunt, qui sic explicarent: etiam quod Israelitæ non petebant (plus quam petebant), Ægyptiis illis dabant; ita scil. Israelitarum discessum desiderabant. Plerumque tamen וַיִּשְׂאֻהָ simpliciter est *dare*, sive quis rogatus, sive ultro dederit. Sic 1 Sam. i. 28. Hanna de filio suo ait: וַיִּתְּנֵנִי לַיהוָה, dedi eum Jovæ. Et h. l. sensus est: Deus populo gratiam conciliavit apud Ægyptios, adeo ut dederint *petentibus*. LXX, καὶ ἔχρησαν αὐτοῖς; Vulgatus: *ut commodarent iis*. Hinc plerique interpretantur וַיִּשְׂאֻהָ, *commodare, mutuo dare*, quem significatum et apud Rabbinos obtinet. At certe si Israelitæ ab Ægyptiis mutuabantur ea, quæ ab illis habebant, fidem fefellerunt, ac dolose egerunt, cum

res mutuo acceptas nec reddiderunt, nec, cum peterent, reddere in animo habuerint. Attamen ipsi LXX, vs. 35, verba יִשְׂרָאֵל וְיִצְחָק simpliciter reddunt καὶ ᾗτησαν παρὰ τῶν Αἰγυπτίων.

Ver. 38.

*Au. Ver.*—Even very much cattle.

*Ged., Booth.*—And other cattle in great abundance.

Ver. 40.

וּמִוֶּשֶׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ  
בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת  
שָׁנָה :

ἡ δὲ \*κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν  
κατέκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν,  
ἔτη τετρακόσια τριάκοντα.

Alex., \*παροίκησις. \*παρέκησαν. \*Χαναάν,  
αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἔτη.

*Au. Ver.*—40 Now the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years.

*Ken., Ged., Booth.*—Now the time of the sojourning of the children of Israel and of their fathers [Sam., and most copies of LXX], which they had dwelt in the land of Canaan [Sam., LXX, and one MS.] and in Egypt, was four hundred and thirty years.

*Ken.*—Exod. xii. 40. This place has been considered by some as inexplicable, upon the notion of the integrity of the present Hebrew text; and, indeed, as to the advocates for that notion (if they merit the name of critics) it seems to be a *Cruz criticorum*. For that the children, or descendants, of Israel did not sojourn, or dwell, 430 years in Egypt, may be easily, and has been frequently, demonstrated. Some, therefore, would fancy, that by Egypt are to be understood here (by a strange kind of a figure) both Egypt and Canaan. But neither will this greater latitude of place do the business; since the children of Israel, including also Israel their father, did not sojourn 430 years in both countries, before their departure out of Egypt. And therefore others, sensible of a deficiency still remaining, would not only have Egypt to signify Egypt and Canaan, but (by a figure yet more comprehensive) would have the children of Israel to signify Israel's children and Israel their father, and Isaac the father of Israel, and part of the life of Abraham the father of Isaac.

Thus, indeed, we arrive at the exact sum; and by this method we might arrive at any

thing—except truth, which, we may presume, was never thus conveyed by an inspired writer. The stone of stumbling, in this and many other instances, is evidently the notion of the integrity of the present Hebrew text, which will lead its votaries for ever into inextricable difficulties—

Puzzled with mazes and perplex'd with errors; while the inspiration and authority of the Holy Scriptures lose more credit than they gain by such indefensible and unprecedented illustrations. Strange! that good men should permit absurdity or contradiction to be charged upon an inspired writer, rather than allow fallibility or mistake to be imputed to a Rabbinical transcriber!

But, leaving others in the endeavour to extract the true sense of Moses out of words not his own, or rather, out of a sentence not now found in the Hebrew text, as he expressed it; let us see what the Samaritan text, that valuable copy of the Pentateuch, gives us in this place (and the following is the uniform reading of all the Samar. MSS. in the preceding catalogue)—וַיֵּשְׁבוּ בְּנֵי יִשְׂרָאֵל וְאֲבוֹתָם אִשָּׁר שָׁנָה בְּאֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה. All here is truly consistent, and worthy the pen of Moses: "Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." This same sum is given by St. Paul (Gal. iii. 17), who reckons from the promise made to Abraham (when God commanded him to go into Canaan) to the giving of the law, which soon followed the Exodus of the Israelites: and this apostolical chronology is exactly concordant with the Samar. Pentateuch. For, from Abraham's entering Canaan to the birth of Isaac was 25 years (Gen. xii. 4; and xvii. 1, 21); Isaac was 60 years old, at the birth of Jacob (Gen. xxv. 26); Jacob was 130, at his going down into Egypt (Gen. xlvii. 9); which three numbers make 215 years; and then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 is regularly completed.

Thus Josephus says expressly (lib. ii., cap. 15), that the departure out of Egypt was—μετ' ἑτη τριακοντα και τετρακοσια η Αβραμον εις τον Χαναανιαν ελθειν της δε Ιακωβου μεταναστασεως εις τον Αιγυπτου γενομενης, διακοσιος προς τοις δεκαπεντε εναντοις υποτερον. Thus also the Greek version (Alex. and Ald. Edit.) reads—H δε

παρουχσις των υιων Ισραηλ, ην παρωκησαν εν γη Αιγυπτου και εν γη Χανααν, αυτοι και οι πατερες αυτων, ετη τετρακοσια τριακοντα. And thus St. Augustin, in his forty-seventh question on Exodus—"In Exodo scriptum est, Incolatus filiorum Israelis, quem incoluerunt in terra Ægypti, et in terra Canaan, ipsi et patres eorum, anni 430."

*Pool.*—It is plain that those years are to be computed from the first promise made to Abraham, Gen. xii. 1, 2, to the giving of the law, from Gal. iii. 17, where this is affirmed. And although it doth not plainly appear when that promise was made, because the Scripture mentions not Abraham's age, neither when it was made, nor when Abraham came to Haran with his father, Gen. xi. 31, but only when he went out of Haran, being seventy-five years old, Gen. xii. 4; yet a good while after it was made, and, as it may seem more than probable, thirty years afterward, it is manifest there were only four hundred years of this time to come, Gen. xv. 13. And many more years passed ere there was such a man as Israel or Jacob, and more ere there were *any children of Israel*, or of Jacob, and yet more ere they came into Egypt. How then can this be true which is here said? *Ans.* 1. Some affirm that they were in Egypt four hundred and thirty years, which is sooner said than proved. 2. Some ancient Hebrew copies are said to have had more words than ours now have; for the LXX and Samaritan interpreters after the words in *Egypt*, read, and in the land of Canaan. And some other copies after the word *who*, add, *together with their fathers*, or, *and their fathers*. And so the difficulty vanisheth. And if it should be granted that there were some few such errors in our present copies in matters purely historical or chronological, which God might permit to be there for many wise and holy reasons, yet this is no prejudice to our faith, or to God's providence, which hath been pleased to have so special a care of those texts which concern the essentials of faith and a good life, that all copies are agreed in them. 3. These four hundred and thirty years are not by the text confined to Egypt, but may be extended to any place where they were sojourners; and the Hebrew word *asher* is not to be rendered *which*, as relating to the time of their sojourning, but *who*, as belonging to the persons sojourning, as our translation well renders it; and the sense is,

that they were sojourners, or, which is all one, *strangers*, or dwellers in a land that was not theirs, as it is said Gen. xv. 13, for four hundred and thirty years. And the emphasis lies in the Hebrew word *moshab*, which is here fitly rendered *sojourning*; as *toshab*, coming from the same root, is commonly used for a *sojourner*, or one that lives in a place or land which is not his, as Lev. xxii. 10; xxv. 35, 40; Numb. xxxv. 15; Psal. xxxix. 12. There is now but one difficulty remaining, How the children of Israel can be said to be sojourners so long, seeing much of this time passed before they were born? *Ans.* As *Levi* is said to *pay tithes in Abraham*, Heb. vii. 9, because he was in the loins of Abraham when Abraham paid tithes; with much more reason might the children of Israel be said to sojourn so long, because they sojourned a great part of it in their own persons, and the rest in the loins of their parents. And as oftentimes when the parents only are mentioned, the children are included or intended, as Gen. xii. 3, *in thee*, i.e., in thy seed; and Gen. xiii. 17, *I will give it (the land) unto thee*, i.e., to thy seed; and Jacob is said to be *brought up again* out of Egypt, Gen. xli. 4, to wit, in his posterity; and David is oft put for his posterity, as 1 Kings xii. 16; Ezek. xxxiv. 23; xxxvii. 24, 25; why may not parents also be understood sometimes when the children only are mentioned? But we need not make suppositions, seeing we have examples; the persecution in Egypt, and deliverance out of it, which happened to the parents only, being attributed to their posterity, who neither felt the one, nor saw the other, Deut. xxvi. 5, &c. Compare Psal. lvi. Judg. x. 11, 12. And *the souls of the house of Jacob* (i.e., of the children of Israel, for by *house* it is evident he means only children), *which came with Jacob into Egypt*, are said to be *threescore and ten souls*, Gen. xli. 26, 27. In which number and title Jacob himself is confessedly included. And therefore upon the very same ground, under this title of *the children of Israel*, we must understand Israel himself, who being the chief author and subject of this sojourning in Egypt, it were unreasonable to exclude him from the number of those sojourners. And this phrase being once extended to their immediate parent, may, by a parity of reason, be extended to their great-grandfather

Abraham, as being the first author of that famous peregrination or sojourning, which, being begun in Canaan, ended in Egypt. Add to this, that the word Israel, as it is put for the people or children of Israel, is elsewhere used for the whole Church of God, as Rom. ix. 6, and therefore may well include Abraham as the father, and, under God, the founder of it. And the title of *the children of Israel* might well be given to all that people, and to the family from which they descended, because they were now known by that name. And that this, indeed, was Moses's meaning, which is here produced, may be further gathered from hence, that otherwise Moses had contradicted himself; for by the years of the lives of Jacob, and Levi, and Kohath, and Amram, and Moses himself, which he precisely sets down, it appears that the sojourning of the children of Israel, strictly so called, in Egypt, was not above two hundred and fifteen years. And it is absurd to think that so wise and learned a man, as all acknowledge Moses to have been, should commit so gross an error, especially seeing that generation could easily have confuted him.

*Bp. Patrick.—Now the sojourning.*] So the Hebrew word *moshab* most certainly signifies: not merely dwelling (as the Vulgar Latin renders it), but dwelling like strangers who are not in their own country. Thus Abraham is said to *sojourn* (Gen. xx. 1), and Isaac and Jacob (xxviii. 4). And, therefore, whereas the Roman copy of the LXX reads here *κατοίκησις*, the "habitation," the Alexandrian copy hath *παροίκησις*, the "peregrination" or "sojourning," as we well translate it.

*Of the children of Israel.*] These words comprehend their fathers, Abraham, Isaac, and Jacob; as is evident from hence: that otherwise Israel himself should not be included in this sojourning, who was the person that brought them into Egypt, and lived there with his family seventeen years. Nor is anything more ordinary in Scripture, than under the name of the father to comprehend all his posterity; and likewise, when the posterity is only mentioned to intend also their fathers; there being such a near union between parents and children, that they are considered as one person (Deut. xxvi. 5, 9; Judg. x. 11, 12; Hosea xii. 4, and many other places). And there-

fore the Samaritan copy here rightly reads, "the habitation of the children of Israel and of their fathers," &c. Which is not to be taken for a translation of these words, but an interpretation. And so some copies of the LXX had it, as St. Austin observes, anciently; and Drusius lately mentions an edition, wherein it was thus paraphrased, *αὐτοὶ καὶ οἱ πατέρες αὐτῶν*, "they and their fathers."

*Who dwell in Egypt.*] Here also the Samaritan copy hath it (as an explication, no doubt, not a literal translation), "who dwelt in the land of Canaan and in Egypt." And so the Vatican edition of the LXX, "The habitation of the children of Israel, which dwelt in the land of Egypt and in Canaan." Which is no late addition, but was in ancient copies; for Aben Ezra testifies in his commentary on this place, that they thus explained it, "which dwelt in Egypt and in other countries;" as Drusius observes, in his *Quæsitæ per Epistolam*, 51.

*Was four hundred and thirty years.*] That is, from the time of Abraham's coming from Charran into the land of Canaan (when this *sojourning* began), till their going out of Egypt, was just *four hundred and thirty years*. For from Abraham's coming to sojourn in Canaan, to the birth of Isaac, was *twenty-five* years; and Isaac was *sixty* years old when he begat Jacob; who was a *hundred and thirty* years old when he went down into Egypt: which numbers, put together, make *two hundred and fifteen years*. And from his family's coming into Egypt, till the departure, was just as many more. Which agrees perfectly with what the apostle saith, that the promise made by God to Abraham and his seed could not be made void by the law, which was *four hundred and thirty years* after (Gal. iii. 16, 17). Now the first promise made to Abraham was, when God bade him go to Canaan, Gen. xii. 3 (see Gen. xv. 13). There are some, indeed, that reckon their stay in Egypt to have been only *two hundred and ten* years; and then they took in the *five* years Abraham stayed at Charran after he left Ur of the Chaldees, to make up these *four hundred and thirty years*: of which opinion is Drusius, in the place above-mentioned. But Josephus saith expressly, that they departed out of Egypt, *διακοσίοις πρὸς τοῖς δεκάπεντε ἐνιαυτοῖς ὕστερον*, "two hundred and fifteen

years after Jacob came into it" (lib. ii. Antiq., cap. 5).

All the difficulties that have been raised by commentators in the exposition of these words, are avoided by this interpretation; if we admit, that is, only these two synecdoches (the figure of part for the whole), first, that under the name of the children of Israel is comprehended Israel himself, with his father and grandfather: and, secondly, that their sojourning comprehends the whole time that this nation dwelt in a land that was not theirs; half of which time, at least, was spent in Egypt (see Guliel. Vorstius, in his notes upon Tzemach David, pp. 200, 205; Ludov. Capellus Chron. Sacra, p. 135). But especially our most learned primate Usher, Chron. Sacr. (cap. 8), where he largely confutes the contrary opinion: which, if any one desire to see defended, I know none that hath done it better than Gerhardus I. Vossius, in his *Isagoge Chronologica*, Dissert. vii., cap. 1, &c., where he fairly represents the arguments on both sides; but inclines himself to think the children of Israel dwelt four hundred and thirty years in Egypt; and endeavours to answer those who assert that interpretation which I have given (cap. xii.). But acknowledges ingenuously (cap. vi.), that it is the sense, not only of the ancient Jews, but of the ancient Christians (such as Eusebius, Epiphanius, and St. Chrysostom among the Greeks, and St. Jerome, St. Austin, &c., among the Latins), and of a vast number of later writers.

*Rosen.*—*Et habitatio filiorum Israelis, qua habitaverunt in Ægypto, fuit quadringentorum et triginta annorum.* Tot annos tamen inde ab eo tempore, quo Jacobus cum suis in Ægyptum migravit, non potuisse Israelitas in terra illa habitare, Hebræi fere colligunt ex computatione annorum vitæ Cahathi et Amrami. Nam Cahathus, Levis filius, qui in Ægyptum cum patre descenderat (Genes. xli. 8, 11), non vixit plures annos, quam 133, vid. supra vi. 18. Amramus vero, ejus filius idemque Moses pater, ad annum 137 vitam produxit, supra vi. 20. Mosis denique annum octogesimum attigerat, cum mandata ad Pharaonem a Deo accepit, supra vii. 7, quandoquidem quadraginta post annis, 120 annos mortuus est, Deut. xxxiv. 7. Omnes autem hi anni simul, ex quibus ii sunt detrahendi, quibus pater cum filio vixit, efficiunt tantum 350 annos. Quem quidem

nodum alii ita solvere conati sunt, ut textum in mendo cubare idque probabili conjectura tollendum censerent, alii vero ita, ut verba in alium sensum, quam quem præ se ferunt, interpretarentur. Qui priorem rationem ineundam arbitrantur, ii et codicis Samaritani et versionis Alexandrinæ auctoritate suam sententiam tuentur. Atque in codice quidem Samaritano hic versus sic legitur: *ימשיב בני ישראל ואבותם אשר ישבו בארץ כנען וארץ מצרים ונ' habitatio autem filiorum Israelis et patrum eorum, qua habitaverunt in terra Canaanis et in terra Ægypti, fuit annorum, quadringentorum triginta.* LXX vero interpretum hujus versus translatio in codice Vaticano talis est: *Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν κατέκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, ἔτη τετρακόσια τριάκοντα.* Sed in codice Alexandrino magis convenienter cum textu Samaritano, post *ἣν κατέκησαν* additur *αὐτοὶ καὶ οἱ πατέρες αὐτῶν.* Hanc igitur Samaritani codicis legendi rationem, quam et LXX exprimunt, si adoptemus, ab introitu Abrahami in terram Cananæam usque ad natum Isaacum effluerunt 25 anni (cf. Gen. xii. 4; et xvii. 1, 21); Isaacus 60 annos natus erat, cum Jacobus nasceretur (Gen. xxv. 26), Jacobus 130, cum in Ægyptum proficisceretur (Gen. xlvii. 9), ex quibus efficitur numerus 215 annorum: Jacobus deinde atque ejus posterii 215 annis in Ægypto habitaverunt; quibus annis simul sumtis summa 430 annorum efficitur. Hac ratione quum tollatur difficultas, qua textus Hebraicus, quomodo eum codices Judaici exhibent, est impeditus; illud quod codices Samaritani et Alexandrini interpretes præbent genuinum esse, haud dubitarunt post Jo. Morinum in *Exercitatt. Biblicæ*, l. iv., cap. 2, et Cappellum in *Crit. S.*, l. iv., cap. 10 (t. ii., p. 663, edit. Hal.), Kennicottus in *Dissert. I. super ratione Text. Hebr.*, p. 380, vers. lat., Hubigantius et Geddesius in Nott. ad h. l. Verum illa in codicibus Samaritanis et in Græca Alexandrina versione addita verba *ואבותם* et *בני ישראל*, καὶ οἱ πατέρες αὐτῶν, et καὶ ἐν γῇ Χαναάν, a totius narrationis Mosaicæ scopo ac serie ita sunt aliena, ut cur huic potissimum loco ejusmodi quid immiscere Moses voluerit, nulla appareat ratio. Contra vero manifestum est, verba ista inserta esse ab hominibus semidoctis, qui loci difficultatem tali additamento facillime expugnare posse putarent. Præterea verba illa: καὶ ἐν γῇ Χαναάν, ne quidem in omnibus versionis Alexandrinæ codicibus olim comparuissent,



sed ab antiquissimis seculi secundi p. C. n. codicibus abfuisse, testis est Theophilus Antiochenus, qui etsi hanc versionem sequebatur, non uno tamen loco (*ad Autolycum*, l. iii., § 9 et 24). Hebræos 430 annos in *Ægypto* solo degisse dicit. Alias insigniores lectionis varietates in codicibus Hebræis repertas notavit Kennicottus. In codice eo, quem numero 140 signavit (ao. p. C. n. 1479, scripto, rasuris et correctionibus abundante, qui in bibliotheca Academiæ Dublinensis asservatur), desunt verba *וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרָיִם*, quæ tamen ex mera scribæ incuria prætermissa videntur. In codice Kennicotti 80 (exarato, uti videtur, medio seculo xiii. in biblioth. Collegii Orielensis) loco verborum *וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרָיִם* leguntur hæc: *וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרָיִם*, ut totius versus sensus prodeat talis: *inde a peregrinatione in terra Canaan (quæ terra Israelis dicitur), unde postea in Ægyptum egressi sunt, usque ad hoc tempus, effluerunt anni 430.* Codex denique 651 (qui Commentarium in Exodum, rñā dictum, seculo iv. aut v. scriptum continet) post *וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרָיִם* hoc addit: *וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרָיִם*, unde hic sensus efficitur: *habitarunt in Ægypto, juncta nimirum invicem habitatione in terra Canaan et in terra Gosen, annos 430.* Sed utrumque hoc, quod in codicibus hisce duobus a textu recepto discedit, vix dubium est ex eodem fonte esse ortum, ex quo, quæ in codice Samaritano et in Græca Alexandrina versione sunt addita, derivavimus, e studio, opem afferendi loco, quem cum temporum rationibus conciliare codicum horum descriptores et editores nesciebant. Ut certum igitur statuere possumus, hunc locum, prouti in textu Masorethico legitur, incorruptum et genuinum esse. Quod ipsum quum et Hebræi interpretes semper agnoscerent, difficultatem, quam ex computatione annorum vitæ hathi et Amrami in hoc loco oriri supra diximus, ita tolli posse putarunt, ut 430 annos hoc versu commemoratos de Israelitarum in Ægypto commemoratione simpliciter ac absolute intelligendos esse negarent, sed duplicem synecdochen hic admittendam esse statuerent, nimirum ut nomine filiorum Israelis ipsi et patres eorum intelligantur, et *Ægypti* nomine etiam terra Canaan comprehendatur. Atque hoc quidem posito jam Chaldæus interpres, Jonathan, versum hunc ita exposuit: *Et dica, quibus commorati sunt filii Israelis in Ægypto, fuerant 430 anni* *וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרָיִם* *triginta dimissiones annorum*, i. e., tri-

ginta septennia, quorum numerus est ducenti decem anni; numerus autem quadringentorum et triginta annorum est ab eo tempore, quo loquutus est Dominus cum Abrahamo, nempe die decimo quinto mensis Nisan *וַיֵּשְׁבוּ בְּאֶרֶץ מִצְרָיִם* inter partes animalium dissertas. Intelligit illud, quod Gen. xv. 10—14, narratur. Eandem computandi rationem sequutus est Paulus, apostolus, dum Gal. iii. 17, inter fœdus illud cum Abrahamo sancitum et legem Mosaicam datam 430 annos intercessisse dixit. Atque ita etiam Augustinus in *Quæst. ad h. l.*: "Ex illa promissione," inquit, "qua vocatus est Abraham, et creditus Deo, post 400 annos factam legem dicit apostolus, non ex tempore, quo Jacob intravit in Ægyptum. Non itaque quod ait (Gen. xv. 13): *in servitute redigent eos et nocebunt illis*, ad 400 annos referendum est, tanquam per tot annos eos habuerint in servitute, sed referendi sunt 400 anni ad id quod dictum est: *peregrinum erit semen tuum in terra non propria*; quia, sive in terra Canaan, sive in Ægypto, peregrinum erat illud semen, antequam hæreditatem sumerent terram. Ut hyperbaton hic (Geneseos loco laud.) intelligatur, et ordo verborum sit: *sciendo scias, quia*, i. e., quod *peregrinum erit semen tuum in terra non propria 400 annos*; illud autem interpositum intelligatur: *et in servitute redigent eos, et nocebunt illis*; ita ut ad 400 annos ista interpositum non pertineat." Similem viam ingrediuntur Deyling in *Observatl. SS.*, t. i., p. 69, seqq. et Koeppen *die Bibel ein Werk der göttlichen Weisheit*, p. i., p. 303, edit. sec. Alia ratione, ab ingressu videlicet Abrahami in terram Cananæam quadringentos et triginta annos hoc versu positos computat Josephus in *Antiqq.*, l. ii., cap. 15, § 2. *Κατέλιπον δὲ, inquit, τὴν Αἴγυπτον μὲν Ἰσραὴλ, πέμπτῃ καὶ δεκάτῃ κατὰ σελήνην, μετὰ ἑτὶ τριάκοντα καὶ τριακόσια ἢ τὸν πρόγονον ἡμῶν Ἀβραμὸν εἰς τὴν Χαναanaίαν ἐλθεῖν τῆς δὲ Ἰακώβου μεταναστάσεως εἰς τὴν Αἴγυπτον γενομένης διακοσίους πρὸς τοῖς δεκάπεντε ἐναντίους ὕστερον.* Reliquant autem *Ægyptum mense Xanthico, luna quinta decima, anno quadringentesimo trigesimo, postquam Abrahamus, pater noster, in Cananæam venit; et post Jacobi migrationem in Ægyptum anno ducentesimo quintodecimo.* Pugnant tamen cum hoc loco duo alii ejusdem Josephi loci. Alter est *Antiqq.*, cap. 9, § 1, ubi, postquam varia afflictionum genera recensuisset, quibus vexati fuerant

ab Ægyptiis Hebræi, hæc addit: καὶ τετρακοσίων μὲν ἐτῶν χρόνον ἐπὶ ταύταις διήνυσαν ταῖς ταλαιπωρίαις, per annos quadringentos hæc perpersi sunt miseria. Alter est de Bell. Jud., l. v., c. 9, § 4. Σιγῶ ἢ εἴπω τὴν εἰς Αἴγυπτον μετοικίαν τῶν πατέρων, οἱ τυραννοῦμενοι καὶ βασιλεύσιν ἀλλοφύλοις ὑποπετωκότες τετρακοσίοις ἔτεσι — σφᾶς αὐτοὺς ἐπετρέψαν τῷ Θεῷ; Silebo an dicam patrum migrationem in Ægyptum, qui, annos quadringentos tyrannis ac regibus alienigenis subditi — semet ipsos Deo permiserunt? Qui quidem loci duo posteriores quum cum primo probabili ratione conciliari vix possint, necesse est, illum a librariis, qui Græcis biblis adsuevissent, corruptum et ad chronologiam LXX interpretum reformatum statuere, quod in aliis quoque locis factum esse, ostendit J. A. Ernesti in *Exercitat. Flaviana prima*, § x. seqq. Cum ea computandi ratione, quæ apud Josephum l. ii., 15, 9, legitur, consentit Aben Esra, qui quadringentos illos annos, quibus Gen. xv. 13. Israelitas in terra peregrina commoratorios esse prænunciatur, a nato Isaaco computat, triginta vero annos, qui hic sunt additi, ab illo tempore, quo Abrahamus ex solo suo natali exiit, et cum patre suo Carras venit, ubi quinque annis eum mansisse putat. Verum locum Genes. xv. 13, ab hoc Exodi loco non nisi in eo differre, quod in priore numerus rotundus est pro fracto et accuratius definito, solide demonstravit Seb. Ravius in *Exercitat. ad Hubigantii Prolegomm.*, p. 160, seqq. Quod vero ipse 430 illos annos a nato Jacobo computandos, atque commorationi Israelitarum in Ægypto nonnisi 300 annos tribuendos statuit, id simplici et aperto verborum textus Hebræi sensui adversari, non est quod moneamus. Quæ quum ita sint, difficultas illa, quam e computatione annorum vitæ Cahathi et Amrami oriri supra initio adnotationis in hunc versum observavimus, alia via tollenda erit. Atque J. G. Franke quidem in *Novo Systemate Chronologiæ fundamentalis* (Gotting., 1778), p. 155, quum ratio hujus difficultatis in eo potissimum sita sit, ut Cahathum inter eos numerent, qui cum Jacobo in Ægyptum venerunt, eam difficultatem evanescere autumat, si assumatur, Cahathum in Ægypto natum esse. "Id enim," inquit, "minime contradicit numero ac designationi eorum, qui in Ægyptum profecti sunt, Gen. xlvi. 7—27. Inter eos enim decem filii Benjamin numerantur, quos tamen dici non

potest tempore introitus in Ægyptum jam natos fuisse, quum Benjamin ipse vix xx. annos complevisset. Præterea etiam filii Josephi, Ephraim et Manasse, inter eos referuntur, qui in Ægyptum venerunt, quum tamen in Ægypto nati essent, et ipse Josephus jam tum ibi esset, vs. 37. Ex his colligi potest, Mosen tantummodo capita et auctores familiarum designare voluisse, qui etiam post introitum in Ægyptum nati erant. Quodsi vero Cahathus in Ægypto natus est, anni ceterorum patrum cum 400 annis facile conciliari possunt." Verum, uti recte monet J. B. Koppe in Progr., quo *Israelitas non CCXV sed CCCCXXX, annos in Ægypto commoratos esse* efficitur (Gotting., 1777, repetit. in *Sylloge Commentatt. Theologicalar.*, p. ii., p. 255, seqq.), "etsi in isto fragmento genealogico Gen. xlvi. 7, seqq. partim plures Jacobi nepotes tum, cum abiret ille in Ægyptum, jam natos prætermittens, partim alios, postea demum progenitos commemorari, non improbable videtur; illam tamen rationem ad Cahathi natales constituendos accommodare vix licet ideo, quod Levi, ætate adeo propecta senem annorum 133, anno quarto ante mortem, adhuc filium progenuisse cum quadam verisimilitudine dici vix potest; maxime, quum ex ratione ea, qua Cahathus inter Gersonem et Merari perpetuo medius constituitur, Merarijuniorum Cahatho fuisse, apparere videatur, sicque statuendum foret, ad mortis usque annum in liberis procreandis valuisse virum eum, qui usque ad annum 133 tantum unius Gersonus pater exstitisset." Relicta igitur hac ratione a Frankio proposita, Koppius omnem illam difficultatem, in quam annorum Cahathi et Amrami computatio interpretes implicuerat, sponte evanescere censet, si plurium stirpium inter Cahathum et Mosen interjectarum memoriam nobis periisse, atque aut inter Cahathum et Amramum, aut inter hunc et Mosen plures genealogias intercidisse statuamus. Atque id vere accidisse, ut luculenter pateat, inquit Koppius, "nihil profecto opus videtur, nisi ut locum Num. iii. 28, conferamus, quo Cahathidarum gens Mosis tempore in deserto 3600 virorum numerum complexisse expresse dicitur. Unde sequitur hoc, quum Cahathi filii commemorarentur quatuor, Amramus, Iezehar, Hebron, Usiel, inter quos numerus est dividendus, ad Amrami gentem partem ejus circiter quartam, id est, 2150 masculos posteros esse referendos; unde, si Amramus ille, idem pater Mosis

existimatur, efficitur hoc, Mosi, qui ipse duos tantum filios genuit, tum fratres, tum ex fratribus filios 2200 exstitisse; quod, si absurdum cogitatu esse, quisque, ut speramus, concesserit, simul hoc, *avum Mosi nullo modo esse potuisse Cahathum*, necessario inde sequi, est confitendum." In eandem, quam Koppius excogitavit, difficultatem illam tollendi rationem, jam longe ante eum, ipso tamen, uti videtur, inscio, incidit Nicol. Abramus, qui *Phari sui Vet. Test. sive Sacrar. Quæst., libr. xv.* (Paris, 1648, fol.), totum librum *nonum* huic, in quo versamur, Exodi loco dicavit, atque de eo erudite et circumspecte disseruit. Is igitur cap. 13, quod inscripsit. *Utrum ab annis Cahathi, Amrami et Mosi bene colligatur, habitationem filiorum Israel in Ægypto annorum CDXXX. non fuisse?* p. 232, ita scribit: "Sed negamus generationes omnes inter Levi et Moesen esse numeratas, unumque putamus aut alterum stemmatis caput præteritum a Mose fuisse, ut citius ad narrationem deveniret. Neque enim ex iis verbis, quæ Exod. vi. 18, habentur; *filii Cahath Amram et Isar.* aut ex illis Num. xxvi. 58: *Cahath genuit Amram*, certe colligi potest, Amram filium potius Caathi fuisse, quam nepotem aut etiam abnepotem." Similia habet qui et ipse de hoc loco quæsit Jac. Perizonius in *Orig. Ægyptiac.*, p. i., cap. 20, p. 362, seqq. Digna quoque sunt, quæ legantur, quæ de hac re disputavit Ferd. Guil. Beer in *Commentat. von der Ägyptischen Dienstbarkeit der Israeliten*, in ipsius *Abhandlungen zur Erläuterung der alten Zeitrechn. und Geschichte*, p. i., p. 166, seqq. Omnino vero recte mihi judicasse videtur Frankius, cum l. i. dicit: "Interim non negandum est, textu Mosaico authentico Exod. xii. 40, satis vindicato, nil interesse, si ejusmodi difficultates fere inextricabiles, quæ ex ignorantia circumstantiarum invincibili proveniunt, plene resolvi non possint; et jam sufficere, si rationibus probabilibus contradictio omnis removeatur."

Ver. 43, 44.

43 — פָּרַחֲמֹרָהּ לְאִי־יִשְׂרָאֵל בּוֹ  
44 וְכָל־עַבְדֵּי אִישׁ מִקְהַל־בְּנֵי־יִשְׂרָאֵל  
אֲחֻזָּהּ וְאִי־יִשְׂרָאֵל בּוֹ

43 — πᾶς ἀλλογενὴς οὐκ ἔδεται ἀπ' αὐτοῦ.  
44 καὶ πάντα οἰκέτην ἢ ἀργυρώητον περιτεμείς αὐτόν. καὶ τότε φάγεται ἀπ' αὐτοῦ.

*Au. Ver.*—43 And the LORD said unto

Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

*There shall, &c.*

*Ged., Booth.*—Not any stranger shall eat of it; 44 Nor shall any man's servant, though bought with his [Sam.] money, until ye have circumcised him; then he may eat of it.

*Rosen.*—*Et omnis servus, vir, emptio argenti*, i.e., ἀργυρώητος, emptitiuus. Verba absolute sunt posita, et πῶρασιν faciunt, Latine sic exprimenda: *quod attinet servum emptitium*, וְכָל־עַבְדֵּי, *circumcides eum.* ἢ ἀποδόσω indicat, ut alias sæpissime. וְכָל־עַבְדֵּי hic plene pro frequentiore וְכָל־עַבְדֵּי scribitur; cf. Gesenii *Lehrgeb.*, p. 256, no. 4. Bene autem exponit Aben Ezra: *ex voluntate s. consensu ejus* scil. circumcides eum, *quippe qui convertetur ad religionem Israelis, si filius præcepti fuerit*, i.e., si ea ætate fuerit, ut præcepti sit capax.

Ver. 47.

*Israel.*

*Ken., Ged.*—The children of Israel [LXX, Vulg., Arab., and nine MSS.].

Ver. 48.

*Au. Ver.*—for no uncircumcised person shall eat thereof.

*Ged., Booth.*—but let not any uncircumcised person eat of it.

Ver. 51.

and CHAP. XIII. 1.

*Au. Ver.*—51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 And the LORD spake unto Moses, saying,

*Bp. Patrick.*—1 *The Lord spake unto Moses, saying.*] After they came to Succoth; where I suppose the Shechinah appeared to him, as it had done in Midian and in Egypt; to direct him in his conduct.

*Rosen., Ged., and Booth.* join the 51st verse of chap. xii. to chap. xiii.

51 And it came to pass the selfsame day, that Jehovah brought the Israelites with their hosts out of the land of Egypt, 1 That Jehovah spoke to Moses, saying.—*Booth.*

*Rosen.*—51 Haud improbabilis est Aben-Esrae sententia hunc versum jungendum esse versui primo capitis proximi, ut dicatur, in ipsa nocte exitus, qua Deus Ægyptiorum primogenitos interfecit, dedisse eum mandatum de primogenitis Israelitarum sibi consecrandis.

Ver. 2.

קָדַשׁ לִי כָל־בְּכוֹר פֶּסַח וְכָל־רֶחֱם  
בְּבָרְךָ יִשְׂרָאֵל בְּאֶדְם וּבְבִהֶמָּה לִי הוּא :

ἀγιάσω μοι πᾶν πρωτότοκον πρωτογενῆς  
διανοίγων πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ἰσραὴλ  
ἀπὸ ἀνθρώπου ἕως κτήνους, ἐμοὶ ἔστιν.

*Au. Ver.*—2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

*All the first-born, viz., if they be males, as it is limited, ver. 12.—Pool.*

*Rosen.*—Sanctifica mihi omnem primogenitum, i.e., præcipe Israelitis ut mihi consecrent, separatim mihi habeant meoque usui destinatum omnem primogenitum. Formam Piel constat haud raro significare iudicium de re quapiam, aut ejus declarationem, ut פָּסַח, Lev. xiii. 3, *immundum esse pronuntiavit*, et ibid. vs. 6, 17, 23, 28. פָּסַח, *mundum declaravit*. Ceterum hominum primogeniti Deo consecrabantur eo, quod ejus sacerdotes fiebant; animalium, eo quod ad sacrificia destinabantur. Quod tamen attinet hominum primogenitos, postea ea facta est mutatio, ut certa tribus, Levi, ad sacerdotium destinaretur. Pro קָדַשׁ, LXX habent πᾶν πρωτότοκον πρωτογενῆς. Sed quum utraque vox Græca *primogenitum* significet, vix dubitamus, quin duplici hic (ut alias haud raro) coëunte interpretatione alterutra harum vocum redundet. — פָּסַח, לִי־רֶחֱם, fere vertunt *quod aperit omnem vulvam*, ab *aperiendi* significatu, quo פָּסַח pollere volunt Ps. xxii. 8; Prov. xvii. 14. Ita jam LXX, διανοίγων πᾶσαν μήτραν. Cui interpretationi tamen Bochartus *Hieroz.*, t. i., p. 298, duo opponit, unum, quod, si פָּסַח sit *apertio*, Ex. xxxiv. 19. פָּסַח שִׁיר קָדַשׁ, foret *apertio bovis et ovium*, et statim vs. 20. פָּסַח אֲשִׁירֵי, *apertio asini*, quæ sunt duriora, nisi suppleatur vox *vulvæ*. Alterum, quod verbo פָּסַח *aperiendi* significatio sine idonea ratione tribuitur. "Fortasse igitur," inquit, "ad Arabismum pertinet, quod *primogenitus* פָּסַח vocatur. Nam Arabice פָּסַח est *inceptus*, *auspicatus fuit*, *primum fecit quid*, et פָּסַח

*initium, exordium, et quod in unaquaque re primum.* Unde *primogenitus*, qui *initium roboris patris sui* dicitur Gen. xlix. 3; Deut. xxi. 17; et Ps. lxxviii. 51, appellari potuit פָּסַח, *initium*, et פָּסַח רֶחֱם, *initium vulvæ*, id est, fœtus, quem vulva primum efformavit, atque in lucem edidit." Ceterum רֶחֱם Aben-Esra ait pronunciari cum duplici Segol, contra usum communem linguæ, quo literæ gutturales per duplex Patach (רַחֵם) efferenda essent. לִי הוּא, *Mihi est*, mihi adquisivi. Nam quia quum percuteret primogenita Ægyptiorum, servaverat primogenita Hebræorum, ideo ei obligata erant. Primogenita et hominum et caprarum hodiernum Indi Deo consecrare solent; vid. *d. a. u. n. Morgenl. I.*, p. 305.

Ver. 3, 4, 5.

*Au. Ver.*—3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage [Heb., servants]; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

3 *Egypt.* So the Heb.

*Ged., Booth.*—The land of Egypt. So Sam., LXX, Syr.

3, 4 *There shall no leavened bread, &c. Abib.*

*Ged., Booth.*—Let nothing, therefore, leavened be eaten on this day on which ye came out, in the month of Abib.

*Bp. Horsley.*—3, 4 "No leavened bread shall be eaten," upon the day when ye came out, in "the month Abib. 5 Therefore it shall be—" Or thus, according to the Samaritan copy. "3. No unleavened bread shall be eaten 4. this day. 'Twas in the month Abib ye came out. 5. Therefore it shall be—" The two ו's, וְאִם and וְהָיָה have the force of "twas" and "therefore."

5 *The Lord.*

*Ged.*—The Lord your God. So Sam., LXX, Targ., and three MSS.

*Au. Ver.*—The Amorites and the Hivites. So the Heb., Rosen.

*Ken., Ged.*—The Amorites, and the Perizzites [Sam., LXX], and the Hivites.

*Rosen.*—In Cod. Sam. quinque populi, qui hic recensentur, adduntur, inter Amor-rhæos et Chivvæos, אַמֹרִי וְחִיבִי, *Perizæi et Girgesæi*. Sed post Jebusæos addunt LXX, Γεργεσαίους καὶ Φερεσαίους. Non opus erat, quum modo plures, modo pauciores gentium Cananæarum nomine appellentur. Cf. ad h. l. quæ notavimus Gen. xiii. 7, et Ex. iii. 8.

Ver. 8.

וַיְהִי כִּי יֵצֵא מִן־מִצְרָיִם  
בְּעֶבְרִי זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי  
מִמִּצְרָיִם :

καὶ ἀναγγελεῖς τῷ υἱῷ σου ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγων. διὰ τοῦτο ἐποίησε κύριος ὁ θεός μοι, ὡς ἐξεπορεύομην ἐξ Αἰγύπτου.

*Au. Ver., and most commentators.*—8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the Lord did unto me when I came forth out of Egypt.

*Bp. Horsley.*—"It is because Jehovah did this unto me, when I came forth out of Egypt;" i.e., because Jehovah at that time made me do this, which I now do, i.e., he made me eat unleavened bread. (See Houbigant.)

*Rosen.*—Propter hoc quod fecit Jova mihi, cum egressus sum ex Aegypto. Imperfecta est oratio, atque ad eam complendam istiusmodi quiddam est addendum: hoc festum celebratur. Vulgatus: hoc est quod fecit mihi Dominus rel. Sed hoc Hebraice foret: לִי זֶה עָשָׂה יְהוָה. Jarchi: בעבור שאֵכֶם מצאנו כֵּן כִּי מִצְרַיִם הָיָה, ut perficerem mandata ejus, nempe hæc de agno paschali, azymis, et amaris herbis. Sequutus est Jonathanem, qui locum sic exponit: propter hoc mandatum fecit mihi Dominus signa et miracula, cum eduxit me ex Aegypto. At verba Hebræa non tam indicant, Deum ideo admirando modo Israelitas ex Aegypto eduxisse, ut festum illud celebrarent, quam ideo eis festum illud celebrandum injunxisse, quod eos ita ex Aegypto eduxerat. Ita ergo, recte ait Fagius, "intelligendum est: propter hoc, id est, propter ea signa, quæ fecit Dominus, propter occisa primogenita, celebramus paschæ istius festum in memoriam accepti beneficii." Ellipsis relativi וַיְהִי haud infrequens, ut ea in illo Ps. cxviii. 24, יְהוָה זֶה עָשָׂה לִי, hic est dies quam fecit Jova scil. illustrem. Vid. et infra xviii. 20.

*Egypt.*

*Ged., Booth.*—The land of Egypt [one copy of LXX and Copt.].

Ver. 9.

*Au. Ver.*—Egypt.

*Ged., Booth.*—The land of Egypt. Sam., LXX, and two MSS.

Ver. 11.

*Au. Ver.*—And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee.

*The Lord.*

*Ged., Booth.*—Jehovah your God [Sam., LXX, and two MSS.].

*Unto thee.*

*Ged., and Booth.* omit these words on the authority of LXX, and two MSS.

Ver. 14.

*Au. Ver.*—Egypt. So the Heb.

*Ged., Booth.*—The land of Egypt. So LXX and Vulg.

Ver. 15.

*Au. Ver.*—Firstborn.

*Ged., Booth.*—Male firstborn.

Ver. 16.

*Au. Ver.*—And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

*Ged., Booth.*—Let this therefore be to you [Sam., Syr., and one MS.].

*Au. Ver.*—Brought us.

*Ged., Booth.*—Brought you. So Sam., Syr., and most copies of LXX.

Ver. 18.

וַיֹּאבֶד מֶלֶכִּי־מִצְרָיִם אֶת־יִשְׂרָאֵל  
יֹסֵף וְחָמֹץ עָלָיו בְּגָדֵי־יִשְׂרָאֵל מִבְּרֶחַ  
מִצְרָיִם :

καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον, εἰς τὴν ἐρυθρὰν θάλασσαν. πέμπτη δὲ γενεὴ ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ ἐκ γῆς Αἰγύπτου.

*Au. Ver.*—18 But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed [or, by five in a rank] out of the land of Egypt.

*Au. Ver.*—But.

*Ged., Booth.*—Therefore.

**Red Sea.**

*Heb., Gessen., Rosen.*—Sea of reeds.

*Bp. Patrick.*—That which we call the *Red Sea*, the Hebrews call the *Sea of Suph*, i.e., of flags; as we translate the word *Suph*, in the second chapter of this book, ver. 3, because it was full of a certain weed (which the Latins call *alga*, and the Greeks *φυκίον*), which some travellers have affirmed to be of a red colour, and to make the water appear as if it were red also: from whence some fancy it was called the *Red Sea*. Certain it is it had the Hebrew name of *Suph* from hence; there being such abundance of this weed in that sea, that the inhabitants of the coast plucking it up out of the water, and laying it in heaps to be dried by the sun, it becomes so compact that they build houses of it as Bochart hath observed in his *Phaleg.*, lib. iv., cap. 29. But it is most likely to have had the name of the *Red Sea* from this: that what the Hebrews call the *Sea of Suph* the nearer neighbours call the *Sea of Edom*, from the country which it washed, viz., Idumæa (1 Kings ix. 26; Numb. xxi. 4). From whence the Greeks, who knew not the reason of the name, called it *ἐρυθρὰν θάλασσαν*, the *Red Sea*; because *Edom*, in Hebrew, signifies red, as we find Gen. xxv. 29.

**Harnessed.**

*Bp. Patrick.*—Or, in military order: for though it is not likely the Egyptians suffered them to have any arms, yet they did not go away tumultuously, like fugitives; but marched like soldiers in good order; and, as in our margin it is translated, *five in a rank*. Which is the interpretation of Theodotus anciently, and of Montanus, and others, lately. But Hottinger translates it, *in the form of an army*. For the Arabic word *chamis* (from whence, it is likely, comes the word *chamushim* here used), signifies *exercitus pentamēphs*, “an army consisting of five parts;” which are the front, the main battle, the right wing and the left, and the rear; Smegma Orient., p. 71. And so David Chytraeus long before him, quinque agminibus, “in five bodies,” as we now speak. But the interpretation of Aben-Ezra seems to be the most proper of all others, who simply expounds it, *girt about their loins*, i.e., *expedite* or *ready*, as Onkelos expresses it. For the Hebrew word *chomash*, signifying those parts that are under the five small ribs, about which men

were wont to be girt when they went to fight or to travel; this word may well be rendered *εὐζωνοι*, “well girt,” as the LXX translate it (Josh. i. 14, iv. 13). Here indeed they translate it, *πέμπτη δὲ γενεὰ ἀνέβησαν*, “they went up in the fifth generation” (which St. Austin follows), taking Jacob for the first; Levi the second; Coath the third; Amram the fourth; and Moses the fifth. But as this exposition doth not agree with the Hebrew word, which doth not signify the fifth, but *in fives*; so it cannot be said of the children of Israel in general; for all the tribes were not yet come to the fifth generation. Our Nic. Fuller hath a learned discourse upon this word, in his *Miscellan.*, lib. v., cap. 2.

*Bp. Horsley.*—For *סָפְסָפ* Houbigant reads *סָפְסָפ*, and renders *perfecti sunt festinanter*, referring the word *סָפְסָפ* to the root *סָפ*, “to hasten,” or “make haste,” and alleging Judg. xviii. 9, as an authority for the word, and for this exposition of it. But, in that place, the word *סָפְסָפ* derives from *סָפַס*, and signifies the very reverse of haste. But there is no necessity for any alteration of the word *סָפְסָפ*, which signifies “marshalled.” The children of Israel went up out of Egypt “in orderly array;” not in the array of battle, but of a religious procession. (See Fuller *apud* Pool.)

*Gesen.*—*סָפְסָפ* pl. adj. Exod. xiii. 18; Josh. i. 14; iv. 12; Judg. vii. 11; *gathered, assembled, arrayed in order of battle*, applied to an army, as *סָפְסָפִי* Josh. iv. 12, comp. verse 13, Aq., *ἐνοπλισμένοι*. Vulg., *armati*. So also *Symm. Onk.*, Syriac, Arabic. (In the dialects, may be compared *حس* to

be robust, strong; but perhaps it was a denom. from *סָפַס*, as *יָפַי* from *יָפַי*). Others, *divided in lots, numbers of fifty*.

*Prof. Lee.*—*Firm, compact, in array of battle*.

*Rosen.*—*Sed circumduxit Deus populum viam deserti maris algosi*. Ante *ד* subaudiri potest *ל*, ut vertatur: *ad s. versus mare algosum*. Voc. *סָפְסָפ* LXX ad *סָפַס* quinque referentes verterunt: *πέμπτη δὲ γενεὰ ἀνέβησαν*, quod sequutus Clericus: *quinta ætate Israelitæ ex Ægypto ascenderunt*. In mente habuit locum Gen. xv. 16, ubi tamen quatuor tantum generationes significantur. Sed vid. not. ad eum locum. Præterea nullis exemplis probari potest, *סָפְסָפ* de quintæ generationis hominibus Hebræis in usu

fuisse; quod si per hanc vocem exprimere voluissent, certe scripissent מִצְרַיִם. Omnino vero commemoratio generationis, qua ex Ægypto migrarunt Hebræi, ab hoc loco aliena videtur. Tacemus hic alias istius voc. explicationes haud probabiles. Veram autem notionem vocis מִצְרַיִם e ceteris locis, ubi occurrit, intelligimus. Etenim Jos. i. 14; iv. 12, mulieribus et impuberibus post exercitum remanentibus opponuntur מִצְרַיִם *qui ante fratres suos processerunt*. Et Jud. vii. 11, Gideon narratur descendisse מִצְרַיִם *ad extremitatem* τὸν . . . *qui in castris*. Quæ loca *armatorum*, ad prælium accinctorum, significatum fere flagitant. Et is quidem firmatur eo, quod Num. xxxii. 30, 32, et Deut. iii. 18, ubi de eadem re, de qua Jos. i. 14; iv. 12, agitur, qui hisce locis מִצְרַיִם, illis מִצְרַיִם appellantur. Eo vero nomine proprie *circa lumbos accinctos* (a מִצְרַיִם *lumbi*), hinc *paratos, expeditos ad iter vel ad prælium* denotari, non est dubium. Nec igitur rejiciendum, quod Hebræi מִצְרַיִם *ad quintam costam*, circa regionem vesicæ fellis et jecoris, ut R. Jochanan ait (a מִצְרַיִם *ilia*, 2 Sam. ii. 23), i.e., circa lumbos *accinctos* proprie significare dicunt, et hoc Exodi loco Israelitas dici exiisse expeditos et accinctos paratosque omnibus ad iter necessariis. Consentiant cum hac interpretatione Onkelos et duo reliqui Chaldæi paraphrastæ, Syrus, Arabs Erpenii, nec non Aquila et Symmachus. Bene ceterum Aben-Esra observat, innui illa dictione, Israelitas בְּיָדָם *manu sublata*, i.e., accinctos et armatos, non tumultuario modo atque confuso, non trepide, fugitivorum instar, iter suum ingressos esse.

Ver. 19.

*Au. Ver.*—For he. So the Heb.

*Ged., Booth.*—For Joseph. So the Sam.

Ver. 20.

*Au. Ver.*—In the edge of, &c.

*Booth.*—Which [Sam., Syr., Chald.] *is at the extremity of*, &c.

Ver. 21.

*Au. Ver.*—To go by day and night.

*Ged., Booth.*—So that they might go by day or by night.

*Bp. Horsley.*—That they might march day and night. *Eo ut nocte dieque iter facerent.* (Houbigant.)

CHAP. XIV. 1—4.

*Au. Ver.*—1 And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them, &c.

1 *Spake*. So Ged., Booth., Patrick.

*Pool.*—Or rather, *had spoken*, to wit, before they came to Succoth, chap. xii. 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command.

2 *That they turn*, &c. So the Masorites מִצְרַיִם וְשָׁמָּה. LXX, καὶ ἀποστρέψαντες στρατοπέδουσάτωσαν.

*Bp. Horsley.*—Rather, "that they sit down"—"between Migdol and the sea, over against Baal-zephon." These words describe the situation of Pi-hahiroth.

*Bp. Patrick.*—2 *Encamp before Pi-hahiroth.*] Before the straits of two great mountains; full of dangerous *holes*: as many think the word *hiroth* imports. And *pi*, in Hebrew, signifying a *mouth*, this word *Pi-hahiroth* may properly be translated in our language, *the chaps of Hiroth*. The former day they had marched about eight miles; but now they doubled their pace, and marched sixteen miles from Etham hither.

*Between Migdol and the sea.*] Some take *Migdol* to have been a *tower* or *fortress* (for the word carries that signification in it), upon the top of one of the mountains before mentioned. But there was a tower called Μάγδαλος, by Herodotus, and Hecætæus, and others; which Bochart probably conjectures was this place. Certain it is, there was a city in Egypt called Migdol [Jer. xlv. 1]. And Stephanus de Urb. expressly saith that Μάγδαλος was πόλις Αἰγύπτου; but whether the same with this place, I cannot determine.

*Over against Baal-zephon.*] This, I doubt not, was the name of a town also, or city, as Ezekiel the tragedian expressly calls it. For *Baal* was the name of a city (1 Chron. iv. 33), and it is likely there being more of the same name, this was called *Zephon*, to distinguish it from some other *Baal* in those parts. Either, because it lay north, or had

an eminent watch-tower in it. There are those indeed, who, following the Jewish doctors (see Selden de Diis Syr. Syntagm. i. cap. 3), imagine there was an image of *Baal* set up by the magicians of Egypt, by Pharaoh's order, near this Arabian gulf, to hinder the Israelites in their passage. And Varenius doth not quite disallow this: for he takes *Baal-zephon* to have been a great plain, into which they were to enter, by the chaps of Pi-hahiroth: in which an idol was worshipped, which, looking from the Red Sea towards the north, was called *the lord of the north*; as *Baal-zephon* imports. And Kircher seriously maintains it had a power of fascination, to stop the Israelites in their journey: which there is no ground to believe. For such images made under a certain constellation, to avert evil things, &c., were not now in use: being no older, there are good reasons to think, than the time of Apollonius Tyanæus, who was the first inventor of them.

3 *Au. Ver.*—For Pharaoh will say of, &c.  
*Ged., Booth.*—For to his people [LXX] will Pharaoh say of, &c.

*Rosen.*—Recte Mendelii fl. observat, quum vs. 2, primum tertiis personis יהוה יהוה usus esset Moses, eum pergere in secunda persona, יהוה יהוה, e regione ejus castra ponatis ad mare. Hinc colligit, hæc verba non esse partem orationis Moysi ad Israelitas, sed Dei ad Moysen, et postquam Deus dixisset: loquere ad Israelitas, ut reversi castra ponant ante Pi-hachiroth Migdolium inter et mare, nunc explicationis causa hoc subjungere: e regione Baal-Zephonis ad mare castra ponere debetis, ut Pharaon inducatur ad credendum, Israelitas nescios quo se vertant errare. Et post hæc verba, quasi per parenthesin interjecta, vs. 4, continuari sermonem Dei medio vs. 2, abruptum. — 4 *Et obfirmabo cor Pharaonis ut persequatur eos.*

Ver. 5.

וַיִּגְדַּל לְמַלְאָךְ מִצְרַיִם כִּי בָרַח הָעָם  
וַיִּתְּקֶנָּה לָבֶב פַּרְעֹה וַיַּעֲבֹדֵי אֶל-הָעֵצִים  
וַיִּאֱמָר וְנֹ

καὶ ἀγγέλην τῷ βασιλεὶ τῶν Αἰγυπτίων,  
ὅτι πέφευγεν ὁ λαός. καὶ μετεστράφη ἡ  
καρδία Φαραὼ, καὶ τῶν θεραπόντων αὐτοῦ ἐπὶ  
τὸν λαόν, καὶ εἶπαν, κ.τ.λ.

*Au. Ver.*—5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned

against the people, and they said, Why have we done this, that we have let Israel go from serving us?

*Fled.*

*Ged., Booth.*—Had fled.

The word fled but ill expresses the Hebrew בָּרַח; which here is equivalent to the Latin *aufugere*, and is well rendered by Onk. and Syr. The people *had gone off*.—*Ged.*

*Au. Ver.*—Against the people. So Rosen.

*Versumque est cor Pharaonis et servorum ejus contra populum.* Etenim הָעֵצִים hic pro לָבֶב ponitur, ut Gen. iv. 8: אֲבֵלֶם, *contra Abelem*. Vid. et Num. xxxii. 14; Jos. x. 6. —*Rosen.*

*Ged., Booth.*—With regard to the people.

*Au. Ver.*—Israel. So the Heb.

*Ged., Booth.*—The children of [LXX] Israel.

Ver. 6.

*Au. Ver.*—And he made ready his chariot, and took his people with him.

*Au. Ver.*—And he.

*Ged., Booth.*—And Pharaoh. So LXX, Arab., and two Heb. MSS.

*His people.*

*Ged., Booth.*—All [LXX, Vulg.] his people.

Ver. 7.

וַיִּקַּח מֹשֶׁה-מֵאוֹת רֶכֶב בָּחוּר וְלֹל הָרֶכֶב  
מִצְרַיִם וַיִּשְׁלָשֶׁם עַל-צֶלְוָן :

καὶ λαβὼν ἑξακόσια ἄρματα ἐκλεκτά, καὶ  
πάσαν τὴν ἵππον τῶν Αἰγυπτίων, καὶ τριστὰς  
ἐπὶ πάντων.

*Au. Ver.*—7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

*Pool.*—All the chariots, i.e., a great number; all that could be got together in haste, which the present service required. *Over every one of them*; over the men that fought out of every chariot. Or, *over all of them*; the command of all these chariots being distributed to several captains or commanders.

*Bp. Horsley.*—For the second רֶכֶב [chariots] the LXX seem to have read שֵׁס—"six hundred chosen chariots, and all the cavalry."—"Over every one of them;" rather,—"over the whole of it."

*Ged., Booth.*—And he took six hundred chosen chariots, and all the cavalry of Egypt, and captains over the whole of them.

*Gesen.*—שֵׁס, a distinguished class of warriors, probably those who fought from



the war chariot, ἀναβάται, παραβάται. Exod. xiv. 7: *he took all the chariots of Egypt, וְכָל מִלְחָמָהּ, and warriors in each of them, xv. 4. LXX, in xiv. 7, τριστάται, and in cap. xv. 4, ἀναβάται τριστάται.* (According to Origen, the combatant in a chariot is called *τριστάτης*, because there were always three persons in it, of whom the first fought, the second protected him with the shield, and the third guided the horses). In 1 Kings ix. 22, מִלְחָמָהּ and מִלְחָמָהּ are combined; compare 2 Kings ix. 25. In other passages they appear to form a body-guard of the Israelitish kings, 1 Kings ix. 22; 2 Kings x. 25; 1 Chron. xi. 11; xii. 18 (where their commander is styled מִלְחָמָהּ מִלְחָמָהּ, in the parallel passages, 2 Sam. xxiii. 8: מִלְחָמָהּ in which the מ plural is wanting, as in מִלְחָמָהּ, מִלְחָמָהּ, מִלְחָמָהּ, &c. However some MSS. have the מ). But these may be the same, supposing another office assigned to them in time of peace—מִלְחָמָהּ in *sing.* is perhaps frequently equivalent to מִלְחָמָהּ מִלְחָמָהּ, and occurs as a noble attendant of the king, 2 Kings vii. 2; ix. 25; xv. 25; xvii. 19. The etymology has, perhaps, in Hebrew, the same foundation as in the Greek, τριστάτης. Others have also compared it with the Latin *tribunus*, but the etymological foundation of this word is quite different. Other derivations and explanations, e.g., *one of the thirty*, comp. 2 Sam. xxiii. 23; 1 Chron. xi. 25, or *officers of the third rank*, are not applicable to the first passages, where the word is evidently used in connexion with the chariots of war.—Prov. xxii. 20. מִלְחָמָהּ in Kri signifies probably *principalia*, i.e., nobilia, comp. viii. 6.

Rosen.—Sumsitque sexcentos currus selectos, quibus significari videntur regii et ad bellum parati; quum מִלְחָמָהּ מִלְחָמָהּ, omnes currus Ægyptiorum, qui post illos memorantur, privatorum essent et sarcinari. Quærent, unde satis equorum suppetere potuerit Pharaoni, quum ix. 6, dicantur pecudes Ægyptiorum periisse. Sed excipiendæ sunt eæ, quæ in stabula coactæ fuerant, in quibus maxima pars equorum esse potuit. Sed quinquam fuerint מִלְחָמָהּ, qui dicuntur fuisse מִלְחָמָהּ super iis omnibus curribus, haud adeo certum est. Onkelos vertit: *et viri fortes constituti super omnes illis.* Sic et xv. 4, מִלְחָמָהּ vertit *fortes ejus.* Quod sequutus Jarchi exponit *duces exercituum*, et Saadias: *præfecti, s. duces.* LXX, vocis originem respicientes reddunt

καὶ τριστάτας. Verum et de hujus nominis significatu varis sunt sententiæ, quas refert Origenes in Catenis inedit. ad h. l. apud Montefalcon. Earum verisimillima est, *τριστάτας* fuisse magnos currus, qui tres homines caperent, ut unus auriga esset, duo autem pugnarent. Cf. Jac. Lydius in *Syntagm. de re militari*, l. ii., cap. 3, p. 39, existimat a ternario numero dictos *tristatos* milites omnium strenuissimos et revera antiquos *triaricos*, qui in locum duarum classium militarium, si utraque succumberet in proelio, tanquam potior exercitus pars, succedebant, et rem fortiter gerebant, ut Triarii in exercitu Romanorum, de quibus plura Livius viii. 8, Varro de Ling. Lat. iv. 16. Aliam præterea conjecturam proponit Lydius, quum in pluribus linguis ternarius numerus rem in majus extollendi et exaggerandi vim habeat, et in comparatione ultra tertium gradum non ascendi solet, posse per מִלְחָמָהּ fortissimum significari, quasi eum, qui tertium et supremum gradum fortitudinis obtineat, pro quo Græci dicunt *τρισταριστεὺς*, et Galli *tresfort*. Nobis quidem magis est verisimile, certum quendam militum ordinem nomine Hebræo et Græco significari, qualem tamen, nemo facile definiverit.

Ver. 8.

וַיִּחְזַק יְהוָה אֶת־לֵב פַּרְעֹה מֶלֶךְ־מִצְרָיִם וַיִּרְדֹּף אַחֲרָיו בְּנֵי יִשְׂרָאֵל וַיִּשְׁׁמָל אֶת־רַגְלָם וַיִּשְׁׁמָל אֶת־אֶמְתָּם בְּיַד רַחֵם׃

καὶ ἐσκήλυνε κύριος τὴν καρδίαν Φαραὼ βασιλέως Αἰγύπτου, καὶ τῶν θεραπόντων αὐτοῦ, καὶ κατεδίωξεν ὀπίσω τῶν υἱῶν Ἰσραὴλ. οἱ δὲ υἱοὶ Ἰσραὴλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ.

Au. Ver.—8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Hardened.

Ged.—Emboldened.

Booth.—Suffered to be hardened.

See notes on Exod. iv. 23.

Of Pharaoh king of Egypt. So the Heb.

Ged., Booth.—Of Pharaoh king of Egypt and of his servants. So the LXX.

Au. Ver.—And he pursued, &c. High hand.

Ged.—To pursue the children of Israel who were now manifestly going off.

Booth.—But the Israelites went out with an high hand.

Pool.—[With an high hand.] Either 1. Of

God, with a Divine hand or power, by comparing Exod. xiii. 16. Or, 2. Their own, not with hands hanging down, a posture betraying weakness and fainting, fear and shame, Heb. xii. 12, but with hands lifted up; with courage and confidence, not like fugitives, but like valiant and victorious soldiers, openly, boldly, resolvedly; as men are said to *sin with a high hand*, Numb. xv. 30, that sin in such a manner.

*Bp. Patrick.*—Went out with an high hand.] Boldly and with assured confidence; not sneakingly, like slaves or fugitives. So Onkelos understood it, when he translated it *bareheaded*, i.e., confidently, fearing nothing; having been delivered and conducted by the powerful hand of God, as it is often repeated (xiii. 9, 14, 16), unto which some refer this phrase, and not to the Israelites (see Drusius, lib. xvi.; Observat., cap. 2).

*Rosen.*—*Et filii Israel exibant cum manu elata*, quod Jonathan exponit addito *קומצין על קוצין*, *prævalentes super Ægyptios*. Quod sequutus Jarchi: *בנחמה ובחוזק וסמכות*, *cum potentia excelsa et manifesta*. Aben-Esra vult sensum esse, eos non tanquam fugitivos abiisse, sed armata manu. Magis arridet Onkelosi interpretatio: *על פתח* *capite aperto*, i.e., palam, animose confidenter. Quod confirmatur eo quod Num. xxxiii. 3, huic phrasi additur, *לְעֵינֵי כָל־יִשְׂרָאֵל*, *spectantibus omnibus Ægyptiis*. Similiter Moses Mendelii fil. in Commentario exponit ita: *fecerunt sibi vexilla et signa militaria, et exierunt læti, cantantes, et tympana citharasque pulsantes, utpote e servitute in libertatem asserti, non sicut servi, qui ad servitutem redire parati sunt*. Minus placet Clerici sententia, quam Dathius probavit, *elata manu valere*: vi et metu domitis Ægyptiis, quia, nisi dimissi fuissent, sustulerat Deus manum, Ægyptios undecima plaga percussurus.

Ver. 9.

וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׁלִיכוּ אֹתָם  
הַיָּם עַל־הַיָּם כָּל־סוֹם הָרָבָב פָּרָעוֹ  
וַתִּקְרָא יְהוָה עַל־פִּי קַהֲלֹת לִפְנֵי  
בְּעַל צֶדֶן :

καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω αὐτῶν,  
καὶ εἵρυσαν αὐτοὺς παρεμβληκότας παρὰ τὴν  
θάλασσαν. καὶ πᾶσα ἡ ἵππος, καὶ τὰ ἄρματα  
Φαραῶ, καὶ οἱ ἱππεῖς, καὶ ἡ στρατιὰ αὐτοῦ  
ἀπέναντι τῆς ἐπαύλεως, ἐξεναντίας Βεελσεπεφῶν.

*Au. Ver.*—9 But the Egyptians pursued

after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

*Bp. Horsley.*—For *כל סוס רכבו וישי*, read, as in verse 23, *כל סוס רכבו וישי*. —“all the cavalry of Pharaoh, his chariots and his riders, and his [whole] array.”

Pi-hahiroth, Baal-zephon. See notes on xiv. 2.

Ver. 12.

*Au. Ver.*—Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

*Let us alone.*

*Ged., Booth.*—Let us alone we pray thee. So the Sam.

*For it had been better.*

*Ged., Booth.*—For it is better.

Ver. 13.

— *כִּי יִשְׁאָר רַחֲמֵיךָ אֶת־מִצְרַיִם*  
*הַיּוֹם לֹא חֲסַפּוֹ לְרַחֲמֶיךָ עוֹד עֲרֹעֲלָם*  
— *ὃν τρόπον γὰρ ἐσώκατε τοὺς Αἰγυπτίους*  
*σήμερον, οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς*  
*τὸν αἰῶνα χρόνον.*

*Au. Ver.*—13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day [or, for whereas ye have seen the Egyptians to-day, &c.] ye shall see them again no more for ever.

*Pool.*—Whom ye have seen; or, as ye have seen them [so Rosen.], to wit, alive and armed, and ready to devour you; for otherwise they did see them dead and disarmed, ver. 30.

*Rosen.*—*וְכֵן*, hic i. q., *וְכֵן*, *sicut, quem-admodum*. Sensus est: hoc modo, quo nunc videtis Ægyptios, armatos scilicet et vobis imminentes, non amplius videbitis, sed suffocatos et mortuos.

Ver. 15.

*Au. Ver.*—15 And the Lord said unto Moses, Wherefore criest thou unto me? &c.

*Ged., Booth.*—Moses then cried to Jehovah [Syr.]; And Jehovah said, Wherefore criest thou to me?

Ver. 16.

*And the children of Israel shall go, &c.*

*Ged., Booth.*—That the children of Israel may go, &c.

Ver. 17.

καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραῶ, καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν, κ.τ.λ.

*Au. Ver.*—17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them, &c.

*Harden.* See notes on iv. 21.

*The hearts of the Egyptians.*

*Ged.*—The hearts of Pharaoh, and of all [LXX and one MS.] the Egyptians, that they will, &c.

Ver. 18.

*Au. Ver.*—18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

*And the Egyptians, &c.*

*Ged., Booth.*—And all [Sam., LXX.] the Egyptians.

*Upon Pharaoh, upon his chariots, &c.*

*Ged.*—Upon Pharaoh and all his forces [Sam.], upon his chariots, &c.

Ver. 19.

*Au. Ver.*—Israel.

*Ged., Booth.*—Children of Israel [Sam., Arab., and one MS.].

Ver. 20.

וַיִּבֹּא בֵּין יְמִינָהּ מִצְרַיִם וּבֵין מִחְנֶה יִשְׂרָאֵל וַיְהִי הָעֶנָן וְהַחֹשֶׁךְ וַיָּאֵר אֶת-הַלַּיְלָה וְלֹא-הָקֵב זָה אֶל-זָה כָּל-הַלַּיְלָה :

καὶ εἰσῆλθεν ἀνὰ μέσον τῆς παρεμβολῆς τῶν Αἰγυπτίων, καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραὴλ, καὶ ἔστη. καὶ ἐγένετο σκότος καὶ γνόφος. καὶ διήλθεν ἡ νύξ. καὶ οὐ συνέμειξαν ἀλλήλοις ὅλην τὴν νύκτα.

*Au. Ver., and most of the Commentators.*—20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

*Bp. Horsley.*—“it was a cloud and darkness [to them] but it gave light by night [to these].” Nothing about “them” and “these” in the original. The Hebrew words might be thus rendered—“And though it was a cloud and darkness [i.e., a

dark cloud], yet it gave light by night; and the one came not near the other all the night.” But I am rather inclined to suspect that two words are lost out of the text after *וַיָּאֵר*, or *וַיִּהְיֶה*, for so the Samaritan reads without the *ו*. I would amend the passage thus:—

&c. וַיְהִי עָנָן וְחֹשֶׁךְ אֶת-הַיּוֹם וְאֶת-הַלַּיְלָה וְאֶת-הַיּוֹם  
—“And it was a dark cloud all the day, but it gave light by night; and the one came not near the other all the night.” The cloud placed in the rear hid the army of the Israelites in the day time, and, in the night, presented a line of fire to the pursuers, which they durst not attempt to penetrate.

*Rosen.*—*Et fuit nubes, et tenebræ, scil. Ægyptiis, uti recte Onkelos addit, et illuminavit noctem, scil. Israelitis, eodem illo interprete addente.* Ita et Jonathan et paraphrastes Hierosolymitanus: *fuit nubes partim lucida, et partim tenebrosa; ex una parte tenebrosa fuit Ægyptiis, ex altera lucida Israelitis.* Consentit Symmachus: καὶ ἦν ἡ νεφέλη σκότος μὲν ἐκείθεν, φαίνουσα δὲ ἐντεῦθεν.

Ver. 21.

וַיִּטַּח מֹשֶׁה אֶת-יָדוֹ עַל-הַיָּם וַיִּהְיֶה אֶת-הַיָּם בְּרִיחַ קְדָיִם עֲצָה כָּל-הַלַּיְלָה וַיִּשָּׂם אֶת-יָדוֹ לַחֲרֹבָה וַיִּבְרָקוּ הַקָּדִים :

ἐξέτεινε δὲ Μωσὴς τὴν χεῖρα ἐπὶ τὴν θάλασσαν. καὶ ὑπήγαγε κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησε τὴν θάλασσαν ξηράν. καὶ ἐσχίσθη τὸ ὕδωρ.

*Au. Ver.*—21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

*A strong east wind.*

*Pool.*—*A strong east wind;* a proper instrument both to divide that sea, which lay north and south, and to dry and harden the mud at the bottom of the sea, that the Israelites might walk upon it. See Gen. viii. 13; Exod. xv. 8.

*Bp. Patrick.*—*By a strong east wind.*] Or rather a south wind, as the LXX translate the Hebrew word *kadim*. Which, though it properly signifies the east, yet in many places it is used, as Bochart hath demonstrated, for the south (par. ii. Hierozoic., lib. i., cap. 15).

*Made the sea dry land, and the waters*

were divided.] Or rather, *after the waters were divided*, as Bochart shows it should be translated. Thus Isa. lxiv. 5, "Thou art wroth, and we have sinned;" the meaning is, "for we have sinned," as Kimchi, and we ourselves also there translate it (Hierozytic, par. ii., lib. iii., cap. 2, p. 409).

*Rosen.*—Ventus vocatur רוּחַ, quæ vox plerumque vertitur *Eurus, Ostwind*. Sed hic facilius potuisset fluctus in littus Africanum, in quo erant Israelitæ, impellere, quam aquas dividere. Igitur Clerici placet sententia putantis, voce רוּחַ h. l. non respici ad plagam cœli, unde hic spirarit ventus, sed *ventum vehementem*, undecumque flaverit, significari. Ita Vulgatus: *vento vehementi et urente*, quia ventus רוּחַ adurere alias dicitur. Voce רוּחַ significatur ventus *vehemens* Ps. xlviii. 8, (ubi LXX, ἐν πνεύματι θυμῷ) Ez. xxvii. 26. Omnia subvertere et dispergere dicitur Job. xxvii. 21; Jer. xviii. 17; et Jes. xxvii. 8, vocatur רוּחַ דָּרוֹס *ventus durus*. Non autem alio vento facilius in Oceanum sinus Arabici repelli potuerunt fluctus, nisi septentrionali. Vocem רוּחַ addidit Moses, ut indicaret, ventum illum præter modum vehementem fuisse. Bene hæc verba vertit Michaelis: *einen entgegenwehenden* (fluctibus maris) *heftigen Wind*.

## Ver. 22.

*Au. Ver.*—And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

*Into the midst.*

*Ged., Booth.*—Through the midst.

*And the waters were a wall, &c.*

*Rosen.*—*Et aqua eis erant murus a dextra eorum, et a sinistra eorum*. Hæc verba plures superioris ætatis interpretes nimium proprie ceperunt, iisque impugnarunt sententiam eorum, qui tempore refluxus maris Israelitas sinum Arab. trajecisse statuunt. Verum recte Clericus (*de maris Idum. traj.* § 4) scribit: "Moses quidem xv. 8, poëtice haud absimiliter rem descripsit; sed fidī interpretis fuit, figuras secernere a proprie dictis. Si concreta fuisset hinc atque inde aqua, non opus erat *vento per totam eam noctem vehemente*, quo ejus pondus sustineretur. Ut aqua *muri instar* Israelitis fuisse dicatur, satis est ad dextram et ad sinistram imperviam viam fuisse, nec quidquam obstat, quo minus ad sinistram in profundioribus lacunis aqua hæserit, quamvis longe maxima

ejus pars refluō æstu ad dextram defluxisset, et vadum, per quod transivere Israelitæ, siccum esset."

*Dr. A. Clarke.*—22 *And the waters were a wall unto them on their right hand and on their left.*—This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an extraordinary *ebb*, which *happened* at that time to be produced by a strong wind, which *happened* just then to blow! Had this been the case, there could not have been waters *standing on the right hand and on the left*; much less could those waters, contrary to every law of fluids, have stood as a *wall* on either side while the Israelites passed through, and then *happen* to become obedient to the laws of gravitation when the Egyptians entered in! An infidel may deny the revelation *in toto*, and from such we expect nothing better; but to hear those who profess to believe this to be a Divine revelation endeavouring to prove that the passage of the Red Sea *had nothing miraculous in it*, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy *shifts*!

## Ver. 25.

וַיִּסָּר אֶת מַרְבְּעֵיהֶם וַיִּקְבְּלוּ  
בִּקְבֻדָּתָם וְ

καὶ συνεθήσε τοὺς ἄξονας τῶν ἀμαρῶν αὐτῶν, καὶ ἤγαγεν αὐτοὺς μετὰ βίας, κ.τ.λ.

*Au. Ver.*—25 And took off their chariot wheels, that they drave them heavily [*or*, and made them to go heavily]: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

*Took off.*

*Bp. Horsley.*—For וַיִּסָּר, read with Sam. וַיִּסְּר, "bound," or "clogged." So Ged., entangled.

*Rosen.*—*Et amovit rotam*, i.e., rotas curruum ejus, ex axibus suis videlicet. LXX, וַיִּסָּר vert. συνεθήσε, colligavit, aut impedit, quasi וַיִּסְּר legissent, quod et in Cod. Samar. hic legitur. Sed recte Onkelos: *et removit*, ac Symmachus: *περίεσθησε*, *transulit*, pervertit.

## Ver. 27.

וַיֵּץ מִלֶּשֶׁת אֶת־יָדָיו עַל־יְהוָה וַיִּשָּׁב  
תָּיִם לִפְנֵי עֲקֹל לְאִיתָנֹן וּמִצְרַיִם נָסִים

לְהִרְאֹתוֹ וַיִּנְעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ  
הַיָּם :

*ἐξέτεινε δὲ Μωϋσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χῶρας. οἱ δὲ Αἰγύπτιοι ἐφύγον ἐπὶ τὸ ὕδωρ. καὶ ἐξέτιναξε κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης.*

*Au. Ver.*—27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew [Heb., shook off] the Egyptians in the midst of the sea.

*Bp. Patrick.*—*And the sea returned to his strength.*] The sense is truly expressed by the Vulgar, "the sea returned to its former place." The great walls, or heaps of water, which were on each side of them, falling down, and rushing upon them with a mighty force, overwhelmed them, and filled the whole channel as before.

*The Egyptians fled against it.*] They were so frightened by the light which shone in their faces, and by the thunder and hail, &c., that they turned back; and, like men distracted, ran and met the waters, which came tumbling down upon them.

*Gesen.*—*perennis*, adj. and subst. 1. *Continual*, especially applied to water which flows continually. Root *נצח*, Arabic *وتن*

*perennis fuit, viva fuit aqua.* Hence, *נצח*, a perpetual flowing stream, Deut. xxi. 4; Amos v. 24, and the same without *נצח* 1 Kings viii. 2: *נצח* *הַיָּרְדֵּן*, the month of the flowing rivers (otherwise *Tisri*), corresponding to our October. As neuter it is used as a substantive, and placed as genitive after another noun. Ps. lxxiv. 15: *נצח*, perpetual flowing streams. Hence, the flood itself, Exod. xiv. 27. 2. *Firm, strong, powerful.*

*Rosen.*—*Et rediit mare appetente mare ad perenne suum, s. ad perennem suum fluxum, uti vertit A. Schultens in Orig. Hebr., l. i., cap. viii., § 4, ubi collato Arabico وتن ostendit, وتن proprie stabilitatem et perennitatem valere, tum vero et copiam et abundantiam significare, et hic quidem τὸ perenne maris, i.e., nativum illum atque inabruptum aquarum impetum, quo continuo aestu fervent et reciprocantur maria. Et Egyptii fugiebant in occursum ejus, scil. maris, ei obviam.*

CHAP. XV. 1—21.

1 אִזְּוּ אֲשִׁיר־מִשְׁחָה וּבָגְיוּ יִשְׂרָאֵל אֶת־  
חֲשִׁירָהּ חֲזָאֵת לַיהוָה וַיִּמָּקְרוּ לֵאמֹר  
אֲשִׁירָה לַיהוָה כִּי־נָאֵחַ בָּאָח  
קוֹם וְלִבְכוּ רַחֵם בָּם :  
2 עָצוּ וְזָמְרֹת יָהּ וַיַּחֲרִלִי לִישׁוּעָה  
יָהּ אֱלֹהֵי וַאֲנֹהֵהוּ  
אֶלֹהֵי אֱמִי וַיִּמָּקְרוּהוּ :  
3 יְהוָה אִישׁ מִלְחָמָה יְהוָה שָׁמוֹ :  
4 מִרְעֵלֶת פִּרְעֹה וַחֲסִילוֹ יָרַח בָּיָם  
וּמִבְּחֹר שְׁלֹשִׁי מִעָדָה בְּיַם־סוּף :  
5 תַּחֲלֹת וּכְסִימֵי יָרְדֵּן בְּמִצּוֹלָתָה עָמֹד  
אָנוּ :  
6 וַיִּמְנֹחַ יְהוָה בַּאֲדָרֵי עֵלֶם  
וַיִּמְנֹחַ יְהוָה תִּרְעָץ אוֹיֵב :  
7 וַיִּקְרַב וַאֲנֹהֵהוּ תַּהֲרִם הַמַּיִם  
תִּשְׁלַח חֲרָקָהּ וַאֲקַלְמוֹ פִּקֵּשׁ :  
8 וַיִּבְרָח אֲמִיָּה גִעְר־מִרְמִיָּם  
נִבְכָּהוּ כְּמִדְּגַד לְזִלְיָם  
הִקְפִּיחַ תַּחֲלֹת עֵלְבִיָּם :  
9 אָמַר אוֹיֵב אֶרְדָּה אֲשִׁיב  
אֲחַלֵּק שְׁלָל תַּמְלִאֲמוֹ בְּפִשִּׁי  
אֶרְבִּי חֲרָבִי הוֹרִישְׁמוֹ יָדִי :  
10 נִשְׁפָּתָה בְּרִדְחָה עָסָמוֹ יָם  
אָלְלוּ עֲצוֹתֶיהָ בְּמִים אֲדָרִים :  
11 חִרְקִמְכָּהוּ בָּאֵלֶם יְהוָה  
מִי בְּמִכָּה נִאֲדָר בְּקֹדֶשׁ  
נִזְרָה תַּחֲלֹת עֲשׂוֹד־פִּלָּא :  
12 נָטִיחַ וַיִּמְנֹחַ תַּבְלִעְמוֹ אֶרֶץ :  
13 נָחִיתָ בְּחִסְדָּה עֲסִדְנֹה נִאֲלֹתָ  
נַחֲלֶתָ בְּעִדָּה אֶל־נֶחַח הַדְּשָׁה :  
14 שְׁמַעְנֵה עֲשִׂים יִרְצֹנוּ  
חֵיל אֲחִינוֹ אֲשִׁבִּי פִלְשֶׁת :  
15 אִזְּוּ נִבְהִלֹה אֲלֹהֵי אֲדוֹם  
אֱלֹהֵי מוֹאָב וַאֲחֻזְמוֹ הַעַד  
נִלְנֹה עַל אֲשִׁבִּי כְּנַעַן :  
16 תַּפֵּל עֲלִיתֶם אִמְתָּהוּ וַפְּחַד  
בְּגִל זִרְעֹה יִדְמֵה עֲאָנוּ  
עַד־יַעֲרֵב עֲשָׂה יְהוָה  
עַד־יַעֲרֵב עֲסִדְנֹה הִגִּיתָ :  
17 תַּבְּאֲמוֹ וַתִּשְׁעֲמוֹ בְּחֹר נַחֲלָתָהּ

מְכוֹן לְשִׁכְתָּךְ פָּעִלְתָּ יְהוָה  
 מִקֵּדָשׁ אֲדֹנָי קִוְנִי יִרְדֵּךְ :  
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד : 18  
 כִּי כָאָּ כֹהֵם פָּרַעַח בָּרַבְּצֻוּ וּבְכַפְּרָשׁוֹ 19  
 בָּזִים וַיִּשָּׁב יְהוָה עֲלֵהֶם אֶת־מִי הַיָּם  
 וַבְּכִי יִשְׂרָאֵל הִלְכוּ בִּיבְשָׁתָא בְּרִחוֹ  
 הַיָּם :  
 וַהֲמִרְוּ מִרְיָם הַנְּבִיאָה אֲחֹת מֹשֶׁה 20  
 אֶת־יְהוָה בְּיָרֵךְ וּבְמִצָּחַן כָּל־הַנְּשִׁים  
 אֲחֵי־יִשְׂרָאֵל בְּרַחֲמִים וּבְכַחֲלֹת : 21 וַתַּעַן  
 לַיהוָה מִרְיָם שְׁאֵרָה לַיהוָה בְּרַחֲמֶיךָ נָחָה  
 כֹּהֵם וְרַבְּצֻוּ רַחֲמֶיךָ בָּיָם :

1 τότε ἤσε Μωσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ψῆδὴν ταύτην τῷ θεῷ. καὶ εἶπαν, λέγοντες.

ΚΕΦ. ΙΕ'.

ἤσωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται.  
 ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.  
 2 βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς  
 σωτηρίαν. οὗτός μου θεὸς, καὶ δοξάσω αὐτόν.  
 θεὸς τοῦ πατρὸς μου, καὶ ἠγάσσω αὐτόν. 3  
 κύριος συντρίβων πολέμους, κύριος ὄνομα  
 αὐτοῦ. 4 ἄρματα Φαραῶ, καὶ τὴν δύναμιν  
 αὐτοῦ ἔρριψεν εἰς θάλασσαν, ἐπιλέκτους ἀνα-  
 βάτας τριστάτας. κατεπόθησαν ἐν ἐρυθρῇ  
 θαλάσσῃ, 5 πόντηφ ἐκάλυψεν αὐτούς. κατέ-  
 δυσαν εἰς βυθὸν ὥσει λίθος. 6 ἡ δεξιὰ σου  
 κύριε δεδόξασται ἐν ἰσχύϊ. ἡ δεξιὰ σου χεὶρ  
 κύριε ἔθραυσεν ἐχθρούς. 7 καὶ τῷ πληθί τῆς  
 δόξης σου συνέτριψας τοὺς ὑπεναντίους.  
 ἀπέστειλας τὴν ὀργὴν σου. κατέφαγεν αὐτοὺς  
 ὥς καλᾶμην. 8 καὶ διὰ πνεύματος τοῦ θυμοῦ  
 σου διέστη τὸ ὕδωρ. ἐπάγη ὥσει τείχος τὰ  
 ὕδατα. ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσ-  
 σης. 9 εἶπεν ὁ ἐχθρὸς, διώξας καταλήψομαι,  
 μεριῶ σκῦλα, ἐμπλήσω ψυχὴν μου, ἀνελῶ τῇ  
 μαχαίρῃ μου, κυριεύσει ἡ χεὶρ μου. 10 ἀπέ-  
 στειλας τὸ πνεῦμά σου. ἐκάλυψεν αὐτοὺς  
 θάλασσα. ἔδυσαν ὥσει μολίβδος ἐν ὕδατι  
 σφοδρῶ. 11 τίς ὁμοίους σοι ἐν θεοῖς κύριε,  
 τίς ὁμοίος σοι; δεδοξασμένοι ἐν ὁγίοις, θαν-  
 μαστὸς ἐν δόξαις, ποιῶν τέρατα. 12 ἐξέτεινας  
 τὴν δεξιάν σου. κατέπειν αὐτοὺς γῆ. 13  
 ὠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου  
 τοῦτον, ὃν ἐλυτρώσω. παρεκάλεσας τῇ ἰσχύϊ  
 σου εἰς καταλύμα ἀγίων σου. 14 ἤκουσαν  
 ἔθνη, καὶ ὠργίσθησαν. ὠδίνες ἔλαβον κατοι-  
 κοῦντας Φυλιστιεῖμ. 15 τότε ἔσπενσαν ἡγε-  
 μόνες Ἐδὼμ, καὶ ἄρχοντες Μωαβιτῶν. ἔλαβον  
 αὐτοὺς τρόμος. ἐτάκσαν πάντες οἱ κατοι-  
 κούντες Χαναάν. 16 ἐπιπέσοι ἐπ' αὐτοὺς  
 τρόμος καὶ φόβος. μεγέθει βραχίωνός σου

ἀπολιθωθήτωσαν, ἕως παρέλθῃ ὁ λαὸς σου  
 κύριε, ἕως ἂν παρέλθῃ ὁ λαὸς σου οὗτος, ὃν  
 ἐκτίσω. 17 εἰσαγαγὼν καταφύτευσον αὐτοὺς  
 εἰς ὄρος κληρονομίας σου, εἰς ἔτοιμον κατοι-  
 κητήριόν σου, ὃ κατηγρίσσω κύριε. ἀγίασμα  
 κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου. 18 κύριος  
 βασιλεύων τὸν αἰῶνα, καὶ ἐπ' αἰῶνα, καὶ ἔτι.  
 19 ὅτι εἰσηλθεν ἵππος Φαραῶ σὺν ἄρμασι καὶ  
 ἀναβάταις εἰς θάλασσαν, καὶ ἐπήγαγεν ἐπ'  
 αὐτοὺς κύριος τὸ ὕδωρ τῆς θαλάσσης. οἱ δὲ  
 υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ  
 τῆς θαλάσσης. 20 λαβοῦσα δὲ Μαριάμ,  
 ἡ προφῆτις ἡ ἀδελφὴ Ἀαρὼν τὸ τύμπανον ἐν  
 τῇ χειρὶ αὐτῆς, καὶ ἐξήλθοσαν πᾶσαι αἱ γυ-  
 ναῖκες ὅπως αὐτῆς μετὰ τυμπάνων καὶ χορῶν.  
 21 ἐξῆρχε δὲ αὐτῶν Μαριάμ, λέγουσα. ἤσωμεν  
 τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται. ἵππον  
 καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

*Am. Ver.*—1 Then sang Moses and the  
 children of Israel this song unto the LORD,  
 and spake, saying, I will sing unto the  
 LORD, for he hath triumphed gloriously:  
 the horse and his rider hath he thrown into  
 the sea.

2 The LORD is my strength and song, and  
 he is become my salvation: he is my God,  
 and I will prepare him an habitation; my  
 father's God, and I will exalt him.

3 The LORD is a man of war: the LORD  
 is his name.

4 Pharaoh's chariots and his host hath he  
 cast into the sea: his chosen captains also  
 are drowned in the Red sea.

5 The depths have covered them: they  
 sank into the bottom as a stone.

6 Thy right hand, O LORD, is become  
 glorious in power: thy right hand, O LORD,  
 hath dashed in pieces the enemy.

7 And in the greatness of thine excellency  
 thou hast overthrown them that rose up  
 against thee: thou sentest forth thy wrath,  
 which consumed them as stubble.

8 And with the blast of thy nostrils the  
 waters were gathered together, the floods  
 stood upright as an heap, and the depths  
 were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will  
 overtake, I will divide the spoil; my lust  
 shall be satisfied upon them; I will draw my  
 sword, my hand shall destroy [or, repossess]  
 them.

10 Thou didst blow with thy wind, the  
 sea covered them: they sank as lead in the  
 mighty waters.

11 Who is like unto thee, O LORD,  
 among the gods [or, mighty ones]? who is

like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

*Ken.*—This triumphant ode was sung by Moses and the sons of Israel. And the women, headed by Miriam, *answered* the men, by repeating the two first lines of the song, altering only the first word; which two lines were probably sung more than once, *as a chorus*.

The conclusion of this ode seems very manifest. And yet, though the ancient Jews had sense enough to write this song differently from prose, and though their authority has prevailed, even to this day, in this, and three other poems in the Old Test. (Deut. xxxii., Jud. v., and 2 Sam. xxii.) still expressed by them as poetry, yet have

these critics carried their ideas of the song here to the end of verse 19. The reason, why the same has been done by others, probably is—they thought that the particle *ו*, *for*, which begins verse 19, necessarily connected it with the preceding poetry. But this difficulty is removed by translating *ו* *when*; especially if we take verses 19, 20, 21, as being a prose explanation of the manner in which this song of triumph was performed. For these three verses say, that the men singers were *answered* in chorus by Miriam and the women, accompanying their words with musical instruments—"When the horse of Pharaoh *had gone* into the sea, and the Lord *had brought* the sea upon them: *and* Israel *had passed*, on dry land, in the midst of the sea: Then Miriam took a timbrel, and all the women went out after her with timbrels and dances; and Miriam (with the women) *answered them* (*וַתִּשָּׁבַח*, the men) [by way of chorus] in the words, *O sing ye, &c.*" That this chorus was sung more than once, is thus stated by Bishop Lowth,—*Maria, cum mulieribus, virorum choro identidem succinebat*. Prælect. 19.

I shall now give what appears to be an exact translation of this whole song.

#### MOSES. Part I.

1 I will sing to JEHOVAH, for he hath triumphed gloriously;  
The horse and his rider hath he thrown into the sea.

2 My strength, and my song, is JEHOVAH;  
And he is become to me for salvation:  
This is my God, and I will celebrate him;  
The God of my father, and I will exalt him.

3 JEHOVAH is mighty in battle! Perhaps a chorus, sung by the men.  
JEHOVAH is his name!  
(Chorus, by Miriam and the women;  
Perhaps sung first in this place.)

*O sing ye to JEHOVAH, for he hath triumphed gloriously!*

*The horse and his rider hath he cast into the sea!*

#### MOSES. Part II.

4 Pharaoh's chariots, and his host, hath he cast into the sea;

And his chosen captains are drowned in the Red sea.

5 The depths have covered them, they went down;

(They sank) to the bottom, as a stone.

6 Thy right hand, JEHOVAH, is become glorious in power;

Thy right hand, JEHOVAH, dasheth in pieces the enemy.

7 And in the greatness of thine excellence, thou overthrowest them that rise against thee;

Thou sendest forth thy wrath, which consumeth them as stubble:

8 Even at the blast of thy displeasure, the waters are gathered together:

The floods stand upright, as an heap:

Congeaed are the depths, in the very heart of the sea.

*O sing ye to JEHOVAH, &c.* Chorus, by the women.

MOSES. Part III.

9 The enemy said: "*I will pursue, I shall overtake;*

*"I shall divide the spoil, my soul shall be satiated with them:*

*"I will draw my sword, my hand shall destroy them."*

10 Thou didst blow with thy wind, the sea covered them;

They sank as lead, in the mighty waters.

11 Who is like thee among the gods, O JEHOVAH?

Who is like thee, glorious in holiness?

12 Fearful in praises! performing wonders!

Thou stretchest out thy right hand, the earth swalloweth them!

13 Thou, in thy mercy, leadest the people, whom thou hast redeemed;

Thou, in thy strength, guidest to the habitation of thy holiness!

*O sing ye to JEHOVAH, &c.* Chorus, by the women.

MOSES. Part IV.

14 The nations have heard, and are afraid; Sorrow hath seized the inhabitants of Palestine.

15 Already are the dukes of Edom in consternation;

And the mighty men of Moab, trembling hath seized them:

All the inhabitants of Canaan do faint.

16 Fear and dread shall fall upon them;

Through the greatness of thine arm, they shall be still as a stone:

17 Till thy people, JEHOVAH, pass over [Jordan];

Till the people pass over, whom thou hast redeemed.

18 Thou shalt bring them and plant them, in the mount of thine inheritance:

The place for thy rest, which thou, JEHOVAH, hast made;

The sanctuary, JEHOVAH, which thy hands have established.

Grand Chorus, by ALL.

JEHOVAH SHALL REIGN FOR EVER AND EVER!

*Ged.*—This division is pure fancy; and I believe that not any two persons who should separately set about dividing the piece into parts, would coincide in a single section.

1 *Au. Ver.*—*Hath triumphed gloriously.*

*Ged.*—Hath highly exalted himself.

*Rosen.*—*Canam Jovæ, quia extollendo se extulit se, i.e., admodum potentem et magnificum sese ostendit.* Verbum *וַיִּשְׁתַּחֲוֶה* proprie de rebus corporeis, quæ sese extollunt, ut de plantis (e.c. Job. viii. 11) et de aquis crescentibus (veluti Ezech. xlvii. 5), dicitur, deinde ad animum translatus ejus *elationem*, in bonam et sequiorem partem, significat. Hic *elationem*, quæ ex egregio facto nascitur, indicat, unde LXX reddiderunt *ἐνδόξως γὰρ δεδόξαται*, et Hieronymus: *gloriose enim magnificatus est.* Bene Aben-Esra: *וַיִּשְׁתַּחֲוֶה נִשְׁתַּחֲוֶה*, ostendit magnificentiam suam; nam equum, qui se efferre solet, et qui ei insedit equitem fortem, utrosque in mare dejecit. Onkelos: *וַיִּשְׁתַּחֲוֶה עַל הַיָּם וַיִּשְׁתַּחֲוֶה עַל הַיָּם*, extulit se super elatos, et *elatio s. magnificentia ejus est.* Quod probat Jarchi, qui addit et alteram expositionem, sed quæ minus simplex videtur, nimirum sensum esse: Deum valde exaltatum esse super omnes cantus, vel laudes, et quæcunque in laudem ejus dicta fuerint, longe superare; nec similem esse terrenis regibus, qui supra quam merentur, laudari solent.

2 *Au. Ver.*—*Song.*

*Houb., Ken., Horsley, Ged., Booth.*—My song.

Read *וְהָיָה*. See Kennicott, De Rossi, Houbigant.—*Horsley.*

*Au. Ver.*—*I will prepare him an habitation.* So Patrick, Pool, Prof. Lee.

*Bp. Horsley.*—Rather, "And I will make him my home." (See Parkhurst, *וְהָיָה*, and compare Ps. xc. 1.)

*Ged.*—Him will I celebrate.

*Dr. A. Clarke.*—*I will prepare him an habitation.* *וְהָיָה*. It has been supposed that Moses, by this expression, intended the *building of the tabernacle*; but it seems to come in very strangely in this place. Most





Pharaonis in mare projecisse, perinde ac si sagittam ex arcu emisisset.

#### Captains.

*Bp. Patrick.*—The Hebrew word *shalish* imports something extraordinary; either in their stature, or in their command; which they had, perhaps, over three squadrons, as we now speak. But Hen. Valesius, a very learned man, thinks the LXX rightly translated the word by *τριπύρας*; which he translates “three fighting out of a chariot.” For *πρωστάρης* and *παραστάρης*, are both words belonging to military discipline (which they call tactics), and *τριπύρας* he takes to be of the same kind, and rightly rendered by Rufinus, ternos statores, in Euseb. Histor. Eccles., lib. ix., c. ix., p. 358.

See also notes on xiv. 6.

*Au. Ver.*—*Are drowned.*

*Ged., Booth.*—He hath drowned. [So Syr., and most copies of LXX.]

*Red Sea.* See notes on xiii. 18.

5 *Au. Ver.*—*The depths have covered them.* So Rosen.

*Ged., Booth.*—With the gulfy billows he covered [Sam., LXX] them.

*Gesen.*—חָרָה comm. plur. חָרָה. Root, probably חָרָה, i. q., חָרָה, to rage, to be noisy, tumultuous, of the sea. 1. *A flood*, poet. for חָרָה, waters. Plur. Exod. xv. 3, 8; Ps. xxiii. 7. 2. *A depth, abyss.*

*Rosen.*—חָרָה, *Abyssi texerunt eos.* In voce חָרָה (3. Futur. Piel a חָרָה), quod scribi debebat חָרָה (Ps. cxl. 10), quatuor sunt anomala: 1. in secunda radicali ח excidit Dagesch forte ob subjectum Scheva (ut x. 11, חָרָה, et Genes. xxvi. 14, חָרָה); 2. tertia rad. ח (est enim חָרָה pro חָרָה) servata est, contra morem verborum 3. rad. ח (alia exempla sunt חָרָה Deut. viii. 13, חָרָה Ps. xxxvi. 9); 3. Suffixo 3 pers. plur. ח additum est ח, quod stylo poetico proprium est (ita חָרָה vs. 7, חָרָה et חָרָה vs. 9, חָרָה vs. 10); 4. ח pro ח ponitur: similis anomalie exempla sunt חָרָה pro חָרָה 18, 26, חָרָה pro חָרָה Ruth vi. 8.—Pron. suffix. 3, pers. masc. ח (pro ח) Æthiopibus esse communi usu receptum, observat Gesenius *Lehrg.*, p. 210.

6 *Au. Ver.*—Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

*Rosen.*—*Dextra tua, Jova, qui inclutus es robore, magnificus virtute.* חָרָה, participium Niphal cum Jod paragogico, quale in חָרָה, חָרָה, alii, est ad Jovam referendum; nam

חָרָה est nomen feminei generis. Ad hoc si referre velis, sumendum erit, esse adjectivum participiale femininum per apocopem literæ ח Chaldaeis familiarem pro חָרָה. Sed prius illud præferimus. חָרָה, *Dextera tua, Jova, confregit inimicum*, futurum pro præterito. Vel potest verti: *confringit inimicum*. Nam futura actum continuum quandoque denotant. Unde Jarchi sic exponit: חָרָה חָרָה חָרָה חָרָה, *assidue confringit et conterit inimicum*.

7 *Au. Ver.*—*Thou hast overthrown.*

*Rosen.*—Destrui.

*Au. Ver.*—Thou sentest forth thy wrath, &c.

*Rosen.*—Immittis excandescientiam tuam, consumit eos ut stipulam.

8 *Au. Ver.*—See above.

*Ged.*—By the breath of thy nostrils upheaved were the waters; upright stood the surges, like an heap; condensed were the gulfy billows in the midst of the sea.

*Booth.*—By the breath of thine anger upheaved were the waters;

Upright stood the waves, like an heap; . The gulfy billows were congealed in the midst of the sea.

*Bp. Horsley.*—*And with the blast of thy nostrils the waters were gathered together,*—were gathered together, נָשָׂא. The translation supposes this word to be the third person plural preterite Niphal of the verb נָשָׂא. But I take the verb to be נָשָׂא, and נָשָׂא to be the affixed pronoun plural, rehearsing נָשָׂא in the 7th verse. “And with the blast of thy nostrils the waters shook them off,” namely, off their seats, in their chariots or on their horses. (See chap. xiv. 27.) The apparent discord of the verb and noun, in this exposition of the passage, is no objection, נָשָׂא being one of those plural nouns that are sometimes constructed with a singular verb. (See Gen. ix. 15.)

*Bp. Patrick.*—8 *With the blast of thy nostrils.*] This may relate to the strong wind which drove the sea back (xiv. 21).

*The waters were gathered together.*] This word *Aram*, or *Haram*, signifies to *heap up together*: from whence the Arabians call those great banks, which are raised to keep in waters from overflowing a country, by the name of *Arem*, or *Harem*, as Bochartus hath observed in his *Phaleg*, lib. ii., cap. 26. And so the word may be here translated, *the waters were heaped up as banks*, on each side of the Israelites.

*Gesen.*—I. נָשָׂא, in two conjugations, to

be clever, &c. II. מַצֵּה, in *Niph.* only, to be heaped, piled up, to accumulate, Exod. xv. 8. (Syr. and Arab. *idem.*)

*Depths.*

*Rosen.*—8 מַצֵּה מַצֵּה, *Et spiritu*, i.e., flatu *narium tuorum*. Quamquam flatu proprie מַצֵּה dicitur. Utrumque simul legitur Ps. xviii. 16. Videtur ventum intelligere quo pulsati sunt maris fluctus, aut Dei sermonem, qui non sine spiritu effertur. Hinc Onkelos: *sermone oris tui*. LXX autem: διὰ πνεύματος τοῦ θυμοῦ σου, et Jarchi *iram Dei* indicari existimat, notatque, Scripturam de Deo tanquam de homine loqui; cum enim homo irascitur, spiritum e nasu ejus egredi solere. Confert locum similem Job. iv. 9, *Theocrit.* i. 18, χολὴ ποτὶ ῥινὶ κάθηται, *ira naso insidet*. מַצֵּה מַצֵּה, *Coacervatæ sunt aquæ*. Verbo מַצֵּה (alibi *sapientem s. callidum esse*) *coacervandi* notionem inesse ostendit nomen sæpius occurrens מַצֵּה (Cant. vii. 2, מַצֵּה מַצֵּה, *acervus tritici*) et verba quæ h. l. sequuntur: מַצֵּה מַצֵּה, *Steterunt instar cumuli fluentia*. De voce מַצֵּה cf. ad Ps. xxxiii. 7. Onkelos מַצֵּה vertit: *sicut murus*. Syrus: *quasi in utribus*, et Græcus Venetus interpret, quem edidit Ammon V. S. V., ἕστησαν ὡς περ ἀρκὸς πέοντα, *steterunt sicut uter fluentia*. Et cum מַצֵּה confuderunt, ut plures veteres Interpp. Psalmi i. l. Cf. Ammonii *Commentat. de usu indole et æt. vers. Gr. Ven.*, p. 44. Verbum מַצֵּה Vulgatus vertit *congregatæ sunt*; sed vox Hebr. *coagulationem*, vel *congelationem* denotat. LXX ἐπάγη τὰ κύματα, *concretæ sunt undæ*. Aben-Esra: *congelatæ s. condensatæ sunt*, ut aqua gelu constringi solet. מַצֵּה, *in corde maris*, i.e., in medio maris; sæpius medium rei cor vocatur. Neque tamen cor semper præcise medium rei significat, sed id in corde rei esse dicitur, quod in ea est. Ez. xxvii. 4. Tyrus dicitur sita fuisse in corde marium, quum tamen, uti vs. 3, habetur, *ad introitum maris* sita fuerit. Cf. ad xiv. 16.

9 *Au. Ver.*—*Mine hand shall destroy them.* So Rosen. and most commentators.

*Perdet eos manus mea.* LXX, κυριεύσει ἡ χεὶρ μου *dominabitur manus mea*. Cui affinis Tremelliana interpretatio, *asseret eos in hæreditatem*. Nam quod quisque hæreditate possidet, in illud dominium habet. Sed hoc loco vix dubium, מַצֵּה esse *exterminandi, delendi* significatu capiendum, quo et Num. xxxiii. 55; Ps. xlv. 3, et alias legitur. Ita h. l. Onkelos: מַצֵּה מַצֵּה, *ezcindet eos*, et Hieronymus: *interficiet eos*.—*Rosen.*

*Ged.*—My hand shall them subdue.

9, 10 *Ged.* and Booth. place verse 12 after this verse.

11 *Among the gods.*

*Ged.*—Among the mighty ones.

*Jun., Tremell.*—Inter potentes.

*Fearful in praises.* So most commentators.

*Pool.*—*Fearful in praises*; in praiseworthy actions; the act being put for the object, as *fear* is put for a thing to be feared, as Psal. xiv. 5; 1 Pet. iii. 14. Or, to be feared or had in reverence when thou art praised; to be both loved and feared at the same time. So Patrick.

*Bp. Horsley.*—*Fearful in praises*; rather, "striking with amazement in sudden manifestations." So I would render מַצֵּה מַצֵּה. (See Mr. Parkhurst under the root מַצֵּה.) I am inclined to think with him that the word מַצֵּה here alludes to what is mentioned chap. xiv. 24. The word מַצֵּה is applied to whatever excites admiration or amazement, though unmixed with fear. Therefore I render it striking with amazement; though the particular מַצֵּה, here alluded to, was terrible, and produced a pause.

*Rosen.*—מַצֵּה מַצֵּה, *Quis sicut tu, tibi similia, inter Deos?* מַצֵּה Jarchi exponit מַצֵּה, *inter fortes*. Sed multo gravior erit sententia, si מַצֵּה *deos* interpretatur, ut Ps. xxix. 1, ad quem loc. cf. not. — LXX, hic recte ἐν θεοῖς posuerunt.

Αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανος ἐστὶν Ἀθανάτων, ὅς δ' οὐτὸς ἐρήρυσται κράτος ἄλλος. מַצֵּה מַצֵּה, *Magnificus in sanctitate*, insigni sanctitate præditus. LXX, ἐν ἁγίοις, quod est casus obliquus a recto τὰ ἁγία quo templum denotatur, idem cælum, uti, ex quorundam sententia, Ps. xx. 3. Sed ibi templum intelligendum, de quo hoc loco nequit cogitari. מַצֵּה מַצֵּה, *Timendus laudibus*. Sed מַצֵּה haud raro summe venerandum, augustum denotat, itaque cum nomine laudis junctum significat eum, qui colendus est maxime laudibus, qui cum summa reverentia laudandus est.

13 *Au. Ver.*—*Hast led—hast guided.*

*Ken., Ged., Booth.*—Leadest, guidest.

*Rosen.*—*Duces benignitate tua populum hunc quem redemisti, liberasti.* Præter מַצֵּה pro fut. usurpatur, quod ipsum valet de eo quod sequitur: *deduces* sc. populum, *potentia tua ad habitationem sanctitatis tuæ*. Videtur terra Cananæa intelligi, quam Jova sedem quasi sibi elegit; cf. vs. 17, et Jer. l. 19. מַצֵּה proprie est *leniter et provide*

*ducere, ut greges aquatum ducuntur*, vid. ad Pa. xxiii. 2.

15 *Dukes*. See notes on Gen. xxxvi. 15.

16 *They shall be as still as a stone*.

*Bishop Patrick*.—The LXX translate it, ἀπολιθωθήσων, “turned into stones;” i.e., so struck with the terror of the Lord, that they remained unmoveable as stones; having no heart to oppose the passage of the Israelites into Canaan.

*Until the people pass over*.

*Rosen*.—*Donec transierit*, i.e., per eorum fines in Cananæam ingressus fuerit.

17 *Au. Ver*. See above.

*Bp. Patrick*.—17 *Mountain of thine inheritance*.] Moses seems to have foreseen, by the spirit of prophecy, that God would place his habitation upon Mount Sion. Which he understood, perhaps, from the sacrifice of Isaac upon Mount Moriah (Gen. xxii.).

*Rosen*.—17 *Duces eos et plantabis eos in monte hereditatis s. possessionis tue*. Metaphora ab arboribus desumpta. Innuit igitur firmam et certam sedem, cui opponitur habitatio vaga et incerta. Cf. Am. ix. 15; Ps. xlv. 3; lxxx. 9. Velpossunt verba in fut. posita in optativo sumi, ut sit precatio; adducas et plantes eos. *Monte possessionis Dei*, i.e., quem Deus possidet, non significatur mons Zion, ut nonnulli existimant, sed terra Cananæa, quæ montosa est, quæ Deut. iii. 25, *mons ille bonus* dicitur. Et cf. ad Ps. lxxviii. 54, ubi inter beneficia Dei memoratur et hoc, quod populum adduxit ad terminum suum sanctum, וְיָצַא מֶתֶן מִן הַיָּם, quem acquisivit dextera sua, quo itid. Cananæa designatur, quam h. l. et vocat לְמִקְדָּשְׁךָ, לְמִקְדָּשְׁךָ, לְמִקְדָּשְׁךָ, locum quem sedi tuæ parasti *Jova*. וְהָיָה לְךָ הָיָה לְךָ, hic vel valet *parare*, ut Ps. lviii. 3. *Paradse* autem sibi sedem dicitur Deus, quod de ea capiendi cogitaret. Vel, quod præferimus, potest præter. וְהָיָה לְךָ pro fut. sumi: quem sedem tibi facies. Certe in fut. sumendum est quod sequitur: וְהָיָה לְךָ לְמִקְדָּשְׁךָ ad sacrarium, O Domine, quod parabunt manus tuæ, quod tibi in terra ista condendum curabis. Mosen jam tunc, cum in eo esset, ut rempublicam conderet, quæ in terris sanctissima foret (xix. 6), de sacrario cogitasse, quod in terra patria quondam Deo erigendum esset, nemini mirum esse potest. Neque igitur est, cur ob sacrarii mentionem hoc loco hymnum hunc seriori Mose ætati assignemus. Dagesch forte literæ p in וְהָיָה impositum mere euphonicum est. Cf. Gesenii *Lehrg.*, p. 87. Accentu Sakeph-gadol

nomini illi apposito divellitur ab וְהָיָה, atque hoc in vocativo capiendum esse innuitur.

20 *Au. Ver*.—See above.

*Bp. Patrick*.—*Miriam*.] Or, as the LXX, the Syriac, and others read it, *Mariam*; which some think comes from *Marah*, which signifies *bitterness* (as the Arabic word *marara* doth), and that their cruel usage by Pharaoh, especially his decree that all the male children should be slain, was the occasion of this name; for it *made their life bitter* to them, as the text saith (i. 14). Thus the author of *Dibre Hajamim* (or, of the *Life of Moses*) and our Dr. Lightfoot, and others. But Le Moine guesses, not unhappily, that it signifies as much as *marjam*, which is, in English, *a drop of the sea*; from which the story of *Venus* was framed, among the Greeks, who feigned her to have been born of the *froth of the sea*, which gave her the name of *Aphrodite*. The fable of *Diana* also, as well as *Venus*, had no other original, but from that which is here said of *Miriam*; as *Huetius* hath probably conjectured, in his *Demonstratio Evang.*, propos. iv., cap. 12, sect. 4.

*The prophetess*.] She was called by this name, I suppose, because she had a gift of composing hymns in praise of the Divine Majesty, which, it is certain, is meant sometimes by *prophesying* in Scripture (see 1 Sam. x. 5, 6). And thus among the Greeks, a *prophet* and a *poet* were the same thing: and the Latin word *vates* signifies both. For, as *Quintilian* saith (lib. i., cap. 10), music was had in such veneration in ancient times, that “*iidem musici, et vates, et sapientes judicarentur*.” But there are other places of Holy Scripture, which would incline one to think that she also received revelations from God, for the direction of the people. Particularly Mic. vi. 4, where she is mentioned as one that conducted Israel out of Egypt; and her own words, with Aaron’s (Numb. xii. 2), “*hath not the Lord spoken by us also?*” Which the Lord *heard*, and doth not contradict, but rather allow to be true; though they had not such near communication with him as Moses had (ver. 6). Perhaps she instructed the women, as Moses and Aaron did the men.

*Au. Ver*.—*With timbrels and with dances*.

*Ged., Booth*.—With tabours and with timbrels.

*Gesen.*—וְהָיָה fem., i. q., וְהָיָה m. (from וְהָיָה), *a dance, a circular dance*.

*Prof. Lee.*—מִנְחָלָהּ. r. מִנְחָלָהּ, *Dance, dancing*, which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c. See Harmer's *Observ.* lii., p. 423, vol. ii., edit. 1816; *Exod.* xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxi. 4, 13; Cant. vii. 1. Occasionally in circles, as with the Eastern Dervishes, *Exod.* xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in *Exod.* xv. 20; 1 Sam. xxi. 12; xxix. 5.

*Rosen.*—מִנְחָלָהּ, LXX, καὶ (μερὰ) χορῶν, quod sequitur Clericus: "et in choris, i.e., in choris divisæ, quarum alter aliquot versus præcinebat, alter respondebat, uti vs. sequi dicitur." Sed מִנְחָלָהּ potius saltantium et tripudiantium choreas significat, a מִנְחָל, in orbem ire. Neque aliter illud nomen capi potest infra xxxii. 19, et Jerem. xxxi. 4, quibus locis plane ineptus est *tibiarum* s. *fistularum* significatus, quem alii nomini illi tribuunt.

21 *Au. Ver.*—*And Miriam answered them.*

*Ged., Booth.*—And to them [LXX, Syr., Onk., Vulg., and three Heb. MSS.] Miriam gave the song, saying, &c.

*Gave out the song*, i.e., as I understand it, she was precentrix or leader of the choir to the women, as Moses was to the men.—*Ged.*

*Rosen.*—21 *Et respondit iis Mirjam* rel. "Verbum מִנְחָלָהּ, quod vulgo est *respondere*, non raro etiam *primum loqui* significat, ut *Deut.* xxvi. 5. Ubi de canticis sermo est, promiscue *præcinere* et *respondere* sonat. Sic 1 Sam. xxi. 11. *Nonne huic מִנְחָלָהּ cane-bant: occidit Saul millia sua, David vero sua decem millia?* Paulo plenius res narratur xviii. 7, וַתִּנְחַל מִנְחָלָהּ, *Et respondebant mulieres saltantes, et dicebant: occidit rel.* Aliæ nimirum dicebant: דָּוִד מִנְחָלָהּ, *percussit Saul millia sua*, alia vero respondebant: דָּוִד מִנְחָלָהּ, *David vero sua decem millia*, qui sunt duo versus ὁμοιοτέλειοι. Erant, ut loquitur sponsus Cant. vi. 12, מִנְחָלָהּ, *chori duorum agminum*, quorum unus versiculum unum, alter alterum canebat. Atque hinc מִנְחָלָהּ aliquando *canere* significat, ut infra xxxii. 18." Cleric.: Ceterum observat Moses Mendelii fil., si Mirjam responderit mulieribus; pro מִנְחָלָהּ ponendum fuisse מִנְחָלָהּ. Sed verisimile esse, illud מִנְחָלָהּ referendum esse ad Mosen et Israelitas, ut virorum choro responderit, Mir-

jama præcinente, chorus mulierum. Nihil tamen obstat, quo minus מִנְחָלָהּ referatur ad mulieres, quæ proxime antea memorantur, quum nec alia ejusdem ἀκυρίας exempla desint, vid. e. c. *Ezech.* xiii. 20; *Ruth* i. 22, et cf. Gesenii *Lehrgeb.*, p. 791. Præterea alternantes chori nonnisi hæc, quæ hic exprimuntur verba: *canite Jovæ*, et quæ sequuntur, e versu primo repetita, singulis versibus, quos Moses cecinit, intercinesse videntur, pro more talium canticorum.

Ver. 22.

וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיַּם-סוּף  
וַיֵּצֵא אֶת-בְּנֵי-יִשְׂרָאֵל מִן-הַיָּם  
וַיֵּצֵא אֶת-יִשְׂרָאֵל מִן-הַיָּם

ἐξῆρε δὲ Μωϋσῆς τοὺς υἱοὺς Ἰσραὴλ ἀπὸ θαλάσσης ἐρυθρᾶς, καὶ ἡγάγεν αὐτοὺς εἰς τὴν ἔρημον Σούρ. καὶ ἐπορεύοντο τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ, καὶ οὐχ ἠύρισκον ὕδωρ, ὥστε πνέω.

*Au. Ver.*—22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

*Ged., Booth.*—Then Moses journeyed with the Israelites from the Red sea, and brought them [Sam. LXX] unto the wilderness of Shur; and they went a journey of [Sam.] three days, &c.

*Bp. Patrick.*—*So Moses brought Israel from the Red sea.* Not without some importunity; they being eagerly bent upon gathering the spoil of the Egyptians. Some such thing the Hebrew word seems to import, which is *jassa*, *he made them to go up*. Which signifies some unwillingness, or backwardness; arising either from that cause, or from a desire to return to Egypt (as some fancy), which now perhaps they thought to be so empty, that they might get it for themselves.

Ver. 25.

וַיִּשְׁמַע יְהוָה אֶת-קוֹל מֹשֶׁה  
וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה

— ἐκεῖ ἔθετο αὐτῷ δικαίωμα καὶ κρίσεις, καὶ ἐκεῖ αὐτὸν ἐπέτασε.

*Au. Ver.*—25 And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

*And he cried.*

*Ged., Booth.*—And Moses [Sam., LXX, Syr., and one MS.] cried.

*There he made for them, &c.*

*Ged.*—Here it was that the Lord to prove them made a conditional covenant with them, and said.

*Bp. Horsley.*—“There he made for them a statute and ordinance;” rather, “there he appointed for them [or prescribed to them] an express rule.” “An express rule”—so I would render עֲשֵׂה וְיָדָה, in this place, for the thing meant is the general rule laid down in the next verse—“and there he proved them”—“for there they tempted him,”—the people by their murmurs tempted God.

*Pool.*—*There he made for them a statute.*] God, or Moses, in God's name, and by his order, constituted and published to them a statute. Which seems to be understood not of any particular statute or law, as that concerning the Sabbath, or their duty to their parents, or the like; for the specifying of their duties is reserved to another time and place; but of a general law or rule formerly given, and now solemnly renewed by Moses at God's command, like that given to Abraham their father, Gen. xvii. 1, *Walk before me, and be perfect.* God having thus far performed his part of that covenant made with Abraham and his seed, to bring them out of Egypt towards Canaan, tells them that he expects and requires of them their observance of the condition of that covenant, and gives them this indefinite and universal law or precept, that they should obey and fulfil all the commands which God had already laid upon them or their parents, and which he should hereafter reveal to them. This sense may be gathered out of the following verse, wherein he explains what he meant by this *statute*, even all God's statutes or *commandments*, which if they would keep, he engageth himself to preserve and deliver them. So it is only a change of the number, the singular, *statute*, being put for the plural, *statutes*, which is a figure very frequently used, both in Scripture and in other authors. God having now eased them of the hard and iron yoke of the Egyptians, puts his sweet and easy yoke upon them; and having undertaken to be their king, and protector, and captain, he claims their subjection to himself, and to his laws or statutes. *He proved them, or tried them, i.e., the*

Israelites. There he tried both their faith by the difficulty now mentioned, viz., their want of water, and their future obedience by this general command, which he is about to branch forth into divers particulars.

*Bp. Patrick.*—*A statute and an ordinance.*] This seems to signify, that for their better government, God now gave them a few rules to be observed for the present, till he should more fully declare his will to them from Mount Sinai. And it is a most ancient constant tradition of the Jews, that now he commanded them to observe the *Sabbath* (which they understand by *statute*), and to do justice; particularly *honour their parents*; which they understand by *ordinance* or *judgment*, as the Hebrew word imports. And they instance especially in keeping the Sabbath, and honouring of parents; because those two commandments are pressed upon them in Deuteronomy, with this particular enforcement, “As the Lord commanded thee” (Deut. v. 12, 16), which they will have to relate unto this command at Marah (see Mr. Selden, lib. iii. de Jure Nat. et Gent., cap. 9, p. 314, 333, &c.). And perhaps these two might be in the number; but it is probable there were more commands besides these, which were now given them, as the following verse seems to intimate.

*And there he proved them.*] He began there to make a trial of their obedience, whether they would observe these laws or no.

*Dr. A. Clarke.*—*There he made for them.*] Though it is probable that the Israelites are here intended, yet the word *lo*, should not be translated *for them*, but *to him*, for these statutes were given to Moses that he might deliver them to the people.

*There he proved them.*] נִסָּהוּ, *nissahu*, he proved him. By this murmuring of the people he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord and seek all his help from him.

*Rosen.*—עָשָׂה לָהֶם יְהוָה, *Ibi* (Deus) *præcepta ei*, populo, *dedit*. Deum esse intelligendum, qui leges dederit, apparet ex iis, quæ sequuntur. Ceterum de legum quarundam promulgatione hæc verba intelligi non possunt; alioquin sensus vs. 26, obscurus esset et imperfectus. Igitur cum

Dathio hæc verba intelligo tantum de ea adhortatione, quæ sequitur. וְשָׁם נִקְדָּה, *Et ibi probavit eum*, populum, sc. per sitim. Exploravit fidem ac patientiam eorum deducendo in locum, ubi erant aquæ potui non aptæ.

## CHAP. XVI. 1.

*Au. Ver.*—And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, &c.

*Ged., Booth.*—Then the whole congregation of Israelites removed from Elim and came unto the wilderness of Sin, &c.

## Ver. 4.

*Au. Ver.*—4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day [Heb., the portion of a day in his day], that I may prove them, whether they will walk in my law, or no.

Between the third and fourth verse, Houb., Horsley, Ged., and Booth., insert verses 11, 12.

Now Jehovah spoke to Moses, saying, I have heard the murmurings of the Israelites: Speak to them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

4 For behold, said Jehovah to Moses, &c. This arrangement is disapproved of by Seb. Rav., Rosen., &c. See note on ver. 8.

*Behold I will rain, &c.*

*Rosen.*—מִיָּדְיָהוָה לָכֵן לָחֵם כִּדְשָׁמִים, *Faciam, ut depluat vobis panis e celo.*

*A certain rate every day.*

*Pool, Rosen.*—Every day, Heb., the thing, i.e., the provision of a day in his day, i.e., every day, as much as was sufficient for a man's sustenance that day.

*Au. Ver.*—Law.

*Ged., Booth.*—Laws. So Sam., Syr., Arab.

## Ver. 6, 7, 8.

6 וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל-כָּל-בְּנֵי יִשְׂרָאֵל עֲרֹב וַיִּדְעֻם כִּי יְהוָה הוֹצִיא אֹתָם מִמִּצְרַיִם מִצְרַיִם מִצְרַיִם : 7 וַיִּבְרָר וַיִּרְאֵיהֶם אֶת-יְכֹנָח וַיִּהְיֶה בְּשִׁמְעוֹ אֶת-תְּלָלוֹתֵיהֶם עַל-יְהוָה וַיִּנְחֲנוּ מֶה כִּי תִלְוֵנוּ עֲלֵינוּ : 8 וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֵן בְּעֶרְב

כִּשְׁמֵעַ בְּשִׁמְעַ בְּכֹהֵל וְלֹחֵם בְּכֹהֵל לְשִׁמְעַ בְּשִׁמְעַ יְהוָה אֶת-תְּלָלוֹתֵיהֶם אֶת-יְכֹנָח וַיִּהְיֶה בְּשִׁמְעוֹ אֶת-תְּלָלוֹתֵיהֶם עַל-יְהוָה וַיִּנְחֲנוּ מֶה כִּי תִלְוֵנוּ עֲלֵינוּ : עַל-יְהוָה :

## v. 7. 'ק' חליני

6 καὶ εἶπε Μωϋσῆς καὶ Ἀαρὼν πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ. ἐσπέρας γνῶσεσθε, ὅτι κύριος ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου, 7 καὶ πρῶτῃ ὄψεσθε τὴν δόξαν κυρίου ἐν τῷ εἰσακοῦσαι τὸν γογγυσμὸν ὑμῶν ἐπὶ τῷ θεῷ. ἡμεῖς δὲ τί ἐσμεν, ὅτι διαγογγύζετε καθ' ἡμῶν; 8 καὶ εἶπε Μωϋσῆς. ἐν τῷ διδόναι κύριον ὑμῖν ἐσπέρας κρέα φαγεῖν καὶ ἄρτους τὸ πρῶτῃ εἰς πλησμονήν, διὰ τὸ εἰσακοῦσαι κύριον τὸν γογγυσμὸν ὑμῶν, ὃν ὑμεῖς διαγογγύζετε καθ' ἡμῶν. ἡμεῖς δὲ τί ἐσμεν; οὐ γὰρ καθ' ἡμῶν ἐστὶν ὁ γογγυσμὸς ὑμῶν, ἀλλ' ἡ κατὰ τοῦ θεοῦ.

*Au. Ver.*—6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

6 *All the children of Israel.*

*Ged.*—The whole assembly [LXX, one Sam. and one Hebrew MS.] of the children of Israel.

7 *Au. Ver.*—And in the morning.

*Booth.*—For in the morning.

*Au. Ver.*—And what are we.

*Ged., Booth.*—For what are we.

8 *Au. Ver.*—*This shall be.*

*Ged.*—This shall ye know and see [he supplies וַיִּדְעוּ from verses 5 and 6].

*Rosen., Booth.*—This shall ye know.

*Bp. Horsley.*—Some emendations seem necessary in the 7th and 8th verses; for, besides the confusion arising from unnecessary repetitions, it is said in the beginning of the 7th verse, that after some experience of Jehovah's power in the evening, promised in the 6th, which appears from what follows to be the miraculous flight of quails, they should see the glory of Jehovah in the morning. Whereas, by the relation of the

event in the 10th and 13th verses, it appears that the glory of Jehovah appeared to them before the quails came up. I would read the 6th, 7th, and 8th verses thus:—

6 ואמר משה ואהרן אל בני ישראל שר ירשום כי ידחה הוציא אתכם מארץ מצרים : 7 ובקר ושבעתם בזה ידחה לכם בשר בשד לאכל לחם בבקר לשבע : 8 ויאמרו אז כבוד ידחה בשמע ידחה את הלחם אשר ארום מליכם עלי ואמרו מה כי הלנו עלינו לא עלינו הלחם כי על ידחה :

6 And Moses and Aaron said to all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt;

7 And in the morning then shall ye be fed to the full: Inasmuch as Jehovah is about to give unto you in the evening flesh to eat, and bread in the morning to the full.

8 And ye shall see the glory of Jehovah: inasmuch as Jehovah heareth your murmurings that ye murmur against him; for what are we, that ye should murmur against us? Your murmurings are not against us, but against Jehovah.

*Rosen.*—6 *Vesperis tunc intelligitis, quod Jova eduxit vos e terra Egypti.* Israelitæ dixerant (supra ver. 3), Mosen et Aaronem ipsos eduxisse; Moses igitur, uti recte observat Jarchi, ex adverso dicit, eis notum fore, quod non ipse Mose et Aaron, sed ipse illos eduxerit. Similiter et Aben-Esra notat, hæc verba ad ista quæ vs. 3, habentur respicere. Atque addit, eum in finem, ut Israelitæ cognoscerent, Deum ipsos eduxisse, duo facta esse miracula, nempe unum vesperi, eo ipso die, quo eos alloquutus est Moses, alterum autem proximo mane. 7 pro accusativo absoluto et verbaliter capiendum est, quemadmodum Arabes nomina quæ *tempus* notant usurpare solent; vid. Gesenii *Lehrgeb.*, p. 686, 725.

7 ויאמר אבן-עסרא non enim altero mane, sed eo ipso die viderunt gloriam Jovæ (vid. infra vs. 10); sed esse post ויאמר repetendum ויאמר et reliqua quæ vs. 6, post ויאמר sequuntur, hoc sensu: *et mane tunc item cognoscetis*, scil. novo miraculo, *quod Jova eduxit vos e terra Egypti.* Innuere duplex prodigium, quo, deficiente victu, Israelitis cibum suppeditatus sit Deus, coturnices et mannam. Et tum sequitur: *et insuper videbitis gloriam Jovæ*, de qua infra vs. 10. Nisi forsitan ויאמר indicet utrumque illud majestatis divinæ argumentum, quo querentibus victum præbuit, quemadmodum Num.

xiv. 21, 22, prodigia, quæ Deus in gratiam Israelitarum edidit, *gloria ejus*, קְבוֹרָה, dicuntur. ויאמר, *Nos vero quid? scil. reputati sumus?* uti supplet Jarchi. Sive, ut exponit Aben-Esra (quod forsitan præferendum): מה בידנו לשבח לא עשונו רק מה שצונו *nos facere, nos nihil, nisi quod nobis Deus præcepit, fecimus.* Quid est igitur, quod contra nos murmuratis, ויאמר? Ita in Hiphil legi præcipitur ad marginem pro eo quod est in textu, ויאמר, in Cal. Quod vero Jarchi ait רַב יָ, Hiphil, significare: *murmurare fecistis*, nempe filios vestros, et filias, et ingentem turbam miscellaneam (וְרַב יָ), nihil est. Nam Hiphil verbi ויאמר, non paucorum, intransitive usurpatur.

8 Hæret hic Hubigantius in eo, quod quum vs. 45, Deus solius panis mentionem faciat, hoc tamen versu, tanquam ex Dei verbis, non solum panem, sed etiam carnem commemoret. Itaque necessarium esse putat, ut versus 12, in quo Deus se utrumque populo daturum esse promittit, ante vs. 8, collocetur. Verum apposite monet Sebast. Ravius in *Ezericatt.*, p. 66, contextum. Capitis sine præconcepta opinione inspicienti facile apparere, ordinem versuum esse rectissime constitutum. “Nempe principio vs. 4, 5, summam narrat Moses, quid Deus de cibo Israelitis e cælo suppeditando sibi revelaverit; quem igitur generali nomine ויאמר vocat; deinde quomodo ipse atque Aaron de voluntate hac Dei Israelitas certos reddiderint vs. 6, 7, 8, postremo, quomodo Deus ea, quæ dixerint Moses et Aaron, solemnī apparitione confirmaverit, vs. 10, 11, 12, 14. Ut dubium nullum sit, quin ויאמר vs. 4, ut alias, de cibo in genere sit accipiendum, et ordo versuum nullo modo sit mutandus.”

Ver. 13.

וַיְהִי בַקָּרֶב וַתַּעַל הַתְּהֵלָה וַיִּכְסֶּה הַמַּחֲנֶה וַיִּבְרָר הַתָּהָה שְׂבַעַת הַתְּהֵלָה  
סָבִיב לַמַּחֲנֶה :

וַתַּעַל

ἐγένετο δὲ ἑσπέρα. καὶ ἀνέβη ὀρνυγομήτρα, καὶ ἐκάλυψε τὴν παρεμβολήν. τὸ πρωὶ ἐγένετο καταπανομένης τῆς ὁρόσου κύκλῳ τῆς παρεμβολῆς.

*Au. Ver.*—13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.



*Quails.* So Rosen., Ged., Booth., Lee, Gesen., Clarke, &c.

*Gesen.*—*זָבִיד*, plur. *זָבִידִים*, m. *a quail*, Exod. xvi. 13; Numb. xi. 31, 32; Ps. cv. 40, Chethib, where the *Kri* reads *זָבִיד*. (Arab.

*سلبي*, *idem*, from *سلي*, *to be fat*, whence the quail is elsewhere called *سمائي*, *the fat one*.) As to the quantity of them in Arabia, see *Diod. Sic.* I., p. 38, *ed. Rhodom.* LXX, *ὀρνυγομίτῃρα*. Vulg., *coturniz*. See *Bocharti Hieroz.* II., p. 92. *Faber zu Harmer's Beobachtungen üb. d. Orient.*, th. ii., p. 441. *Niebuhr's Besch. von Arabien*, p. 176.

*Bp. Patrick.*—*The quails came up.*] The only person among the Jews, that adventures thus to translate the Hebrew word *selau* (which is used here, and Numb. xi. 31, and Psalm cv. 40) is Josephus. All others either keep the Hebrew name, or make it another thing than *quails*. For Jonathan translates it *pheasants*; and Abarbinel makes them a kind of *sea-fowl*: and the Talmudists comprehend four sorts of birds under this name; viz., that which feeds upon figs (which the Greeks call *συκαλῖς*), and *thrushes*, and *pheasants*, and *quails* (see *Bochartus*, par. ii., *Hierozoic.*, lib. i., cap. 14). But all this is without good ground; for the account which Moses gives of *selau* in the book of Numbers agrees to none of these, nor anything we have knowledge of, but a kind of *locusts*: which Job Ludolphus therefore pitches upon, and gives very solid reasons for it; as I shall show when I come to that place, Numb. xi. 31.

*Dr. A. Clarke.*—*זל* from *זלל*, *to be quiet, easy, or secure*; and hence the *quail*, from their living at *ease and plenty* among the corn. "An amazing number of these birds," says *Hässelquist*, *Travels*, p. 209, "come to Egypt at this time (March), for in this month the wheat ripens. They conceal themselves among the corn, but the Egyptians know that they are thieves, and when they imagine the field to be full of them they spread a net over the corn and make a noise, by which the birds, being frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish." The Abbé Pluche tells us, in his "*Histoire du Ciel*," that the quail was among the ancient Egyptians the emblem of *safety and security*.

"Several learned men, particularly the famous Ludolf, Bishop Patrick, and Scheuchzer, have supposed that the *זלל*, *selavim*, eaten by the Israelites were *locusts*. But not to insist on other arguments against this interpretation, they are expressly called *זלל*, *sheer, flesh*, Psalm lxxviii. 27, which surely locusts are not; and the Hebrew word is constantly rendered by the Septuagint *ὀρνυγομίτῃρα*, *a large kind of quail*, and by the Vulgate *coturnices, quails*. Compare *Wisd.* xvi. 2; xix. 12; Numb. xi. 31, 32; Ps. cv. 40; and on Numb. xi., observe that *זלל*, *keamathayim*, should be rendered, not *two cubits high*, but, as Mr. Bate translates it, '*two cubits distant* (i.e., one from the other), for *quails* do not settle like the *locusts* one upon another, but at small distances.' And had the quails lain for a day's journey round the camp, to the great height of *two cubits*, upwards of three feet, the people could not have been employed two days and a night in gathering them. The spreading them round the camp was in order to dry them in the burning sands for use, which is still practised in Egypt." See *Parkhurst*, sub voce *זלל*, *salah*.

The difficulties which encumber the text, supposing these to be *quails*, led Bishop Patrick to imagine them to be *locusts*. The difficulties are three: "1. Their coming by a wind. 2. Their immense quantities, covering a circle of thirty or forty miles, two cubits thick. 3. Their being spread in the sun for drying, which would have been preposterous had they been *quails*, for it would have made them corrupt the sooner; but this is the principal way of preparing *locusts* to keep for a month or more, when they are boiled or otherwise dressed." This difficulty he thinks interpreters pass over, who suppose *quails* to be intended in the text. Mr. Harmer takes up the subject, removes the bishop's difficulties, and vindicates the common version.

"These difficulties appear pressing, or at least the two last; nevertheless, I have met with several passages in books of travels, which I shall here give an account of, that they may soften them; perhaps my reader may think they do more.

"No interpreters, the bishop complains, supposing they were quails, account for the spreading them out in the sun. Perhaps they have not. Let me then translate a passage of Maillet, which relates to a little

island which covers one of the ports of Alexandria: 'It is on this island, which lies farther into the sea than the main land of Egypt, that the birds annually alight which come hither for refuge in autumn, in order to avoid the severity of the cold of our winters in Europe. There is so large a quantity of all sorts taken there, that after these little birds have been stripped of their feathers, and buried in the burning sands for about half a quarter of an hour, they are worth but two sols the pound. The crews of those vessels which in that season lie in the harbour of Alexandria, have no other meat allowed them.' Among other refugees of that time, Maillet elsewhere expressly mentions quails, which are, therefore, I suppose, treated after this manner. This passage then does what, according to the bishop, no commentator has done; it explains the design of spreading these creatures, supposing they were quails, round about the camp; it was to dry them in the burning sands in order to preserve them for use. So Maillet tells us of their drying fish in the sun of Egypt, as well as of their preserving others by means of pickle. Other authors speak of the Arabs drying camels' flesh in the sun and wind, which, though it be not at all salted, will if kept dry remain good a long while, and which oftentimes, to save themselves the trouble of dressing, they will eat raw. This is what St. Jerome may be supposed to refer to, when he calls the food of the Arabs *carnes semicrudeæ*. This drying then of flesh in the sun is not so preposterous as the bishop imagined. On the other hand, none of the authors that speak of their way of preserving locusts in the East, so far as I at present recollect, give any account of drying them in the sun. They are, according to Pellow, first purged with water and salt, boiled in new pickle, and then laid up in dry salt. So, Dr. Russel says, the Arabs eat these insects when fresh, and also salt them up as a delicacy. Their immense quantities also forbid the bishop's believing they were quails; and, in truth, he represents this difficulty in all its force, perhaps too forcibly. A circle of forty miles in diameter, all covered with quails to the depth of more than forty-three inches, without doubt is a startling representation of this matter; and I would beg leave to add that the like quantity of locusts would have been very extraordinary: but then this is

not the representation of Scripture; it does not even agree with it; for such a quantity of either quails or locusts would have made the clearing of places for spreading them out, and the passing of Israel up and down in the neighbourhood of the camp, very fatiguing, which is not supposed.

"Josephus supposed they were quails, which he says are in greater numbers thereabouts than any other kinds of birds; and that, having crossed the sea to the camp of Israel, they who in common fly nearer the ground than most other birds, flew so low through the fatigue of their passage as to be within reach of the Israelites. This explains what he thought was meant by the *two cubits from the face of the earth*—their flying within three or four feet of the ground.

"And when I read Dr. Shaw's account of the way in which the Arabs frequently catch birds that they have tired, that is, by running in upon them, and knocking them down with their *zerwattys*, or bludgeons, as we should call them, I think I almost see the Israelites before me pursuing the poor, fatigued, and languid quails.

"This is indeed a laborious method of catching these birds, and not that which is now used in Egypt; for Egmont and Heyman tell us, that in a walk on the shore of Egypt they saw a sandy plain several leagues in extent, and covered with reeds without the least verdure; between which reeds they saw many nets laid for catching quails, which come over in large flights from Europe during the month of September. If the ancient Egyptians made use of the same method of catching quails that they now practise on those shores, yet Israel in the wilderness, without these conveniences, must of course make use of that more inartificial and laborious way of catching them. The Arabs of Barbary, who have not many conveniences, do the same thing still.

"Bishop Patrick supposes a day's journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length; but Dr. Shaw, on another occasion, makes a day's journey but ten miles, which would make a circle but of twenty miles in diameter: and as the text evidently designs to express it very indeterminately, as it were a *day's journey*, it might be much less.

"But it does not appear to me at all

necessary to suppose the text intended their covering a circular or nearly a circular spot of ground, but only that these creatures appeared on both sides of the camp of Israel, about a day's journey. The same word is used Exod. vii. 24, where *round about* can mean only on each side of the Nile. And so it may be a little illustrated by what Dr. Shaw tells us of the three flights of storks which he saw, when at anchor under the Mount Carmel, some of which were more scattered, others more compact and close, each of which took up more than three hours in passing, and extended itself more than half a mile in breadth. Had this flight of quails been no greater than these, it might have been thought, like them, to have been accidental; but so unusual a flock as to extend fifteen or twenty miles in breadth, and to be two days and one night in passing, and this, in consequence of the declaration of Moses, plainly determined that the finger of God was there.

"A third thing which was a difficulty with the bishop was their being brought with the wind. A hot southerly wind, it is supposed, brings the locusts; and why quails might not be brought by the instrumentality of a like wind, or what difficulty there is in that supposition, I cannot imagine. As soon as the cold is felt in Europe, Maillet tells us, turtles, quails, and other birds come to Egypt in great numbers; but, he observed that their numbers were not so large in those years in which the winters were favourable in Europe; from whence he conjectured that it is rather necessity than habit which causes them to change their climate: if so, it appears that it is the increasing heat that causes their return, and consequently that the hot sultry winds from the south must have a great effect upon them, to direct their flight northwards.

"It is certain that it is about the time that the south wind begins to blow in Egypt, which is in April, that many of these migratory birds return. Maillet, who joins quails and turtles together, and says that they appear in Egypt when the cold begins to be felt in Europe, does not indeed tell us when they return: but Thevenot may be said to do it; for after he had told his reader that they catch snipes in Egypt from January to March, he adds that in May they catch turtles, and that the turtles return

again in September; now as they go together southward in September, we may believe they return again northward much about the same time. Agreeably to which Russel tells us that quails appear in abundance about Aleppo in spring and autumn.

"If natural history were more perfect we might speak to this point with great distinctness; at present, however, it is so far from being an objection to their being quails that their coming was caused by a wind, that nothing is more natural. The same wind would in course occasion sickness and mortality among the Israelites, at least it does so in Egypt. The miraculousness then in this story does not lie in their dying, but the prophet's foretelling with exactness the coming of that wind, and in the prodigious numbers of the quails that came with it, together with the unusualness of the place, perhaps, where they alighted.

"Nothing more remains to be considered but the gathering so large a quantity as ten omers by those that gathered fewest. But till that quantity is more precisely ascertained, it is sufficient to remark that this is only affirmed of those expert sportsmen among the people, who pursued the game two whole days and a whole night without intermission; and of them, and of them only, I presume it is to be understood that he that gathered fewest gathered ten omers. Hasselquist, who frequently expresses himself in the most dubious manner in relation to these animals, at other times is very positive that, if they were birds at all, they were a species of the quail different from ours, which he describes as very much resembling the 'red partridge, but as not being larger than the turtle-dove.' To this he adds, that 'the Arabians carry thousands of them to Jerusalem about Whitsuntide, to sell there,' p. 442. In another place he tells us 'it is found in Judea as well as in Arabia Petræa, and that he found it between Jordan and Jericho,' p. 203. One would imagine that Hasselquist means the *scata*, which is described by Dr. Russel, vol. ii., p. 194, and which he represents as brought to market at Aleppo in great numbers in May and June, though they are to be met with in all seasons.

"A whole ass-load of them, he informs us, has often been taken at once shutting a clasping net, in the above-mentioned months, they are in such plenty."—*Harmer*, vol. iv., p. 367.



ejus super terram, ut וַיֵּרָד non aliud hic designat quam וַיֵּרָד, *descendit* (Num. xi. 9), hoc enim dici respectu aëris, unde ros descendit, illud autem respectu terræ, super quam ascendit. Atque eo certe sensu usurpatur וַיֵּרָד, vs. 13: וַיֵּרָד הַרְצֵף, *et ascendit coturnix*, nempe super terram, etiamsi respectu aeris descendit.

*Au. Ver.*—*A small round thing.*

*Geddes, Booth.*—Something small and shining.

*Bp. Patrick.*—*A small round thing.* This word is nowhere else to be found in the Holy Scripture; which hath made it differently rendered. But our translation is authorized by what is said, ver. 31, that it was like *coriander seed*: which hath respect not to its colour or taste, but to its form and figure. And so the LXX here understood it, when they translated it ὡσεὶ κόριον λευκόν.

*Gesen.*—רָקִי, adj. f. רָקִי (from רָקַק). 1. *Soft, fine*, said of dust. Isai. xxix. 5: רָקִיק, *fine dust*. Levit. xvi. 12. Then: *something fine*, a substance of a dusty nature, *dust* itself. Exod. xvi. 14; Isai. xl. 15. רָקִיק, *quadrilitt.* Part. pass., רָקִיק, Exod. xvi. 14 only; *something of a scaly kind, like scales*, (Comp. רָקִיק, to exfoliate, and the Arabic أخفاف, *sherds, scales*).

*Rosen.*—*Demisso igitur rore, apparuit* רָקִיק, *super faciem deserti tenue, minutum quid.* Quod vero sequitur, רָקִיק, quid significet, haud satis constat. LXX, ὡσεὶ κόριον, ut *coriandrum*, ex mera conjectura, quod Num. xi. 7, coriandrum manna comparari meminerant. Chaldaeus, Syrus, et Arabs Erpenii *decorticatam* vertunt, coll. רָקִיק, *denudavit.* Vulgatus: *quasi pilotusum*; Saadias: *rotundum.* Recentiorum nonnulli voc. illud referentes ad Chaldaicum רָקִיק, *argilla, lutum*, vertunt: *friabile ut lutum.* Rectum haud dubito vidisse J. D. Michaellem, qui in *Supplem.*, p. 869. רָקִיק, ex Arab. رَقِيق, *niz asperior leviterque concreta*, atque رَقِيق, *niz, frustrum, glaciei exponit concrescens, nivis in morem, schneeförmig*, quæ vera est mannæ descriptio, et sequenti versus membro congrua, ubi cum pruina comparatur. Bis ergo idem dici videtur, imagine modo mutata, *minutum, nivi simile, minutum ut pruina.*

Ver. 15.

וַיֹּאמְרוּ אִלֵּי  
אֶחָיו מִן הָרֶמָּה כִּי לֹא יִדְעוּ מַה הֵוא

וַיֹּאמְרוּ מִשָּׁה אֶלְהֵם הָרֶמָּה הֵוא הֵוא  
בְּתוֹךְ יְהוָה לָבֶם לְאֶלְהֵם

*Idóntes δὲ αὐτὸ οἱ υἱοὶ Ἰσραὴλ ἔλεγον ἑτέρος τῷ ἑτέρῳ. τί ἐστὶ τοῦτο; οὐ γὰρ ᾔδεισαν τί ἦν. ἔλεγε δὲ Μωσῆς αὐτοῖς. οὐδὲν ὁ ἄπρος, ὃν ἔδωκε κύριος ὑμῖν φαγεῖν.*

*Au. Ver.*—15 And when the children of Israel saw it, they said one to another, It is manna [or, What is this? or, it is a portion]: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

*It is manna.*

*Ged., Booth.*—What is it?

*Ken.*—*They said one to another, It is manna: for they wist not what it was.* Very strange and unintelligible! Let the words then be translated literally thus, *They said one to another, What is this? for they wist not what it was.* From this question מָה, *man* (which in Chaldee now signifies what), the manna afterwards took its name. See the Greek version, *τί ἐστὶ τοῦτο*; And Josephus says:—"Man, secundum nostram locutionem, interrogationis particula est." —l. iii. c. i.

*Gesen.*—רָקִיק with suffix, רָקִיק, (according to some MSS. without dag.), Neh. ix. 20, *the Arabian manna*, a sweet substance which in Arabia and other countries issues from the leaves of several trees, the best, from the sweet thorn, camel thorn (*Hedysarum Alhagi* Linn.), especially in July and August, before the rising of the sun, and more frequently after a certain heavy fog, and which the inhabitants gather in small transparent grains. Exod. xvi. 31, &c.; Numb. xi. 5. Comp. *Niebuhr's Beschreibung von Arabien*, p. 145; *J. E. Faber historia Mannæ, in Faber and Reiske opus. med. Arab.*, p. 121. According to Exod. xvi. 14, 31, its name proceeds from רָקִיק, *what?* which is properly a Chaldee word.

*Prof. Lee.*—רָקִיק, plur. non occ. Aff. רָקִיק; once, Neh. ix. 20. It is difficult to say what the true etymology of this word is. It appears to have originated in the expression, מָה, רָקִיק, Exod. xvi. 15. Comp. ver. 32. Auth. Vers. margin, "*What is this?*" Taking the Chaldaic signification of רָקִיק, *Who? what?* or, "*It is a portion:*" taking רָקִיק as the root, or Arab. رَقِيق, *convenit, aptum fuit.*

According to which, רָקִיק would signify, *It is convenient, suitable, opportune*; and this

would suit the context. Or the root might be *مَنَّ*, *benevolus, benignus, fuit*; and, in this case, *He is kind, gracious*, or the like, would be the meaning; which seems to me the most suitable to the whole of the preceding context. It has been assumed by modern lexicographers, and other writers in Germany generally, that the *manna* here spoken of is a *sort of gum* still found in certain parts of the deserts of Arabia, and elsewhere in the East. But nothing can be more improbable than this: for, I. Had this been the case, the Israelites could not have been ignorant as to what it was (see v. 15). II. It would not have bred worms, nor have stunk (vv. 20, 24). III. It would not have been found in a double portion on the day preceding the Sabbath, and not at all on that day (vv. 22, 26, 27). IV. Its being a *small round thing*, like *coriander seed* (vv. 14, 31), is proof sufficient that it was not the *gum* above-mentioned: as is the fact—V. That it continued to fall during the whole forty years of the sojourning of the Israelites in the desert (ver. 35), and ceased on the morrow after they had entered Canaan. (Josh. v. 12.) See under מַנָּה with the note.

*Rosen.*—Voces מַנָּה וְחֶמֶד fere vertunt *quid hoc?* et vulgaris est opinio, *Mannæ* nomen ex illis vocabulis ortum esse. LXX. Τὶ ἐστὶ τοῦτο; Syrus: *quid est?* Vulgatus: *Manhu, quod significat: quid est hoc?* Consentit Joseph., *Ant.* III., 1, 10. In V. T. libris etsi de *rebus* חֶמֶד tantummodo, aut וְחֶמֶד interroget, possit tamen fieri, ut in lingua populari tum cum Israelitæ Ægypto exierunt, מַנָּה pro *quid?* in usu fuerit. Conveniret illud cum Syr. חֶמֶד unde usitatus מַנָּה. Et hoc significatu ut מַנָּה sumamus, flagitant fere verba: וְחֶמֶד מַנָּה, *nescierunt enim, quid esset illud.* Neque tamen improbabilis est Kimchii sententia in *Lex. etymol.* ita scribentis: *quia ignorabant nomen ejus, appellabant illud Man, i.e., donum et portio est a Deo O. M. data.* Refert nomen מַנָּה ad וְחֶמֶד, *annumeravit, admetitus est*, fornæ וְחֶמֶד a וְחֶמֶד, et וְחֶמֶד a וְחֶמֶד. A qua sententia proxime abest Hackmannus in *Præcidaneis SS.*, p. 69, qui מַנָּה refert ad Arab. מַנָּה, *largitus est, liberaliter contulit beneficium in aliquem.* Exclamasse igitur Israelitas: מַנָּה, *donum* sc. divinum *hoc est!* Ita et interpres Pers. reddidit; *beneficium* sc. divinum *est ipsum.* J. E. Faber quoque (*Hist. Mannæ Hebræorum*, Kilon., 1770, vid.

*Reiskii et Fabri Opuscul. Medica ex Monumentis Arabum et Hebr.*, Hal., 1776, p. 87) *mannam a largiendo dictam* putat, quasi præcipuum sit liberalis donum naturæ ac beneficium. “Unde intelligitur,” inquit, “quum Hebræi campis manna superfusus ea conspecta, essetne vere *manna*, nec ne, quævisissent, eos antea nomen quidem cognitum habuisse, rem non item; quam tum primum, præsertim uberrime fusam, oculis usurparent; et tanquam insolitam, atque, ut erat, certissimum curæ divinæ indicium ac documentum admirarentur.” Verba מַנָּה וְחֶמֶד interrogative censet vertenda: *mannane est?* “Adjicit quidem Moses, Hebræos, quid esset, ignorasse; quod nequaquam repugnat. Nam interrogare, esse ignorantis, quem fugit? Unde merito Moses Deut. viii. 3, *mannam*, ait, neque populo, neque ipsius majoribus cognitam fuisse, præsertim quum ejus esset ratio longe diversa ab ea, quæ unius naturæ beneficio edi solet.” Fortasse Hebræis illa solum *mannæ* species nota fuit, quæ in Ægypto invenitur et diversa est ab ea, quæ in Arabia colligitur. Quam quum nondum vidissent, interrogasse videntur, *an etiam hæc manna esset?* Ceterum *manna* hodie vulgatio est succus concretus ad sacchari aut mellis saporem accedens, odore leni ac debili et admixta aqua liquescens. Variis funditur arboribus ac plantis.

Ver. 23.

*Au. Ver.*—And he said. So the Heb.

*Ged.*—And Moses [LXX, Syr., and two MSS.] said.

Ver. 31.

וַיִּקְרָא בִּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מַנָּה  
וְהָיָה כְּזֶרַע בָּדָל לֶחֶם וְטַעְמוֹ כְּצִפְתִּיחָת  
בְּרִבְּהָ:

καὶ ἐπωνόμασαν αὐτὸ οἱ υἱοὶ Ἰσραὴλ τὸ ὄνομα αὐτοῦ, μάν. ἦν δὲ ὡσεὶ σπέρμα κορίου λευκόν. τὸ δὲ γεῦμα αὐτοῦ ὡς ἐγκρίς ἐν μέλιτι.

*Au. Ver.*—31 And the house of Israel called the name thereof *Manna*: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

*And the house of Israel.*

*Ged., Booth.*—And the children [LXX, Syr., and Arab., and five MSS.] of Israel.

*Coriander seed.* So LXX, Vulg., Chald., Syr., Arab., Gesen., Lee, &c.

P P

*Pool.*—It was like coriander seed, in shape and figure, but not in colour, for that is dark-coloured, but this white, as it follows here, like *bdellium*, &c. Numb. xi. 7. *The taste of it*, when it was raw; but when it was drest it was like fresh oil, Numb. xi. 8.

*Rosen.*—סָפֶרְמָה נֶחֱדָן לֶחֶם, LXX, ἢ δὲ ὡς σπέρμα κορίου λευκόν, erat autem tanquam semen coriandri album. Id plurimi Interpp. sequuti sunt. Sed quum coriandrum non sit album, Jarchi et Kimchi mannam non nisi ob rotunditatem semini coriandri comparari ajunt, ut verba ita sint capienda: manna erat alba, et ex granis constabat instar seminis coriandri. Nescio tamen, an verba Hebr. eam interpretationem admittant. Aben-Esra fatetur, se quid נֶחֱדָן significet ignorare. Sane in nulla dialectorum cum Hebræa cognatarum illud aut simile nomen de planta exstat; unde J. D. Michaelis conjectit, esse Africanum. Scholiastes Cod. Vaticanus hic notat, Samariticum habere: ὡς σπέρμα ὀρύζης, et profecto in Vers. Samar. verba נֶחֱדָן versa sunt כִּי כֹחַ, sicut *oryza decorticata*. Certe *oryza* propter colorem magis convenit; flavet enim ex candido. וְסַפֵּרְמָה כְּצִסְתֵּי דִבְרָקָה, Et sapor ejus fuit sicut *placenta in melle*, s. *placenta mellita*. LXX, τὸ δὲ γεύμα αὐτοῦ ὡς ἐγκρίς ἐν μέλιτι, gustus autem ejus tanquam *laganum in melle*. Quum autem Num. xi. 8, manna sapore similis dicatur oleo recenti, id cum hoc loco sic conciliari potest, mannam dulcem quandam ac delectabilem saporem, tanquam vel placenta mellitæ, vel recentis olei habuisse. Burckhardt l. i., mannae saporem dulcem, jucundum, et pæne aromaticum inesse ait.

Ver. 33.

יָחֵד צִנְצֻנֶת אֶחָת וְגו'

λάβε στάμνον χρυσοῦν ἓνα, κ.τ.λ.

*Au. Ver.*—33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

*A pot.*

*Ged., Booth.*—A golden [LXX] urn.

*Bp. Patrick.*—Take a pot.] He saith nothing of the matter of this pot or urn; which some say was an earthen pot, others say of lead, brass, or iron; and Abarbinel thinks it was of glass, that one might see what was within. But the apostle hath settled this controversy, by calling it a *golden pot* (Heb. ix. 4), and so do the LXX

in this place. And indeed all the vessels of the sanctuary being of gold, it was but reason that this, which contained such a precious monument of God's mercy, should be of the same metal.

*Rosen.*—תָּבִיבָהּ est ἀπαξ λεγ. Onkelos: *scutella*, Aben-Esra vero: *vas testaceum vel aheneum*. LXX, στάμνον χρυσοῦν, urnam auream, et præterquam quod ea interpretatio firmatur loco Hebr. ix. 4, ratio ipsa dictat, vas aureum potius quam vel testaceum vel æneum ad servandam mannam fuisse adhibitum. וְהָיָה אִתּוֹ לְפָנֵי יְהוָה, Et pone illud coram Jova, i.e., coram arca (vs. 34). Jarchi et Aben-Esra recte observare videntur, id post tabernaculi sacri exstructionem factum fuisse, etiamsi h. l., ubi de manna textitur historia, scriptum sit.

*Bp. Patrick.*—Lay it up before the Lord.] i.e., Before the ark of the testimony, as it is explained in the next verse; which shows that this command was given after the building of the tabernacle: and is here mentioned, because it belongs to the same matter which Moses relates in this chapter. Others suppose it was spoken by way of prolepsis; which seems not to me so probable.

Ver. 34.

פָּאָשֶׁר צִנְחָה יְהוָה אֱלֹהֵימֶנּוּ וַיִּקְהַח  
אֶתֶּרְנוֹ לִפְנֵי הָעֵדוּת לְמִשְׁמֶרֶת :

δὲν τρόπον συνέταξε κύριος τῷ Μωσῇ. καὶ ἀπέθηκεν Ἄαρὼν ἐναντίον τοῦ μαρτυρίου εἰς διατήρησιν.

*Au. Ver.*—34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

*Bp. Horsley.*—It is evident that the two clauses of this verse have been transposed. Read, "So Aaron laid it up before the testimony to be kept, as Jehovah had commanded Moses."

*Ibid.*—"before the testimony," i.e., before certain sacred emblems, of the same sort with those which were afterwards within the tabernacle, which at this time were in the tent mentioned chap. xxxiii., which seems to have been the moveable sanctuary of the Israelites, before the new tabernacle was made by Moses.

*Pool.*—Before the testimony.] i.e., Before the ark [so Patrick, Rosen.], which is called the ark of the testimony, Exod. xxv. 16; and here, by way of abbreviation, the testimony, or witness, because in it were the tables of

the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection under duty, or of the covenant made between God and man. See Deut. x. 5; xxxi. 26. *Quest.* How could this be laid up before the ark, when the ark was not yet built? *Ans.* This text only tells us that Aaron did lay it up, but it doth not determine the time, nor affirm that it was done at this instant, but rather intimates the contrary, and that it was done afterwards when the *testimony*, i.e., the ark, was built. As the next verse also speaks of what was done in the following forty years.

*Rosen.*—*Posuitque illud Aaron coram lege*, i.e., coram arca, in qua erant tabulæ lapideæ. Ponitur הָעֵדוּת hic pro הָעֵדוּת אֲרוֹן, cf. xxv. 21, 22. Sunt qui עדות, *testimonii* significatu sumant, quæ vox tamen, ubicunque legitur (si Ps. lx. 1, et lxxx. 1, excipias, ubi nomen instrumenti musici est) notat *præceptum*, *legem*, cf. Ps. xix. 8, et ibi not., et cxix. 14, 26; Deut. iv. 15; vi. 20, rel.

## CHAP. XVII. 1.

*Au. Ver.*—1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink.

*After their journeys, &c.*

*Ged.*—*Regulating* their journeys according to the word of, &c.

Ver. 3.

*And the people thirsted, &c.*

*Ged., Booth.*—But the people, &c.

Ver. 10.

וַיַּעַשׂ יְהוֹשֻׁעַ פֶּאֶשֶׁר אֲמַר-לּוֹ מִשָּׁה  
לְהִלָּחֵם בְּעַמְלֵק וְגו'

— καὶ ἐξελθὼν παρετάξατο τῷ Ἀμαλήκ.  
κ.τ.λ.

*Au. Ver.*—10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

*And fought.*

*Ged., Booth.*—And went to [LXX, Syr.] fight.

Ver. 13.

וַיִּהְיֶה שֵׁם הַיּוֹשָׁע אֲתֵּי-עֲמֵלֵק וְאֲתֵּי-עֲמֹ  
לְפִי-יְהוָה :

καὶ ἐτρέψατο Ἰησοῦς τὸν Ἀμαλήκ, καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας.

*Au. Ver.*—13 And Joshua discomfited Amalek and his people with the edge of the sword.

*Ged., Booth.*—And Joshua defeated the people of Amalek, and smote them [Sam.] with the edge of the sword.

*Rosen.*—*Amalekum et ejus populum*, est ἐν διὰ θνοῖν pro populum Amalekitarum.

Ver. 14.

קִי-יִמְחַח אֲמֵלֵק מִתַּחַת רַגְלֵי וְגו'  
— ὅτι ἀλοιφήν ἐξάλειψω τὸ μνημόσυον Ἀμαλήκ ἐκ τῆς ὑπὸ τὸν οὐρανόν.

*Au. Ver.*—14 And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

*For I will.*

*Ged., Booth.*—That I will.

Ver. 15, 16.

וַיִּבְנוּ מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ  
יְהוָה אֱלֹהֵינוּ : וַיֹּאמֶר בְּיַד צֶלֶקֶם  
יְהוָה מִלְחָמָה לַיהוָה בְּעַמְלֵק מִדֹּר :

15 καὶ ᾠκοδόμησε Μωσῆς θυσιαστήριον κυρίῳ. καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ, κύριος καταφυγή μου. 16 ὅτι ἐν χειρὶ κρυφαία πολέμει κύριος ἐπὶ Ἀμαλήκ ἀπὸ γενεῶν εἰς γενεάς.

*Au. Ver.*—15 And Moses built an altar, and called the name of it Jehovah-nissi [*that is*, The Lord my banner]:

16 For he said, Because the Lord hath sworn [or, Because the hand of Amalek is against the throne of the Lord, *therefore*, &c. *Heb.*, Because the hand upon the throne of the Lord] *that* the Lord will have war with Amalek from generation to generation.

*Ged.*—15, 16 So Moses builded an altar, the name of which he called יֵהוֹוֵה-נִסִּי [The-Lord-my-signal]; “because,” said he, “it will serve for a signal of the war, that is between the Lord and the Amalekites, from generation to generation.”

*Booth.*—15 And Moses built an altar, and called the name of it JEHOVAH-NISSI [JEHOVAH IS MY BANNER]. 16 And he said, Because this shall be known as my banner of the war which Jehovah will have with Amalek from generation to generation.



*Bp. Patrick.—Jehovah-nissi.*] Or, the Lord my banner; i.e., by him we overcame them. Some will have it translated, not *he called it*, but *he called him*; i.e., the Lord, by the name of *the Lord who lifted up a banner*; i.e., fought for them (Psalm lx. 6). From which inscription Bochartus thinks came the name of Dionysius among the Greeks; who, from this word *Nissi*, call him *Nissæus*, or *Nysæus*; and adding the name of their own Jupiter to it, called him *Διόνυσος* (lib. i. Canaan, cap. 18). For Bacchus is said to have been a great warrior, and to have made mighty conquests. And, as Huetius observes, is called Arsaphes, which is the very name given to Moses by the Egyptians, who called him Osarsiph. Nay, in Orpheus's hymns, Bacchus is called Mises, which seems to be the same with Moses. Out of whose story all that the Greeks and others say of Bacchus seems to have been framed; as he shows with great probability (Demonstr. Evang., propos. iv., cap. 4, n. 3.)

16. *Because the Lord hath sworn, &c.*] In the Hebrew the words are, *the hand upon the throne of the Lord*. Which is commonly interpreted, *the Lord hath sworn by his throne*. So R. Solomon, and Aben-Ezra; and the Chaldee, whose paraphrase is, "this is spoken with an oath, from the face of the terrible one, whose Majesty is upon the throne of glory, that the Lord will have war with Amalek," &c. That is, saith Maimonides, he hath sworn by himself (More Nevoch., par. i., cap. 9), for in this, and all other places, the word *kisse* (i.e., *throne*) signifies his magnificence and power: which is not anything without his essence; but is himself.

But here being no mention of *lifting up the hand*, which is the phrase for swearing (Exod. vi. 8; Deut. xxxii. 40), it may more simply be expounded, "because the hand of the Lord, sitting upon the throne" of his Majesty, is stretched out, and holds up his banner, to fight with Amalek throughout all generations. For Moses seems to allude in this phrase to what he had said, vv. 11, 12, "When Moses lifted up his hand, then Israel prevailed," &c., and bids them take notice it was his hand, i.e., the omnipotent power of God, which gave them this victory: and would perpetually prosecute Amalek, till they were destroyed.

Joseph Scaliger would have *Kee-jah* to be

but one word, and to signify the same with *Kese*; which, according to him, is the last day of the month, on which this battle was fought. And so this to be a part of the inscription upon the altar; as if he had said, "this pillar was set up on the last day of the second month, to declare *ἀσπονδον πόλεμον*, irreconcilable war with Amalek for ever" (lib. iii. de Emend. Temp., p. 223). But this is too bold a conceit, and is confuted by Hackspan and Glassius. There is a more ingenious conjecture (which I have somewhere met with), if there were anything in Scripture to warrant it, that *laying the hand on the throne* was a form of swearing: as *touching the altar* was among some nations, which was as much as our *laying the hand on the Bible*: a principal external character of a solemn oath. Whence Juvenal saith, *atheists do intrepid altaria tangere*, "touch the altars boldly without trembling;" i.e., make no conscience of an oath.

But the marginal translation, after all, is very literal, and makes the sense exceeding plain and clear; "because the hand (of Amalek) is against the throne of the Lord (i.e., against God himself), therefore the Lord will have war with Amalek, from generation to generation." This is easy and natural, and agrees with the whole history; that because they came out and opposed the design of God, who in a visible and most glorious manner conducted the Israelites to the land he had promised to give them, he would never be reconciled to them. For it was a high affront to his Majesty, who had lately done such astonishing wonders, as were famed, no doubt, in all the neighbouring nations (xv. 14, 15).

*Pool.*—16 *For*, or, *and*, as the Hebrew particle properly signifies; for these words are not a reason of the passage next preceding, but an additional sentence. *Because*, or, *surely* (as that particle is oft used, as Job viii. 6; xx. 20; Psalm x. 14; xlv. 22, &c.) Heb., *the hand upon the throne of the Lord, for the hand of the Lord upon his throne*, which is perfectly the same thing, only the order of the words is a little varied after the manner of the Hebrew tongue. These words, then, are a paraphrastical description of a solemn oath, by the usual posture of it, viz., the *lifting up the hand*, which is usually put for *swearing*, and in

that sense is ascribed both to men, as Gen. xiv. 22, and to God, as Deut. xxxii. 40. And this hand of God lifted up upon his throne, where his Majesty doth peculiarly and gloriously dwell, signifies that God swears by himself, as is said Heb. vi. 13. And thus the Chaldee and Arabic interpreters understand it. Others render the place thus, Because the hand (or, his *hand*, the pronoun being here understood, as it frequently is in the Hebrew language, of which several instances have been given before, i.e., the hand of Amalek, which may easily be understood out of the following clause, in which Amalek is named) *was against the throne of the Lord*, i.e., *was stretched out against God himself*; for so God esteems it, because it was done against that people among whom God had placed his throne, or seat, or dwelling, according to his covenant made with them; which also was well known to the Amalekites by the relation of their progenitors, who in all probability had acquainted them with their own rights, and with Jacob's arts, whereby he robbed Esau, the father of Amalek, Gen. xxxvi. 15, 16, of his birthright and blessing, and consequently of the land of Canaan, to which now God was bringing them, that he might plant them there, and set up his throne among them. And the Amalekites doubtless heard, as the other neighbours also did, in what a miraculous manner God had brought them out of Egypt, and over the Red Sea. And they knew better than others, by tradition from their parents, that God had promised Canaan to them, and now they saw that he was conducting them thither, and therefore to prevent this they now commence a war against them, and against God or his throne, whose presence with and conduct over them was most manifest; which was a great aggravation of their sin. And this latter translation and interpretation seems most probable, 1. Because it exactly agrees with the Hebrew words, and the order in which they are placed. 2. It makes the coherence more clear than our translation doth, the former part of the verse containing a reason of the latter, to wit, of that severe curse and everlasting war denounced against Amalek, because they attempted by force to overthrow God's throne and people, and that with so many aggravating circumstances; of which see Deut. xxv. 17, 18.

*Rosen.*—15, 16 יָדָהּ יְהוָה, *Jova vexillum meum*, pro יָדָהּ לַיהוָה אֱלֹהֵינוּ, *altare Jovæ signi mei*. LXX, καταφυγήν μου, *Vulgatus exaltationem meam*. Sed בַּיּוֹד est signum, quod pertica adtollitur, ut copiae ad id concurrant, vid. Num. xxi. 9; Ps. lx. 6; Jes. v. 26. Alludere videtur Moses ad virgam Dei, qua, signi militaris instar, victi fuerant Amalekitæ. — 16 Verba הָיָה יָדָהּ לַיהוָה non satis sunt clara. Cod. Sam. pro הָיָה כֵּס legit כֶּסֶד, *thronus*, ex recepta Hebræis interpretibus sententia, בַּיּוֹד per apocopen pro בַּיּוֹד positum esse. LXX, ὅτι ἐν χειρὶ κρυφαία πολέμει Κύριος, quasi legissent: בַּיּוֹד נִסְתָּר מִלִּפְנֵי יְהוָה, *manu occulta pugnavit Jehova*. *Vulgatus: quia manus solii Domini et bellum Domini erit contra Amalek*, omisso הָיָה. Syrus: ecce manum contra sedem. *Bellum Domini contra Amalek, etc.*, omisso הָיָה. Verborum vero, ut in textu sunt, commodissimus sensus esse videtur, quem proposuit Clericus: *quia manus ejus, sc. Amalek fuit contra thronum Dei, ideo bellum Jovæ contra Amalekitas, in omne ævum*, ut sequitur. Thronus Dei censebatur tum esse inter Israelitas, quia Deus illorum rex erat. Idem Clericus haud spernendam conjecturam affert, pro בַּיּוֹד legi posse בַּיּוֹד (quamquam hæc lectio per nullum Cod. confirmatur), ut ad nomen altari impositum Moses respiciat, quod illis temporibus plerumque facere solebant, qui rei cuiuspiam nomen dederunt, uti ex aliis exemplis constat, v. c. Gen. xvi. 13. Facile etiam litteræ כּ et נ permutari possunt. Ceterum cf. *d. a. u. n. Morgenl.*, p. ii., p. 52.

## CHAP. XVIII. 1.

*God.*

The Lord God [one MS.].

*Israel.*

*Ged.*—The children of [Syr., Arab.] Israel.

*Ver. 4.*

*Au. Ver.*—4 — for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh.

*The sword of Pharaoh.*

*Ged., Booth.*—The hand [LXX] of Pharaoh.

*Ver. 5, 6, 7.*

וַיֹּאמֶר אֱלֹהֵי מֹשֶׁה אֲנִי חֹתְמָהּ יְהוָה

בְּיָד אֱלֹהֵי וְאֶשְׁתָּהּ וְשָׁנִי בְּיָדָהּ עָמָה :

6 ἀγγελῆν δὲ Μωσῆ, λέγοντες. ἰδοὺ ὁ γαμβρός σου Ἰσθὺρ παραγίνεται πρὸς σε, καὶ ἡ γυνή, καὶ οἱ δύο υἱοὶ σου μετ' αὐτοῦ.

*Au. Ver.*—5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare [Heb., peace]; and they came into the tent.

5 *Encamped.*

*Ged., Booth.*—Was encamped.

*Ken., Ged., Booth.*—6 And it was said to Moses, Behold [LXX, Syr., and fourteen MSS.], thy father-in-law Jethro cometh to thee, and thy wife, and her two sons with her.

The great impropriety of Jethro speaking to Moses before he met him, and of Moses going out to meet Jethro after he had been spoken to by Jethro, will convince us that the word *אני*, *I*, is corrupted from a word very similar in sound, *בהנה*, *behold*; agreeably to the Greek and Syr. versions. And though the Sam. text is printed with the same corruption here as the Hebrew, almost all the Sam. MSS. read here *בהנה*. As to the first verb, in ver. 6, see Gen. x. 3, and 2 Kings v. 4. The whole difficulty is therefore removed by rendering ver. 6—*And it was told Moses, Behold, thy father-in-law Jethro is come, &c.*—*Kennicott.*

*Pool.*—6 He spoke, not by word of mouth, as the next verse sheweth, but either by a letter [so Patrick], or by a messenger, as that word is used, Matt. viii. 6, 8, compared with Luke vii. 3, 6.

*Rosen.*—6 *Dixit Mosi*, sc. per præmissum nuncium, qui inducitur loquens instar ipsius Jethronis. Sic Dei instar Moses loquitur, vii. 17.

*Bp. Patrick.*—*I thy father-in-law Jethro am come unto thee, &c.* Am upon the way, and come near to thee.

Here it may be fit to take notice, that there is a great dispute among interpreters, about the time when Jethro came from Midian, with Moses's wife and children; whether immediately after the fight with Amalek, as it is here set down; or some time after, when the Israelites were better settled. One would think, that he could not but take the first opportunity to visit Moses, and to bring him and his nearest

relations together, after he heard the news of their coming out of Egypt, and their passing the Red Sea, &c., the news of which could not but reach him, who was a borderer upon this wilderness. Yet the Hebrews are generally of an opinion, that this fell out after the giving of the law at Mount Sinai, and many Christians have been of the same mind; particularly such great men as our most learned primate Usher, ad A.M. 2514, and Mr. Selden, lib. ii. de Synedr., cap. 2, where he saith, no other account of it is to be received; *nec aliam sanè sententiam omnino amplexandam sentio*: but they are not agreed in what year he came. Some say it was in this first year, after their coming out of Egypt; and the Hebrews have an opinion that it was in the month of Tisri, and on the eleventh day of that month, when Jethro gave the following counsel to Moses (ver. 19, &c.), i.e., above three months after God gave the law from Mount Sinai; or after Moses received the second tables. But others are as confident that it was in the second year; and place this story, according to order of time, after Numb. x. 28, or, as Dr. Lightfoot thinks, it should come in between the 10th and 11th verses of that tenth of Numbers. And primate Usher, in like manner, judges his coming to have been about that time. But though all this be uncertain, yet Mr. Selden thinks he hath a strong ground to affirm it was after the giving of the law, from what we read Deut. i. 6, 9—11, &c. And I confess it seems plain from thence, that the regulation which Moses made by the advice of Jethro, was after God spake to them in Horeb, which is the same with Mount Sinai. For though he did appear at Horeb before this (as I observed xvii. 6), yet he said nothing then of that which Moses mentions Deut. i., which was after the giving of the law. At which time he saith, there (ver. 9) it was that he told them, "he was not able to bear them himself alone," &c. But notwithstanding this, I cannot think that the *coming* of Jethro to Moses was deferred so long (for no reason can be given why Moses here places the story of it, if it did not follow their fight with Amalek), though he did not give him the *advice* for the better administration of justice, till after God had delivered the law from Mount Sinai; as I shall observe in its proper place.

*Pool.*—*Jethro came*, not at this time, but after the delivery of the law at Mount Sinai; as it may appear, 1. Because he finds them *encamped*, as it here follows, *at the mount of God*, i.e., Sinai, whither they came not till Exod. xix. 2. 2. Because the laws of sacrifices were given before his coming, as appears from ver. 12. 3. Because the execution of this counsel here given about the choice of magistrates, ver. 19, is related after the Israelites' departure from Sinai, Deut. i. 7, &c. And therefore here is a transposal in this history, which is also frequent in other places of Holy Scripture.

Ver. 8.

καὶ ὅτι ἐξέλιτο αὐτοὺς κύριος ἐκ χειρὸς Φαραὼ, καὶ ἐκ χειρὸς τῶν Αἰγυπτίων.

*Au. Ver.*—8 — and *how* the LORD delivered them. So the Heb.

*Ged.*—And how the Lord had rescued them from the hands of Pharaoh, and of the Egyptians [LXX].

Ver. 9.

ὅτι ἐξέλιτο αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραὼ.

*Au. Ver.*—9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

*Out of the hand of the Egyptians.* So the Heb.

*Ged., Booth.*—Out of the hand of the Egyptians and of Pharaoh [LXX].

Ver. 10, 11.

וַיֹּאמֶר יִתְרוֹ בְּרִיּוֹ יְהוָה אֱלֹהֵי מִצְרָיִם הֵצִיל אֶתְכֶם מִיּוֹד פַּרְעֹה  
אֲשֶׁר הֵצִיל אֶת־יְהוָה מִמִּצְרָיִם  
מִצְרָיִם: 11 עַתָּה יִדְעֹתִי כִּי־גָדוֹל  
יְהוָה מִכָּל־הָאֱלֹהִים כִּי בָדָךְ אֲשֶׁר זָרוּ  
עַל־יָהֱ: 10

10 καὶ εἶπεν Ἰσθόρ. εὐλογητὸς κύριος, ὅτι ἐξέλιτο αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραώ. 11 νῦν ἐγνων ὅτι μέγας κύριος παρὰ πάντας τοὺς θεοὺς ἔνεκεν τούτου, ὅτι ἐπέθετο αὐτοῖς.

*Au. Ver.*—10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

*Bp. Patrick.*—11 *For in the thing wherein they dealt proudly, he was above them.*] If we refer this to what immediately goes before (*viz., all gods*), the meaning is, that the Lord appeared superior to all the Egyptian gods, who insolently attempted, by the magicians, to equal him in his wonderful works; but were baffled and exposed to contempt, and at last thrown down in their images (viii. 19; ix. 11; xii. 12). But it is commonly thought to relate to the Egyptians and Pharaoh, mentioned in the foregoing verse: and then the meaning is, that the Lord confounded them that proudly contemned his authority, saying, "Who is the Lord?" &c. (v. 2), whom he forced to beg his pardon (ix. 27), and at last drowned him and his host in the Red Sea, when they said, in a haughty boasting manner, "I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them," &c. (xv. 9.) And to this purpose the Chaldee expounds it: "in that very thing wherein they thought to judge (i.e., to punish or destroy) the Israelites, they were judged themselves;" i.e., drowned in the sea, as they intended to drown all their male children.

Geddes and Boothroyd transpose this latter clause of ver. 11 to the end of ver. 10. —10 And Jethro said, Blessed be Jehovah, who hath delivered you from the hand of the Egyptians, and from the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians, because they had dealt [Booth., in every thing they had dealt] haughtily with them. 11 Now I know that Jehovah is greater than all *other* gods!

11 *Because they had dealt haughtily with them.*] The Hebrew words are, כִּי דָבַר אֲשֶׁר, and are placed in the text at the end of ver. 11; but what sense they can have there it is not easy to perceive. They are thus literally rendered by Montanus. *Quia in re qua superbierunt contra eos*: and by our last English translators: "For in the thing wherein they dealt proudly he was above them." The ancient interpreters vary in their versions. Sept., *ἐνεκεν τούτου*, ὅτι ἐπέθετο αὐτοῖς. Vulg., *eo quod superbe egerunt contra illos*. Conformable to these are the Syr. and Pers. versions: but Onkelos

and the Targums paraphrase thus: "Because by the selfsame judgment which they thought to have inflicted on the Israelites were themselves judged." This idea seems to have been prevalent in the time of Philo. Saadiah seems to have understood the words in a similar sense: *אין שנקבם באלהם באומר אלהי חוקיהם בה עליהם*. Consonant is Arab. Erp., *אין שנקבם אלה באומר אלהי חוקיהם בה עליהם*. Gr. Ven. most literally, as usual: *ὅτι ἐν τῷ λογῷ φηκράτευσαντο ἐπ' αὐτοῖς*, leaving his reader to supply what word he pleased. That something should be supplied, our critics agree: but what is it? Le Clerc makes the gods of Egypt the nominative to *והי*, and their pride the antecedent to *עליהם*, "Quia id, quo superbiebant, contra eos fuit." Houbigant fancied that *והי* had been dropped after *והי*; and, making the Egyptians the nominative to *והי*, renders "Quoniam *Ægyptii contra eum* se extulerant, *extulit se contra illos*." Mr. Dimock would supply *בני* after *והי*; "In the thing they boasted of, *he prevailed* against them." Dathe repeats *נרר*, or *הנרר*, *ex antecedentibus*; and renders "Nam in eo ipso, in quo illi (*Ægyptii*) Israelitas longe superabant, magnum sese exhibuit." That is, "For in that very thing (namely, cavalry) in which they (i.e., the Egyptians) far surpassed the Israelites, he (i.e., the Lord) showed himself great." This, I confess, appears to me a strange version. Michaëlis is of opinion that Jethro alludes to the cruelty of the Egyptians in drowning the male children of the Israelites, and renders, "Denn in eben dem element bewies er sich gross, damit sie an den Israeliten tyranney geübt hatten." This idea he seems to have borrowed from the Targums, in which we find the following paraphrase: *אדם בשמחה ראשינו כמציא למידן תישראל במיא עליהן הור רינא לאיחורא במיא*, the meaning of which is, that as the Egyptians had wickedly made water the instrument of destroying the Hebrew children, the God of the Hebrews makes now use of the same element to avenge himself of them. I wonder that this quaint notion should be adopted by Hezel. I am persuaded that Jethro never thought of any such refinement. We have seen what shifts have been used to give the words any tolerable meaning, as they now stand; but let them be transposed to the end of ver. 10, or mentally referred thither, and all will be clear, without any supplement or alteration.

See my version. Nehemiah hath evidently in view this very passage, and understood it as I do, when, in his prayer, chap. ix. 9, 10, he says: "Thou sawest the affliction of our forefathers in Egypt, and hearest their cry at the Red Sea; and shewedst signs and wonders on Pharaoh and on all his servants, and on all the people of his land: because thou knewest that they had dealt haughtily with them." *כי ידעו עליהם*; the very terms used here by Jethro. The *Egyptians*, then, are the nominative to *dealt haughtily*; and, whether the colon be transposed or not, it must necessarily be referred to them. — *Geddes*.

Ver. 12.

וַיָּקָח יִתְרוֹ חֹתֵן מֹשֶׁה עֹלָה וְזִבְחִים לֵאלֹהִים

*καὶ ἔλαβεν Ἰσθὲρ ὁ γαμβρὸς Μωσῆ ὀλοκαυτώματα καὶ θυσίας τῷ θεῷ.*

*Au. Ver.*—12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God.

*Ged., Booth.*—12 And Jethro, the father in law of Moses, brought a burnt-offering and other sacrifices to God.

*Pool.*—*Took a burnt-offering*, i.e., gave, or offered; as that verb is used Ps. lxxviii. 18, compared with Eph. iv. 8; also Exod. xxv. 2.

Ver. 16.

וְהוֹדִיעֵנִי אֶת־חֻקֵּי הָאֱלֹהִים וְאֶת־חֻקֵּיהֶם :

*— καὶ συμβιβάζω αὐτοὺς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ.*

*Au. Ver.*—16 When they have a matter, they come unto me; and I judge between one and another [Heb., a man and his fellow], and I do make them know the statutes of God, and his laws.

*And I do make them know the statutes of God, &c.*

*Ged., Booth.*—And I make known to them [Sam., LXX, Syr., Onk., Arab.] the statutes of God, &c.

Ver. 19, 20.

19 — הִנֵּה אָתָּה לֹעַם כָּגֹל הָאֱלֹהִים וְהִבֵּאתָ אִתָּךְ אֶת־הַדְּבָרִים אֲלֵי־הָאֱלֹהִים : 20 וְהִזְכַּרְתָּ אֶת־הֵם אֶת־קִשְׁקִישֵׁי וְאֶת־הַתְּהוֹלֶת וְגו'

19 — γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν θεόν, καὶ ἀνοίσεις τοὺς λόγους αὐτῶν πρὸς τὸν θεόν. 20 καὶ διαμαρτύρη αὐτοῖς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ, κ.τ.λ.

*Au. Ver.*—19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, &c.

*Bp. Patrick.*—*Be thou for the people to God-ward, that thou mayest bring the causes unto God.*] Appoint others to hear causes, and do thou give thyself *μόνη τῇ τοῦ Θεοῦ θεραπείᾳ*, "to the worship and service of God alone," as Josephus expounds it (lib. iii. Antiq., cap. 3), or, as Ruffinus glosses, "reserve thyself only to the ministry of God;" to attend, that is, upon him, and know his mind. Which, if it be the sense, must be understood with this exception, *only in greater causes* (as it follows afterwards), which he was to hear himself. And that may well be the meaning of these words, "When the people bring any matter to thee, which is too hard for other judges to determine (ver. 22), do thou, if need be, carry it to God, that he may resolve thee." Not that he was always to consult the oracle; for he knew in most causes the sense of God's law: but in some it might be necessary to have a particular direction from heaven. As in Numb. xv. 34, 35; xxvii. 5, &c.

*Pool.*—*To God-ward*, Heb., *before God*, i.e., in hard and weighty causes, which the inferior judges cannot determine, as it is explained ver. 22; where they need and seek direction from God, there thou shalt be as a mediator between God and them, *to bring their matters to God*, as it here follows, and to receive directions and commands from him. See Numb. xv. 33, 34; xxvii. 5, 6.

20 *Au. Ver.*—*Ordinances, &c.*

*Ged., Booth.*—His ordinances.

*Bp. Patrick.*—*Ordinances and laws.*] How these two differ is not certain: but *ordinances* are commonly taken to concern matters of religion; and *laws* civil matters of justice and charity. In both which he was, if the case required it, to bring it to God; and then to report to the people, what his resolution was about it.

Ver. 21.

*Au. Ver.*—Covetousness.

*Ged., Booth.*—Lucre.

Ver. 22.

*Au. Ver.*—22 — so shall it be easier for thyself, and they shall bear the burden with thee.

*Ged., Booth.*—So will it be easier for thyself, when they shall bear the burden with thee.

Ver. 23.

אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּתָה אֶת־הָעָם הַזֶּה וְנָתַתָּ לָהֶם צֶדֶק וְיָסֹד לְפָנֶיךָ וְנָתַתָּ לָהֶם צֶדֶק וְיָסֹד לְפָנֶיךָ :  
ἐὰν τὸ ῥῆμα τοῦτο ποιήσης κατισχύσει σε ὁ θεός, καὶ θυνήσῃ παραστήναι, καὶ πᾶς ὁ λαὸς οὗτος εἰς τὸν ἑαυτοῦ τόπον μετ' εἰρήνης ἔξει.

*Au. Ver.*—23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

*Pool.*—If God approve of the course which I suggest, to whose wisdom I submit my opinion. Others render the place thus, *both God will give thee his commands*, i.e., thou wilt have leisure to ask and take his counsel in all emergencies, which now thou hast not, *and thou wilt be able to endure*.

*To their place*; to their several habitations, which are called men's *places*, Judg. vii. 7; ix. 55; xix. 28, 29; where their calling and business lies, from which they are now diverted and detained by fruitless and wearisome attendances. *In peace*, orderly and quietly, having their minds much eased by this course, and their contentions soon ended.

*To their place*; to their several habitations, which are called men's *places*, Judg. vii. 7; ix. 55; xix. 28, 29; where their calling and business lies, from which they are now diverted and detained by fruitless and wearisome attendances. *In peace*, orderly and quietly, having their minds much eased by this course, and their contentions soon ended.

Ver. 24, 25.

וַיִּשְׁמַע מֹשֶׁה לְקוֹל דְּהַרְגוֹ וַיָּעַשׂ כְּכָל אֲשֶׁר אָמַר : וַיִּבְחַר מֹשֶׁה אֲנָשִׁים חֵיל מִכָּל־יִשְׂרָאֵל וַיָּתֶן אֹתָם דָּאשִׁים עַל־הָעָם שָׂרֵי מִלְּפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת :  
24 ἤκουσε δὲ Μωσὴς τῆς φωνῆς τοῦ γαμβροῦ, καὶ ἐποίησεν ὅσα εἶπεν αὐτῷ. 25 καὶ ἐπέλεξε Μωσὴς ἄνδρας δυνατοὺς ἀπὸ παντὸς Ἰσραὴλ, καὶ ἐποίησεν αὐτοὺς ἐπ' αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους.

q q

*Au. Ver.*—24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Geddes and Boothroyd here follow the Sam. Pent.:—24 And Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses said to the people, I am not able alone to bear the charge of you. Jehovah your God hath so multiplied you, that, behold! ye are this day as the stars of the heavens for multitude! (May Jehovah, the God of your fathers, make you a thousand times as many more, and bless you as he hath spoken.) How can I alone bear the tiresome charge of you and your contentions? Choose ye wise and prudent men, and approved among your tribes, that I may appoint them for your chiefs. And they answered and said, The thing thou hast proposed is proper to be done. 25 So he took the principal men of their tribes, men wise and approved, and made them chiefs over them, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and other officers throughout their tribes. And he charged their judges, saying, Hear the *causes* between your brethren; and judge justly between a man and his brother, or the stranger who is with him. Ye shall not respect persons in judgment; ye shall alike hear the small and great; nor shall ye be afraid of the face of man; for the judgment is God's. The cause which is too hard for you ye shall bring to me, and I will hear it. And he charged them respecting all things which they were to do.

CHAP. XIX. 1, 2.

וּבַחֹדֶשׁ הַשְּׁלִישִׁי לָצֵאת בְּנֵי־יִשְׂרָאֵל  
מִמִּצְרַיִם בְּיָוֶם הַזֶּה בָּאוּ מִדְּבָר  
סִינַי : 2 וַיִּסְעוּ מִדְּבָרִים וַיָּבֹאוּ מִדְּבָר  
סִינַי וַיַּחֲנוּ בְּמִדְבָּר וַיַּחֲרָשׁ יִשְׂרָאֵל  
בְּנֶגֶד הָהָר :

1 Τοῦ δὲ μηνὸς τοῦ τρίτου τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐκ γῆς Αἰγύπτου τῇ ἡμέρᾳ ταύτῃ ἤλθοσαν εἰς τὴν ἔρημον τοῦ Σινᾶ. 2 καὶ ἀπῆραν ἐκ Παριδείν, καὶ ἤλθοσαν εἰς τὴν ἔρημον τοῦ Σινᾶ, καὶ παρεβίβαλεν ἐκεῖ Ἰσραὴλ κατέναντι τοῦ ὄρους.

*Au. Ver.*—1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

*Pool.*—*Third month.*] Heb., *Third new moon*, called *Sivan*, including the latter part of May, and the former part of June. *The same day*, Heb., *in that day*, to wit, when the month or new moon began [so Rosen.], and when they departed from Rephidim, to note, that there was no station between these two.

*Ged., Booth.*—1 On the third month from the going out of the Israelites from the land of Egypt, on the first day they came into the wilderness of Sinai. 2 For when they departed from Rephidim, they came to the wilderness; there the Israelites encamped before the mountain [Geddes, 3 While there the Israelites were encamped over against the mountain, Moses, &c.].

Ver. 4.

*Au. Ver.*—4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

*Booth.*—4 Ye have seen what I did to the Egyptians, and how I have borne you as on eagles' wings, and brought you hither to myself.

*Rosen.*—4 אֲנִי אֶחָד אֶחָד אֶחָד, *Gestati vos quasi in alis aquilinis.* Aquila enim, si pullos ex nido educit, sub eis volitat, ne in petras delabantur et in iis contundantur. Cf. Deut. xxxii. 11. אֲנִי אֶחָד אֶחָד, *Adduxi vos ad me*, i.e., vos a servitio liberatos recepi in tutelam meam singularem.

Ver. 5.

*Au. Ver.*—Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

*Gesen.*—הֵנָּה, *property, possession, wealth, treasure.* 1 Chron. xxix. 3; Eccles. ii. 8. הֵנָּה, *the peculiar possession of Jehovah*, frequently used of Israel. Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18; Ps. cxxxv. 4; Mal. iii. 17. (Chald., הֵנָּה, *idem.* Root, קָנָה, *to earn, acquire.*)

*Prof. Lee.*—הֵנָּה, f. constr. קָנָה, aff. קָנָה, Arab. سَجَنَجَل, *aurum, &c.* (a) A collection

of *valuables*, such as the precious metals, precious stones, &c. Hence, (b) *An object of special regard*.

*Rosen.*—מִי־הָיָה לִי כִּזְכָּרָה, *Estis mihi peculium ex omnibus populis*, i.e., *populus quem peculiari complector favore*. Ita sæpius vocatur *populus Israel*, e.g., Deut. vii. 6; xiv. 2; xxvi. 18. LXX *his omnibus locis vertunt λαος περιούσιος, populus acquisitus, peculiaris*. Cf. Tit. ii. 14; 1 Pet. ii. 9.

Ver. 12.

וְהִנְבִּילָהּ אֶת־הָעָם סָבִיב לְאַמֵּר  
הַשְּׁמָרָה לָבָם. עֲלֹות בָּהֶר וּנְלָע בְּנוֹצָהּ  
כְּלִי־הַלְנָע בָּהֶר מִזֶּת יוֹמָתָּה :

καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ, λέγων. προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος, καὶ θίγειν τι αὐτοῦ. πᾶς δ' ἀψάμενος τοῦ ὄρους θανάτῳ τελευτήσει.

*Au. Ver.*—12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of it*: whosoever toucheth the mount shall be surely put to death.

*Ged., Booth.*—12 And set thou a boundary round about the mountain, and speak to [Sam.] the people, saying, &c.

Houbigant prefers the Sam. lection, and properly observes, that as the text now stands it implies that boundaries were fixed not round the mount only, but the whole camp of the Israelites, which is wholly opposed to the design for which the command was given.—*Booth*.

*That ye go not up.*

*Bp. Horsley.*—For מִזֶּת read, with Houbigant, מִזֵּלֹת.

Ver. 13.

— בְּמִשְׁחֹה הַיִּזְבֵּל הָיָה יַעֲלֶה בָּהֶר :

ὅταν αἱ φωναὶ καὶ αἱ σάλπιγγες καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους, ἐκείνοι ἀναβήσονται ἐπὶ τὸ ὄρος.

*Au. Ver.*—13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet [*or, cornet*] soundeth long, they shall come up to the mount.

*When the trumpet soundeth long, &c.*

*Ged.*—When the trumpet-like sound hath ceased [Chald., Syr., LXX], and the cloud hath left the mountain [LXX], then they may come up to the mountain.

*Booth.*—When the trumpet hath ceased, they may come up to the mountain.

*Rosen.*—בְּמִשְׁחֹה הַיִּזְבֵּל, *Cum trahet tuba*, i.e., *longiore sonitu canet*; sive, si tonitruum sonus similis erit tubæ clangori. הַיִּזְבֵּל pro הַיִּזְבֵּל uti patet e Jos. vi. 5. Varias de nominis יִזְבֵּל significatu sententias recensuit et examinavit Fullerus in *Miscell. SS.*, l. iv., cap. 8. Adde J. D. Michaelis *Supplem.*, p. 1048, ubi tamen prætermissa est Jo. Geo. Frankii in *Novo system Chronolog. S.*, p. 13, proposita sententia, ab הַיִּזְבֵּל, *ἐπάγειν*, יִזְבֵּל esse *epactam, intercalationem*, et הַיִּזְבֵּל tale cornu, cujus clangore annus *ἐπαγόμενος* indicabatur. Per הַיִּזְבֵּל videntur principes populi intelligendi, aut quidam ex iis tanquam legati a populo, cf. xxiv. 1.

Ver. 15.

וַיֹּאמֶר אֶל־הָעָם הָיִי נִכְנִים לַשְּׁלֶשֶׁת  
יָמִים אֶל־תִּתְּנָשׁוּ אֶל־אִשְׁתֵּיכֶם :

καὶ εἶπε τῷ λαῷ. γίνεσθε ἑτοίμοι, τρεῖς ἡμέρας μὴ προσέλθῃτε γυναῖκαί.

*Au. Ver.*—15 And he said unto the people, Be ready against the third day: come not at *your wives*.

*Come not at your wives.* So *Rosen.*, *Ged.*, *Booth.*, and most commentators.

*Ken.*—Verse 12 strictly forbids the people from coming near and touching Mount Sinai, which mount then burnt with fire. The words, therefore, in ver. 15, וְאֵל תִּתְּנָשׁוּ אֶל־אִשְׁתֵּיכֶם, seem rather to signify, *come not near unto the fire*: especially as the phrase *ne appropinquetis ad mulierem* (sing.) is not at all probable. But the fire is on this occasion spoken of so very emphatically, that we are naturally led, either to consider אִשְׁתֵּי here as אֵשׁ transposed, or to say (with *Simoni's Lexicon*) אִשְׁתֵּי fæm. idem quod masc. אֵשׁ ignis.

*Rosen.*—*Neque ad uxorem accedite*. Hac re se pollui existimabant Orientales pæne omnes. Id de Babyloniis et Arabibus narrat Herodot. i. 198, et de Ægyptiis ii., 61. Ægyptii sacerdotes sacris solemnioribus instantibus multis rebus abstinebant, πρὸ δὲ πάντων ἀφροδισίων καὶ ὁμιλίας γυναικείας, ut dicit Chæremon apud Porphyrium *de abstinencia*, iv. 7. Idem mos invaluerat apud Græcos, ut docet præter alios Meursius in *Eleusiniis*, cap. vii., et apud Romanos, ut liquet ex Tibullo, lib. ii. eleg. 1. Mohammedani quoque cum loca sacra Meccæ visitant mulieribus abstinere debent.



Ver. 19.

וַיְהִי קוֹל הַשָּׁפָר הַזֶּה וַיִּתֶּן מֶלֶךְ  
וַיִּבְרַח

ἐγένοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαί-  
ουσας ἰσχυρότεραι σφόδρα. κ.τ.λ.

*Au. Ver.*—19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

*Booth.*—19 And when the sound as of a trumpet grew stronger and stronger, &c.

Ver. 22.

וְגַם הַכֹּהֲנִים הַנִּשְׁאָרִים אֶל־יְהוָה  
יִתְקַשְׁרוּ בְּרִיפְיָם בְּתָם יְהוָה :

καὶ οἱ ἱερεῖς οἱ ἐγγίζοντες κυρίῳ τῷ θεῷ  
ἀγιασθήτωσαν, μή ποτε ἀπαλλάγῃ ἀπ' αὐτῶν  
κύριος.

*Au. Ver.*—22 And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

*Priests.* So most commentators.

*Booth.*—*Chiefs.*] So I have rendered, as it is well known that the term כֹּהֲנִים denotes equally priests or princes. The 24th verse supports this sense, as we are sure that the chiefs or elders must have been present with the people on this occasion. Aaron is allowed to go up with Moses, but the other elders are at present forbid. These elders might be called כֹּהֲנִים, because, like the patriarchs, they were accustomed to offer sacrifices for their families, previous to the legal priesthood.

*Bp. Patrick.*—22 *Let the priests also.*] Who these were is much disputed; for Aaron and his sons were not yet consecrated. The Jews (it is commonly known) readily answer, they were the *firstborn*; whose prerogative it was to minister to God, as his priests, till the law of Moses ordered things otherwise. But I have often observed this not to be true; being confuted by several examples of others who sacrificed and were not the firstborn. And lately there is a learned man, who, in a just discourse, hath overthrown this opinion (see Campeg. Vitrina, Observ. Sacrae, lib. ii., cap. 23), which was called in question, and briefly censured some time before by a very learned friend of mine, Dr. Outram (de Sacrificiis, lib. i., cap. 4). Conradus Pellicanus, in the beginning of the Reformation, seems to have given a

better account of the priests here mentioned, which were the prime and most honourable persons in the several tribes; the elders, and such as administered the government under Moses: among which there might be some of the firstborn, nay, it is possible, many of them; but not by any special right which they had to this office.

*Rosen.*—*Et ipsi Sacerdotes.* Quum Aharonicum sacerdotium tum nondum institutum esset, plures putarunt significari hic primogenitos Israelitarum, qui Deo veluti consecrati fuissent, xiii. 2, et quorum vice postea Leviticam tribum consecrari sibi voluisset Deus, Num. viii. 14. Sed quum xxiv. 5. Moses dicatur misisse ad sacra facienda נָעַר בֶּן יִשְׂרָאֵל, *adolescentes filiorum Israelis*; verisimilior est Clerici sententia, signari nonnullos ex juventute, quos Moses huic rei praefererat. Et observavit jam Abarbenel, delegisse Mosen ex Israelitis, nulla ordinis nascendi ratione habita, juvenes robore, ad sacrificia illa paranda necessario, sufficienter instructos. Robur utique requirebatur haud mediocre ad juvencos plures prosternendos, jugulandos, excoriandos, eviscerandos, et ad partes hostiarum, majores quidem illas, ad altare deportandas. Quocirca nemo vel senectute debilitatus, vel alia ex causa viribus destitutus sacrificii officio fungi rite omni ex parte poterat.

*Which come near to the Lord.*

*Pool.*—Not at this time, for both priests and people are now kept at equal distance, ver. 24; but usually: q.d., Whose duty and privilege it is to approach unto God, and to present the people's prayers and sacrifices to him, and therefore are here particularly admonished, because they above all others are obliged to this care, and because they might seem to claim this privilege by their function.

Ver. 24.

*Au. Ver.*—24 And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.

*Aaron.*

*Gen., Booth.*—Thy brother Aaron [Syr., and one MS.].

*The priests and the people.* So most commentators.

*Booth.*—The chiefs of the people. See note on verse 22.

Ver. 25, and CHAP. XX. 1.

וַיֵּרֶד מֹשֶׁה אֶל־הָעָם וַיֹּאמֶר אֲלֵהֶם :

CHAP. XX.

וַיִּדְבֹר אֲלֵהֶם אֶת פְּלִי־הַדְּבָרִים  
הָאֵלֶּה לֵאמֹר :

κατέβη δὲ Μωσὴς πρὸς τὸν λαόν, καὶ εἶπεν αὐτοῖς.

ΚΕΦ. Κ'.

Kaὶ ἐλάλησε κύριος πάντας τοὺς λόγους τούτους, λέγων.

*Au. Ver.*—25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

1 And God spake all these words, saying.

*Bp. Horsley.*—25 To this 25th verse should be subjoined the words which we find out of their place in the first verse of the following chapter, וַיִּדְבֹר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה, and the first verse of the following chapter should stand simply thus: וַיִּדְבֹר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה.

25 "So Moses went down unto the people, and spake unto them all these things."

Chap. xx. 1 "And God spake, saying."

*Geddes.*—25 *And told them.*] What? Doubtless all that God had ordered concerning them. But Houbigant imagined that the words, וַיִּדְבֹר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה, have been dropped out of the text; or that these words in chap. xx. 1, belonged originally to chap. xix., and that chap. xx. should commence with וַיִּדְבֹר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה, so that the whole should run thus: So Moses went down from the mountain unto the people, and told them all these words.....And the Lord spoke, saying, I am, &c. His reason is, because האלה is used only to express what had preceded; but this is a mistake, into which it is strange such a critic as Houbigant should fall.

1 *Au. Ver.*—And God.

*Ged., Booth.*—Then God.

*Rosen.*—25 וַיֹּאמֶר מֹשֶׁה, *Et dixit eis.* Quid dixit, non exprimitur, atque ideo exponi potest: *et alloquutus est eos*, ut וַיִּדְבֹר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה, ut Gen. iv. 8, ubi cf. not. Verum et in usitata significatione licet hic accipere וַיֹּאמֶר: *et dixit eis*, nempe quæ a Deo eis dicenda acceperat. Recte Jarchi: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם, *dixit eis hanc admonitionem*, scil. quæ vs. 24 habetur.

Ver. 6.

*Au. Ver.*—6 And showing mercy unto thousands of them that love me, and keep my commandments.

*Ged., Booth.*—6 But showing mercy to a thousand generations, when they love me and keep my commandments.

*Pool.*—*Unto thousands*, to wit, of their generations, i.e., for ever; whereas his punishment extended only to three or four of them: so far is God's mercy exalted above his justice. Compare Psal. ciii. 17.

*Rosen.*—וַיִּצְלַח, in millia, scil. יְדֵי הַדּוֹרֹת generationum s. ætatum, i.e., ut Aben-Esra exponit, *absque fine*, in æternum.

Ver. 7.

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ  
לְשׁוֹנוֹ כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא  
אֶת־שְׁמוֹ לְשׁוֹנוֹ :

οὐ λήψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαιῶν. οὐ γὰρ μὴ καθαρίσῃ κύριος ὁ θεὸς σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαιῶν.

*Au. Ver.*—7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

*Ged.*—Thou shalt not apply the name of the Lord thy God to falsehood: for the Lord will not acquit him who to falsehood applieth his name.

I have not rendered, with our common version, "Thou shalt not take the name of the Lord, thy God, in vain;" because I am persuaded that this is not the real meaning of the Hebrew. The meaning is well expressed by Syr.: לֹא תִשָּׂא בְשֵׁם דְּמִיָּה אֱלֹהֶיךָ, *Thou shalt not lyingly swear by the Lord, thy God.* To the same purport Onk., Tharg., both Arabs., and admirably Gr. Ven.: *Οὐκ ἀρεῖς τὸ ὄνομα τοῦ οὐσιώτου, τοῦ Θεοῦ σου εἰς ψευδος.* A similar and just version I find in Bishop Law's MS. Notes: "Thou shalt not use the name of the Lord, thy God, in a falsehood." Comp. Deut. v. 19, where εἰς ψευδος is a false testimony μαρτυρία ψευδῆς.—*Geddes.*

*Pool.*—*In vain*; or *unto vanity*, or *vainly*. Either, 1. *Falsely*, or in a false oath; thou shalt not swear falsely by the name of the Lord, or not lift up the name of God into thy mouth in an oath to the confirmation of a lie. Or, 2. *In vain*, as we render it, and as the word *schave* is frequently used, as Job vii. 3; xv. 31; Psalm lx. 11; lxxxix. 47; Isa. i. 13. You shall not use the name of God, either in oaths or in common discourse, lightly, rashly, irre-



οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου, οὔτε τὸν ἀγρὸν αὐτοῦ, οὔτε τὸν паῖδα αὐτοῦ, οὔτε τὴν παιδίσκην αὐτοῦ, οὔτε τοὺς βοὸς αὐτοῦ, οὔτε τοῦ ὑποζυγίου αὐτοῦ, οὔτε παντὸς κτήνους αὐτοῦ, οὔτε ὅσα τῷ πλησίον σου ἐστί.

*Au. Ver.*—17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

*Ged., Booth.*—Thou shalt not covet thy neighbour's \* wife, † nor shalt thou covet thy neighbour's house, ‡ nor his field, nor his man-servant, &c.

\* Following the order of the Greek, &c., with Deuteronomy v. 18, and one Heb. MS.

† So Sam., Vulg., with twelve Heb. and eight Chald. MSS., and P. P., Deut. v. 21.

‡ Sam., LXX, with three MSS., and Deut. v. 21.

After this verse, the Sam. Pent. adds:—

18 And it shall come to pass, when the Lord thy God shall bring thee into the land of the Canaanites, whither thou goest to possess it; then thou shalt set thee up great stones: and thou shalt plaster them with plaister, and shalt write upon the stones all the words of this law.

19 And it shall come to pass, when ye are passed over Jordan; ye shall put these stones, which I command you this day, upon mount Gerizim.

20 And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them.

21 Thou shalt build the altar of the Lord thy God of whole stones; and shalt offer thereon burnt-offerings to the Lord thy God, and shalt sacrifice peace-offerings: and thou shalt eat there, and rejoice before the Lord thy God.

22 That mountain 'is on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the campaign, over against Gilgal, beside the plain of Moreh, near Sichem.

*Kennicott on Deut. xxvii. 4.*—It must have appeared strange, surprisingly strange, during the reader's perusal of the preceding remarks, that it is not more clearly expressed, *what this Law*, thus to be engraved, *was* [And thou shalt write upon the stones all the words of this law very plainly. Deut.

xxvii. 8]: that a point of so much importance should not have been, somewhere or other, very accurately noted, and very particularly circumscribed by Moses; partly for the more secure direction of Joshua, and partly to render this awful transaction more intelligible through future ages. But all this surprise ceases; all this puzzle is unravelled; all this uncertainty is at once removed; if we allow the authority of the Samaritan Pentateuch: if we will but grant that there may have been in the Hebrew text a certain passage, which is now found in all the copies of the Samaritan text and version: and which is also found, exactly as in the Samaritan Pentateuch, in that Arabic version of it (in the Arabic character) which has been mentioned in page 31; and which is a very valuable, because a very literal version. For, in Exod. xx., as soon as the Tenth Commandment is concluded, we read in the Samaritan Pentateuch the five following verses.

18 And it shall come to pass, &c. [See above.]

Here then, according to this truly venerable copy of the Book of Moses, all is clear; the whole is perfectly regular, and in harmonious proportion. We have seen the several circumstances concurring to render it highly probable, that the *Ten Commandments* constituted *the Law*, which was to be engraved. And, as it can scarce be conceived that such a point could have been quite omitted by Moses, it makes greatly for the honour of the Samaritan Pentateuch, to have preserved so very considerable a passage. Why the ancient Jews should omit this passage, can be matter of no doubt at all with those who mark the honour it does to mount Gerizim. And therefore the same men, who corrupted Deut. xxvii. 4, have but acted with uniformity, if they have also corrupted the twentieth chapter of Exodus; *omitting* Gerizim in the latter instance, just as honestly as they *altered* it in the former.

But that some few verses did formerly follow after the Tenth Commandment in ver. 17, and before the 18th ver. of Exod., chap. xx., we have not only the authority of the Samaritan Pentateuch (which, together with the several foregoing confirmations, may be thought satisfactory), but we have also the authority of an ancient Syriac MS., which contains a version of the Old Testament, and is catalogued (in the Bodleian

Library) No. 3,130. Between the 17th and 18th verses, at the very place where this passage is now found in the Sam. Pent.; in this Syriac MS. (though translated from an ancient *Hebrew* copy) there is left, in the middle of the page, a vacant space just equal to the five verses expressed in the Samaritan: and no such vacant space is left anywhere else, through the whole MS.; excepting a space somewhat larger in the twenty-seventh chapter of Ecclus., and one somewhat less in 2 Maccab. chap. viii. The inference from this very remarkable circumstance I leave to the learned reader.

That the Samaritan text should be condemned as corrupted, *merely* for having more in it than the Hebrew, no man of learning will maintain. Certainly the Jews *might omit* as easily as the Samaritans *might insert*. And I presume it has been, and will be hereafter more fully proved, that several whole passages, now in the Samaritan, but not in the Hebrew Pentateuch, are not *interpolations* in the former, but *omissions* in the latter. And as to this particular passage (which, with a very absurd sneer, has been called *the eleventh Commandment*\*) it is, if genuine, a solemn order from God, relative to the Ten Commandments just before delivered: enjoining the Israelites, that, when they took possession of the land of Canaan, *they should engrave these Ten Commandments upon stones, and fix them upon mount Gerizim, near Sichem.*

\* Carpzov., Crit. sacr. Vet. Test., p. 606.

Ver. 18.

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת וְאֶת־הַלְפִיִּים וְאֶת־הַקֶּשֶׁף וְאֶת־הַהֶהָרִים  
וְאֶת־הַנֶּחֱשָׁתִים וְאֶת־הַמִּטְחָנִים וְאֶת־הַמִּטְחָנִים  
וְאֶת־הַמִּטְחָנִים וְאֶת־הַמִּטְחָנִים

καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνήν, καὶ τὰς λαμπάδας, καὶ τὴν φωνὴν τῆς σάλπιγγος, καὶ τὸ ὄρος τὸ καπνίζον. φοβηθέντες δὲ πᾶς ὁ λαὸς ἔστησαν μακρόθεν.

*Au. Ver.*—18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

*Ged., Booth.*—Now all the people heard [Sam.] the thunderings, and the sound as of a trumpet, and they saw [Sam.] the lightnings, and the mountain smoking. And all [Sam., LXX, Targ., and three MSS.] the people were afraid; and stood afar off.

18 *Now the whole people heard, &c.*] The text has וְכָל הָעָם רָאוּ, lit., *et omnis populus videntes*: a collective singular noun, with a plural participle: and so read all the authorized versions. But the Samaritan, instead of רָאוּ, has שָׁמַע, *audivit*, which I have followed in my version. Yet I would not say that the other is not a very probable reading. The metaphor of expressing what we hear by seeing is not uncommon. So Sophocles in *Œdip.*, col. 136, φωνή γὰρ ὄρω.

*Rosen.*—*Videbant tonitrua et flammæ et clangorem tubæ et montem fumantem*, h. e., *videbant flammæ et montem fumantem, et audiebant tonitrua et tubæ clangorem*. Sæpius occurrit hæc constructio, qua verbum aliquod pluribus nominibus jungi solet, licet ejus notio ad eorum partem pertineat, ita ut supplendum sit alterum verbum. Ita Esth. iv. 1, *induebat cilicium et cinerem*, sc. *substernebat sibi*, vid. et Jes. lviii. 5; 1 Sam. x. 9. Cf. Gesenii *Lehrg.*, p. 853.

Ver. 19.

*Au. Ver.*—19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Geddes and Boothroyd follow the Sam.: —19 And they said to Moses, Lo! our God hath showed us his great glory; and we have heard his voice from amidst the lightning. This day we have seen, that God may speak with man, and yet he may live. But now, why should we die? For if we hear the voice of Jehovah our God any longer, that awful lightning will consume us, and we shall die. For who, of all flesh hath heard the voice of the living God, speaking from amidst the lightning, as we have done, and hath lived? Approach then, and hear all that Jehovah our God shall say; and hear that Jehovah our God shall say, speak thou to us; and we will hear and do it; but let not God speak with us, lest we die.

Ver. 20.

*Au. Ver.*—20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

*Ged.*—And Moses said to the people, Fear not: God cometh thus for the purpose of proving you, and to the end that, the fear of him being upon you, ye may not sin.

Ver. 21.

*Au. Ver.*—21 And the people stood afar

off, and Moses drew near unto the thick darkness where God was.

Geddes and Boothroyd follow the Sam. Pent.:—So the people stood afar off; and Moses drew near to the thick darkness where God was.

Then Jehovah spoke to Moses, saying, I have heard the voice of the words of this people which they have spoken to thee. All which they have spoken is proper. O that such an heart may be in them, that they would fear me, and keep my commandments continually, that it may be well with them, and with their children for ever! For I will raise up to them a prophet, like thee, from among their own brethren; and I will put my words in his mouth, and he shall speak to them whatsoever I command him. And should there be one who will not hearken to his words, which he shall speak in my name, I will call him to account for it. But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods; that prophet shall die. And if ye say in your hearts, How shall ye know the word which Jehovah hath not spoken? If what the prophet saith in the name of Jehovah, be a thing which cometh not to pass, this is a thing which Jehovah hath not spoken. The prophet hath spoken it presumptuously; be not afraid of him.

Go now and say to them, Return to your tents; but do thou abide here with me, that I may tell thee all the commandments, the statutes, and the ordinances which thou shalt teach them; and which they shall observe in the land which I give to them for an inheritance.

Ver. 22.

*Au. Ver.*—22 And the LORD.

*Ged., Booth.*—Again the Lord.

Ver. 23.

לֹא תַעֲשֶׂוּן אִתִּי אֱלֹהִי כֶסֶף וְזָהָב  
וְלֹא תַעֲשֶׂוּן לָקֶם :

οὐ ποιήσετε ὑμῖν αὐτοῖς θεοὺς ἀργυροῦς, καὶ θεοὺς χρυσοῦς οὐ ποιήσετε ὑμῖν αὐτοῖς.

*Au. Ver.*—23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

*With me.*

*Ged.*—Beside me.

*Pool.*—*With me*, i.e., to worship together

with me; I will allow no companion; or, *to me*, as it follows, *unto you*; and ver. 24, *unto me*; and the particle *eth* is sometimes used for *el*, or *lamed*, as 1 Sam. xxii. 14; 2 Kings xxii. 14; or, *for me*, either to represent my person, by comparing this with the parallel place, Deut. iv. 15, 16, or to worship me by, as it is apparent that the Israelites afterwards did intend to worship Jehovah in the golden calf, and therefore Aaron calls the feast of the calf *a feast to Jehovah*, Exod. xxxii. 5, and that with the approbation of the people, whom he then complied with, and durst not resist.

*Rosen.*—*meum*, i.e., quos una mecum colatis. Onkelos: *עִמָּי, coram me.*

Ver. 24.

*Au. Ver.*—24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

*Ged., Booth.*—24 An altar of earth shall ye make to me, and shall sacrifice thereon your burnt-offerings, and your feast-offerings; whether from [Sam.] your flocks or your herds. And in whatsoever place I record my name, thither [Sam.] I will come to you, and bless you.

*Rosen.*—*בְּכֹל תְּחִלָּה, Quocunque in loco celebrari jussero nominis mei memoriam, ad te veniam tibiue benedicam.* In omnibus locis, quæ cultui mihi exhibendo destinabo, preces invocantium exaudiam et me iis benignum præbebo. *אֲדַבֵּר אֲדַבֵּר, commemorare faciam nomen meum*, i.e., ubi cultum mihi exhiberi jubebo, nam cultus non potest Deo exhiberi, sine multa nominis ejus commemoratione. Hinc formulâ *אֲדַבֵּר אֲדַבֵּר* interdum cultus divinus significatur, ut 1 Chr. xvi. 4.

CHAP. XXI. 1.

*Au. Ver.*—1 Now these are the judgments which thou shalt set before them.

*Pool.*—*Judgments*; or, *the judicial laws*, by which thou and the judges before mentioned shall govern thyself and the people in civil and criminal causes.

Ver. 2.

*Au. Ver.*—2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

*He shall serve.*

R R

*Ged., Booth.*—He shall serve you. [Sam., LXX, Syr., Vulg., Arab.]

Ver. 6.

וְהַגִּישׁוּ אֶתְכֶם אֶל־הַיָּדֵינִי וְנִגְדָה

προσάξει αὐτὸν ὁ κύριος αὐτοῦ πρὸς τὸ κριτήριον τοῦ θεοῦ, κ.τ.λ.

*Au. Ver.*—6 Then his master shall bring him unto the judges, &c.

*Gesen.*—*אֶתְכֶם* has also been understood of other authorities and judges, e. g., Exod. xxi. 6; xxii. 7, 8. (But Deut. xix. 17, shows that it is here to be understood of God himself, whom the arbitrating priests only represented.)

*Prof. Lee.*—Nor does the word *אֶתְכֶם* signify judges or magistrates, in Ex. xxi. 6; xxii. 7, 8, &c. Comp. Deut. xix. 17, where *לִפְנֵי יְהוָה*, before Jehovah, is followed by *לִפְנֵי הַכֹּהֲנִים הַשֹּׂשִׁיבִים*, before the priests and judges; who all assembled before God, from Him to receive, and for Him to pronounce, the judgment.

*Rosen.*—Sensum vocis *אֶתְכֶם* LXX, bene expresserunt: πρὸς τὸ κριτήριον τοῦ Θεοῦ, ad tribunal Dei, i. e., a Deo constitutum. Non enim per se *judices s. magistratus* Hebræorum *אֶתְכֶם* vocabantur (uti plerique putant), sed respectu tantum loci iudicii, quod ibi iudicia Dei exerceant; uti dicitur Deut. xix. 17: *Sistant sese duo viri, quibus lis erit, coram Jova, coram sacerdotibus et iudicibus, qui illis diebus erunt.* Unde colligi potest, iudicia in loco sacro habita fuisse, ubi Deus peculiari quodam modo præsens existimabatur. Cf. et loca Exod. xxii. 8, 28; Deut. i. 17; Ps. xxii. 1.

Ver. 8.

אִם־נִשְׁחָדָה בְּעֵינֵי אֲדֹנֶיהָ אִשְׁרָתָהּ יָעֲדָה וְהִצְלָחָה לָעַם נִכְרִי לֹא־יִמְשָׁל לִמְכָרָהּ בְּכִנּוּדֶיהָ :

”וְיָ וְיָ.”

ἐὰν μὴ εὐαρεστήσῃ τῷ κυρίῳ αὐτῆς, ἡ αὐτὴ καθωμολογήσατο, ἀπολυτρώσει αὐτήν, ἔθνει δὲ ἀλλοτρίῳ οὐ κύριός ἐστι πωλεῖν αὐτήν, ὅτι ἠθέτησεν ἐν αὐτῇ.

*Au. Ver.*—8 If she please not [Heb., be evil in the eyes of, &c.] her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

*Ged., Booth.*—If she please not her master, so that he will not [Sam.] betroth

her, then shall he let her be redeemed. He shall not have power to sell her to a foreign nation because he despiseth her.

8 *That he will not betroth her.* There is a various reading here of a single monosyllable, but which gives quite a contrary meaning, followed by our translators: “Who hath betrothed her to himself.” All the Samaritan copies and the printed Hebrew text have the negative particle *אֵל*, and so read Aq., Theod., Sym., Syr., both Arabs., Pers., Gr. Ven., and, most probably, the Septuagint. On the other hand, the Keri, with five or six Hebrew MSS., Onkelos, and Vulg., have *יָ*, *sibi*, which reading, says Dathe, seems to be preferable. Propter ultima verba בְּנִגְדָה בָּהּ, quod fidem datam ei fallat: igitur promiserat ei matrimonium. This inference, to me, appears unjust. Whoever reads the context with any attention, must, I think, be persuaded, that the textual is the true reading. “Lectio textualis,” says Rosenmüller, “ob majoris auctoritatis, testes, et ob meliorem sensum, videtur preferenda.” So Houbigant, *quia ipsam non desponsavit*: and Michaelis: “So dass er sie nicht für sich bestimmet.” For the rest I render בְּנִגְדָה בָּהּ not “because he hath dealt deceitfully with her;” but *because he despiseth her*; with Sept. and Vulg., *ὅτι ἠθετησεν ἐν αὐτῇ, si spreverit eam*. Not badly Houbigant: *cum animo erit in eam alieno*. But better Michaelis, by a slight transposition: “Verachtet er sie, so ist er nicht berechtiget, sie unter ein fremdes Volk zu verkaufen.”

*Rosen.*—8 וְיָ וְיָ, Si mala fuerit in oculis domini ejus, si displicuerit domino suo, qui non desponsaverit eam, tum faciet redimi eam. Sed notabilis in hisce verbis scripturæ varietas reperitur. Nam pro *אֵל*, negandi Particula, ad marginem legi jubetur *יָ*, pron. 3 pers. masc., quo e sensu negativo fit affirmativus: *si illam sibi desponsaverit*. Istud *יָ* in textu habere 5 codd. observavit Kennicottus, paucos sane inter 700 fere ab eo collatos codd. Ex de Rossii codd. non nisi unicus *יָ* exhibet, ceteri omnes maxime antiquiores et accuratiores, legunt *אֵל* in textu. In LXX eadem varietas, dantibus aliis codd.: ἢν οὐ καθωμολογήσατο αὐτήν, aliis: ἡ αὐτὴ καθωμολογήσατο, quæ ei adnominata, s. desponsata sit. Contra in Samar. textu est *אֵל*, hujusque pariter in versione; similiter in Syro, in Græcis, Aquila, Symmacho, Theodotione, et Arabe Erpeniano.

Chaldæa paraphrasis Jonathani tributa de uxore, sive ducta, sive non ducta, nihil habet. Negativum sensum et exprimit Saadias : *si incommodum videatur domino, ut conjugem eam ducat*, i.e., si non duxerit. Onkelos, qui suo מִן marginalem scripturam prodit, et Vulgatus, qui vertit : *cui tradita fuerat*, רָם וְפּ putentur prætulisse. Testes igitur pro vindicanda textuali in antiquis multo sunt plures et valentiores, quam pro altera. Sed ipsa etiam comparatio duplicis conditionis, quam lex memorat, textualem adserit, uti observat Aurivillius in Diss. *de varietate lectionis vocum אֵל et ה' in cod. bibl.*, § 3, in Ejus *Dissertt. junctim edit.* a J. D. Michaelis, p. 470. "Sancit lex vs. 10, 11, si servam pater dedisset filio uxorem, et hic dein debita ei jura connubii negaret, oportere נָתַן לָהּ חֶמֶץ, gratis, nulla data pecunia, eam dimitti liberam. Qua igitur æquitatis specie crederetur, patri tamen, si quam ipsi sibi servam junxisset uxorem, sicubi displiceret, licuisse, ut, nisi accepto redemptionis pretio, liberam non dimitteret?" Verbum נָתַן, propr. *prædicare, promittere, locum et tempus constituere*, h. l. de connubio cum ancilla usurpatum denotat *eam destinare sibi concubinam*. Sensus est : si herus ancillam suam Israeliticam, nec sibi nec filio concubinam destinavit; is non tam iniquus esse debet, ut illam ad omne tempus vitæ innuptam retineat in servitio, sed curare debet, ut ea redimatur. נָתַן יֵצֵא intelligitur quilibet alius Israelita, qui non sit de domo emtoris, non ejus propinquus. Nam aliis gentibus ne poterat quidem per legem servus Hebræus vendi, ut notat Joseph. *Antiqq.* xvi. c. 1, נִכְרְיוֹתָיָהּ, Si adspernatur illam; hac enim notione נָתַן etiam occurrit Ps. xxv. 3; Jes. xxxiii. 1. Ita et LXX verterunt, voce καταφρονέει utentes, Hos. vi. 7; Habac. i. 5, 13; Zeph. iii. 5; Prov. xiii. 16; Job vi. 15. Sensus est : si herus ancillam suam aspernatur, sive ea concubina uti non vult, non habet potestatem vendendi eam viro ex alia familia.

Ver. 14.

וְכִי־יֵיזֵד אִישׁ עַל־רֵעֵהוּ לְהַרְגּוֹ  
בְּעֶרְמָה מֵעַם מִזְבְּחֵי תִקְחֶנּוּ לָמוֹת :

ἐὰν δέ τις ἐπιθῇται τῷ πλησίον ἀποκτείνει αὐτὸν δόλῳ, καὶ καταφύγῃ, ἀπὸ τοῦ θυσιαστηρίου μου λήψῃ αὐτὸν θανατῶσαι.

*Au. Ver.*—14 But if a man come pre-

sumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

*Ged.*—But when a man premeditately and deceitfully murdereth his neighbour, from mine altar thou shalt take him, &c.

*Booth.*—But when a man dealeth wickedly with his neighbour by slaying him through guile; even from mine altar ye shall take him, &c.

*Bp. Patrick.*—If a man come presumptuously.] The Vulgar Latin rightly translates it *industriously*, or with design to kill him; for it is opposed to ignorance. The Hebrew word also carries in it a signification of *boiling anger*.

*Gesen.*— — but if one commits violence on his neighbour, to slay him with guile. וִיד approaches here to the signification of צִיד, צִידָה, to waylay.

Rosen.—*At qui de industria dolose alium interfecerit, is vel ab ara mea ad supplicium trahatur.* (Exemplum vid. 2 Sam. ii. 19—23; iii. 26, 27, coll. 1 Reg. ii. 28, 32.) יָדוּעַ יָדוּעַ *proæretice agere cum calliditate.* Vb. יָדוּעַ enim, propr. *superbire*, adhibetur etiam de eo, qui sciens peccat, quia is existimatur superbia legi, quam sciat, obedire nolle, coll. Deut. xvii. 12, et Ps. cxix. 21. יָדוּעַ sunt *proæretici peccatores*, ac Ps. xix. 14; erratis illisque, quæ nos ipsos latent, opponuntur יָדוּעַ, *proæretica peccata.*

Ver. 16.

וְגֵבֶּ אִישׁ וּמִכָּרָו וּנְמֻצָּא בִּידּוֹ מוֹת  
יוֹמָת :

ὅς ἐάν κλέψῃ τις τινὰ τῶν υἱῶν Ἰσραὴλ, καὶ  
καταδυναστεύσας αὐτὸν ἀποδῶται, καὶ εὑρεθῇ  
ἐν αὐτῷ, θανάτῳ τελευτάτω.

*Au. Ver.*—16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

*Ged.*—He who stealeth one of the children of Israel, and secreteth him [LXX] that he may sell him, if *the person stolen* be found with him, he shall assuredly die.

*Booth.*—Moreover, he who stealeth an Israelite that he may sell him; and he be found with him, shall surely be put to death.

*Rosen.*—He that stealeth a man, whether he shall have sold him, or whether he shall be found with him, shall be put to death. *Qui furatus fuerit hominem, sive vendiderit eum, sive is apud ipsum inveniatur, capitis*



*pœnam luat.* Ex Deut. xxiv. 7, apparet, sub  
 וְאִם intelligendum esse Israelitam, unde et  
 LXX, ὅς ἐάν κλέψῃ τὴν τυνὰ τῶν υἱῶν Ἰσραὴλ.

Ver. 17.

Geddes and Boothroyd, with the LXX,  
 place this verse after ver. 15.

Ver. 18.

*Au. Ver.*—And if men strive together,  
 and one smite another [or, his neighbour]  
 with a stone, or with *his fist*, and he die not,  
 but keepeth *his* bed.

*With a stone, or his fist.* These words are  
 omitted in Sam.—*Ged.*

*Fist.* So Rosen., Gesen., Lee, and most  
 commentators.

*Others.*—Staff.

*Rosen.*—Vocem ἡρῶν alii vertunt *pugnum*,  
 ut LXX, qui πυγμὴ habent, quos sequitur  
 Vulgatus, alii *baculum*, ut h. l. Syrus,  
 Chaldaeos et Arabs. Et Michaeli quidem  
 in *Supplem.*, p. 362, huic loco posterior  
 significatio aptior videtur, et significari putat  
 instrumentum rusticum, iracundo statim ad  
 manus, quod optime cum lapide componi  
 possit. Attamen *pugni* significatum ἡρῶν  
 et in seriore Hebraismo obtinet.

Ver. 20.

*Au. Ver.*—20 And if a man smite his  
 servant, or his maid, with a rod, and he die  
 under his hand; he shall be surely pun-  
 ished [Heb., avenged].

*With a rod.* These words are wanting in  
 Sam.—*Geddes.*

Ver. 22.

וְאִם אִישׁ יִכּוּת אֶת עַבְדּוֹ א֥וֹתָתוֹ א֥וֹתָתוֹ  
 — וְאִם אִישׁ יִכּוּת אֶת עַבְדּוֹ א֥וֹתָתוֹ א֥וֹתָתוֹ  
 : וְאִם אִישׁ יִכּוּת אֶת עַבְדּוֹ א֥וֹתָתוֹ א֥וֹתָתוֹ

καθότι ἂν ἐπιβάλῃ ὁ ἀνὴρ τῆς γυναικὸς,  
 δώσει μετὰ ἀξιώματος.

*Au. Ver.*—22 If men strive, and hurt  
 a woman with child, so that her fruit depart  
 from her, and yet no mischief follow: he  
 shall be surely punished, according as the  
 woman's husband will lay upon him; and  
 he shall pay as the judges determine.

*And he shall pay as the judges determine.*  
 So most commentators.

*Bp. Horsley.*—Rather, "and he shall pay  
 it before the judges." So Houbigant. He  
 was to pay down the mulet in open court.

*Ged.*—Which he shall give with apologies.

*With apologies.* By Jerome rendered  
*quantum arbitrii judicaverint*; and in our

public version, "as the judges shall deter-  
 mine." So, equivalently, Onk., Tharg.,  
 Syr., Arab. Erp., Pers., and Gr. Ven. But  
 such a construction is harsh and unusual;  
 and I am persuaded that Sept. and the Sam.  
 translator have given the true meaning—  
 μετ' ἀξιώματος, ἡμεῖς, *deprecationibus.*—*Ged.*

Ver. 28, 29.

*Au. Ver.*—28 If an ox gore a man, or a  
 woman, that they die: then the ox shall be  
 surely stoned, and his flesh shall not be  
 eaten; but the owner of the ox *shall* be  
 quit.

29 But if the ox were wont to push with  
 his horn in time past, and it hath been  
 testified to his owner, and he hath not kept  
 him in, but that he hath killed a man or  
 a woman; the ox shall be stoned, and his  
 owner also shall be put to death.

28 *An ox.* So the Hebrew.

*Sam.*—An ox or any other beast.

28, 29. *The ox.*

*Sam.*—The beast.—*Ged.*

Ver. 31, 32.

*Au. Ver.*—31 Whether he have gored a  
 son, or have gored a daughter, according to  
 this judgment shall it be done unto him.

32 If the ox shall push a manservant or  
 a maidservant; he shall give unto their  
 master thirty shekels of silver, and the ox  
 shall be stoned.

31 *Gored.*

*Sam.*—Smitten.

32 *If the ox shall push.*

*Sam.*—If the beast shall smite.

*Ibid.*—Ox.

*Sam.*—Beast.—*Ged.*

Ver. 33.

*Au. Ver.*—33 And if a man shall open a  
 pit, or if a man shall dig a pit, and not  
 cover it, and an ox or an ass fall therein.

*Ged.*—And if a man open an *old* pit, or  
 dig a *new* one.

Ver. 35, 36.

*Au. Ver.*—35 And if one man's \* ox  
 hurt another's, that he die; then they shall  
 sell the live † ox, and divide the money of  
 it; and the dead ox also they shall divide.

36 Or if it be known ‡ that the ox hath  
 used to push in time past, and his owner  
 hath not kept him in; he shall surely pay  
 § ox for ox; and the dead shall be his own.

\* 35 *Sam.*—Ox or any other beast.

† Sam.—Beast.

‡ 36 Sam.—That the beast was noxious.

§ Sam.—Beast for beast.—Ged.

CHAP. XXII. Heb., 1, 2; Au. Ver. 2, 3.

אִם בִּפְתוּחַת יָדוֹ יִמָּצֵא הַנֶּגֶב וְהַפֶּה  
וְנָתַתְּ אֵין לוֹ דָּמִים : אִם זִרְחָה  
הַשָּׁמֶשׁ עָלָיו דָּמִים לוֹ שְׁלֵם יְשֻׁלֵּם אִם  
אֵין לוֹ וְנִקְרַח בְּנִגְכָּתוֹ :

2 εἰν δὲ ἐν τῷ διορύγματι εὐρεθῇ ὁ κλέπτης, καὶ πληγῆς ἀποθάνῃ, οὐκ ἔστιν αὐτῷ φόνος. 3 εἰν δὲ ἀνατεῖλῃ ὁ ἥλιος ἐπ' αὐτῷ ἐνοχός ἐστιν, ἀναποθανεῖται. εἰν δὲ μὴ ὑπάρχῃ αὐτῷ, παθήτω ἀντὶ τοῦ κλέμματος.

Au. Ver.—2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

Bp. Patrick.—*If a thief be found breaking up.*] Some translate it, *if a man be found with a digging instrument*; or, it may signify any sort of weapon: yet he was to be taken in the very act of breaking up or digging.

Gesen.—מִפְתוּחַת fem. (from פָּתַח), the act of breaking into a house. Exod. xxii. 1; אִם בִּפְתוּחַת יָדוֹ יִמָּצֵא הַנֶּגֶב, *if a thief is taken in the act of breaking in*. So Rosen., Lee, and most commentators.

Ged., Booth.—2 If a thief be found breaking in, and one smite him, so that he die, he is not guilty of bloodshed. 3 If the sun be risen upon him, he is then guilty of bloodshed; he shall surely make satisfaction. If the thief have nothing [Ged.—If he have not wherewith to restore], then he shall be sold for his theft.

If he have not wherewith to restore, &c. That this relates to theft in general, and not to the case immediately preceding, is clear from the context. The case of the house-breaker ends at שָׁם, where the point should be. So the Septuagint well understood it: ἐνοχος ἐστιν, ἀναποθανεῖται. Εαν δε μη, κ.τ.λ. So also Vulg.: homicidium perpetravit, et ipse morietur. Si non habuerit, &c. To make the words לוֹ שְׁלֵם אִם, apply to the house-breaking thief, our interpreters have been obliged to give to שָׁם שְׁלֵם a turn which they cannot bear; namely, “the housebreaking thief would have been obliged to make full restitution; and if he had not, &c.” than

which a more forced and unnatural explication can hardly be conceived; and all this to save the credit of the Masoretic punctuation. But if, by a very common synchysis, the words לוֹ שְׁלֵם אִם be referred to the general term thief, all is clear, and the text consonant with itself.

Rosen.—אִם בִּפְתוּחַת יָדוֹ, *Si fur in ipso delicto deprehensus et percussus fuerit, ut moriatur, (percussor) homicidii reus non est.* Nocturnum furtum spectari apparet e vs. sq. בִּפְתוּחַת proprie in perfossione; LXX, διορύγματι; Vulgat., perfodiens. Spectari debet parietum in Oriente perfodiendorum facilitas; videntur enim olim ut hodie ædes constitisse dumtaxat argilla inter trabes transversas posita. Cf. Job. iv. 19. — אֵין לוֹ דָּמִים, *Non ei sanguis*, sc. יְשֻׁלֵּם, *imputabitur*. — 2. אִם זִרְחָה הַשָּׁמֶשׁ עָלָיו, *Si sol exortus fuerit super eum*. Onkelos: *Si oculus testium ceciderit super eum*. Atque hæc quidem vera videtur ratio, quare nocturnus fur interfici potuit, quod incertum esset, utrum duntaxat ad furandum, an etiam ad cædem faciendam venerit. יְשֻׁלֵּם, *Rependendo rependet*, nempe diurnus fur, atque ideo occidi non debet. אִם אֵין לוֹ, *Si nihil ei*, i.e., si non habeat quod solvat, *vendetur pro furto suo*, i.e., vendi debet in compensationem rei ablatae.

Heb., Ver. 4; Au. Ver., 5.

כִּי יִבְעֶר-אִשׁ שָׂדֶה אוֹ-זֶרֶם  
וְשָׂלַח אֶת-בְּעִירָהּ וּבְעֶר בְּשָׂדֶה אֲחֵרָה  
מֵיטֵב שָׂדֶה וּמֵיטֵב זֶרֶם יְשֻׁלֵּם :

בְּעִירָהּ v. 4.

εἰν δὲ καταβοσκήσῃ τις ἀγρὸν ἢ ἀμπελῶνα, καὶ ἀφῇ τὸ κτήνος αὐτοῦ καταβοσκήσαι ἀγρὸν ἕτερον, ἀποτίσει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γέννημα αὐτοῦ. εἰν δὲ πάντα τὸν ἀγρὸν καταβοσκήσῃ, τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ καὶ τὰ βέλτιστα τοῦ ἀμπελῶνος αὐτοῦ ἀποτίσει.

Au. Ver.—5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Ged., Booth.—5 If a man waste another's field or vineyard, or shall send his cattle, that they may waste another's field, from his own field and his own vineyard he shall make full restitution according to the produce; and if he have wasted the whole field or vineyard [Sam., LXX], with the

best of his own field, and the best of his own vineyard, shall he make restitution.

Ver. 8.

*Au. Ver.*—8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

*To the judges.*

*Bp. Patrick.*—The principal judges were called *Elohim, gods*. And there were to be three of them at least, who were to examine upon oath (ver. 11), and endeavour to find out the truth (see Selden, lib. ii. de Syned., cap. 5, p. 232.)

*Others.*—God. See note on xxi. 6.

*Rosen.*—*אֵלֹהִים*, *Ad Deum*, i.e., magistratus, vid. not. supra ad xxi. 6. Ita et hic Onkelos *לְפָנֵי דִּינִים*, *coram iudicibus*. Josephus *Antiq.*, lib. iv., cap. 8, § 38, ex usu sui *ἀνὶ ἐπὶ τοὺς ἑπτα κριτάς*. Post *אֵלֹהִים* subaudiendum est *יָשָׁב*, *jurabit*. Depositarium enim coram magistratibus *jurare* debebat, conf. vs. 10. Sic et LXX καὶ ὁμείραι; Vulgat., *et jurabit quod non extenderit manum in rem proximi*. De particula *אֲשֶׁר*, in jurisjurandi formulis negante, vid. Gesenii *Lehrgeb.*, p. 844, seqq.

Heb., Ver. 8; *Au. Ver.*, 9.

עַל-כִּלְדֵּי-דָבָר קָשָׁע עַל-שׂוֹר עַל-חֲמוֹץ  
עַל-שֶׁה עַל-שִׁלְמָה עַל-כִּלְאֲבָה אֲשֶׁר  
יֹאמַר כִּי-הָיָה זֶה עַד הָאֱלֹהִים יָבֹא  
דָּבָר-שְׁנֵיהֶם אֲשֶׁר יִשְׁעֵן אֱלֹהִים יִשְׁלָם  
שְׁנֵיהֶם לְרִקְוָה :

κατὰ πᾶν ῥητὸν ἀδίκημα, περὶ τε μόσχου, καὶ ὑποζυγίου, καὶ προβάτου, καὶ ἵματιον, καὶ πάσης ἀπωλείας τῆς ἐγκαλουμένης. ὁ,τι οὖν ἂν ᾖ, ἐνώπιον τοῦ θεοῦ ἐλεύσεται ἡ κρίσις ἀμφοτέρων, καὶ ὁ ἄλλος διὰ τοῦ θεοῦ ἀποτίσει διπλοῦν τῷ πλησίον.

*Au. Ver.*—9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

*Ged.*—In every matter of prevarication concerning either ox, or ass, or sheep, or raiment, or any other lost thing, if one of the parties say, "It is so," the cause of both, &c.

*Judges.*—See note on xxi. 6.

*Rosen.*—*עַל-כִּלְדֵּי-דָבָר*, *Super omni verbo doli mali*, i.e., quod attinet ad omne dolum malum. *קָשָׁע* h. l. eam fraudem significare videtur, cum quis perissee ait, quod sibi servandum commissum est, nec tamen id periit, sed dolo interversum est et occultatum.

Heb., Ver. 12; *Au. Ver.*, 13.

אֲשֶׁר-תִּרְחַק יִפְתָּהּ יִבְאֶהָ עַד הַפְּרָפָה  
לֹא יִשְׁלָם :

ἐὰν δὲ θηριάλων γένηται, ἄξει αὐτὸν ἐπὶ τὴν θήραν, καὶ οὐκ ἀποτίσει.

*Au. Ver.*—13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

*Bp. Horsley.*—Rather, "then let him conduct him [i.e., the owner] to the torn carcase, and he shall not make it good."

*Pool.*—Let him bring it; it, i.e., some part of the torn creature, which the wild beast haply had left, Amos iii. 11, 12. *Quest.* What if the whole creature were carried away, as a sheep or lamb is sometimes by the wolf? *Answ.* 1. I suppose this was not frequent, and that those ravenous creatures did speedily fall to their meal, and that something was left not far from the place, which the shepherd might easily procure. 2. The words may be otherwise rendered, *he shall bring a witness*, as the Chaldee and Samaritan render it; or, *a testimony*, i.e., some evidence whereby the judge might be satisfied; as, for instance, that some wolf or lion, &c., was seen in those parts, &c., or some witness of his diligence and faithfulness in all other things, which therefore might well be presumed in this.

*Bagster's Bible.*—Rather let him bring a testimony or evidence of the thing torn, such as the horns, hoofs, &c. This is still the law in some countries among graziers: if an animal intrusted to a person be lost, and the keeper asserts that it was devoured by dogs, &c., the law obliges him to produce the horns and hoofs, because on these the owner's mark is generally found. If these can be produced, the keeper is acquitted. A similar law is found in the Code of Gentoo Laws (p. 151), which obliges a cowherd to bring the head, tail, fore-foot, or some such convincing proof, of an animal which has died of a distemper, in order to be acquitted.

*Rosen.*—*יִבְאֶהָ*, *Afferet illud testem*, s. in

*testimonium.* Illud יָצָא potest exponi vel *afferet illud*, nempe quod discerptum est, aliquam sc. ejus partem; vel *afferet ei*, nempe pecoris discerpti domino, ut יָצָא sit pro יָצָא. Bene Hierosolymitanus: *afferet ei ex membris ejus testem*, membrum aliquod animalis discerpti, quod discerptum fuisse testetur (cf. Amos iii. 12). Cf. *d. a. u. n. Morgenl.*, p. i., p. 148. LXX, ἀξει αὐτὸν ἐπὶ τὴν θήραν, quod sequutus Hieronymus: *deferat ad eum quod occisum est.* Pro יצא legerunt יצא, quod *præda* significatu ceperunt, quomodo occurrit Gen. xlix. 27; Zeph. iii. 8; Jes. xxxiii. 23. — יָצָא, רָפְטָא, רָפְטָא, *Raptum illud non restituet.* Jarchi observat, non dici רָפְטָא, sed רָפְטָא, *raptum illud*; interdum enim id quod raptum est, restitui debere, interdum vero non item. Quod a fele raptum est, vel a vulpe, vel a marte, reddendum esse, non autem quod a lupo, leone, urso, serpente, nempe quia in his humana diligentia nihil valeat.

Heb., Ver. 14; Au. Ver., 15.

אִם-שָׂכַרְתָּ אֶת-אָדָם לְעֹמֶל יָצָא מִכֶּסֶף אֲשֶׁר-שָׂכַרְתָּ  
לֹא תִשָּׂא עִוָּתוֹ : לֹא תִשָּׂא עִוָּתוֹ :

ἐὰν δὲ ὁ κύριος ἢ μετ' αὐτοῦ, οὐκ ἀποτίσει.  
ἐὰν δὲ μισθωτός ἦ, ἔσται αὐτῷ ἀντὶ τοῦ  
μισθοῦ αὐτοῦ.

*Au. Ver.*—15 *But* if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire.

*Gesen.*—אִם שָׂכַרְתָּ אֶת-אָדָם לְעֹמֶל, *if it is hired, it (the loss or accident) goes with the hire*, i.e., the lender bears the loss. In the abridgment of this Lexicon, Gesenius translates this same passage thus: *if he (the owner) was one that lets on hire, and it (the beast) went for hire*: according to which the second member of the verse forms a part of the preceding clause, which cannot be the case, for it is evident that the Mosaisal law here makes a distinction between the loss of a beast borrowed and hired.—*Leo's Translation of Gesenius's Lexicon.*

*Rosen.*—Si mercede conductum fuerit, pro mercede venerit, i.e., si mercede conductum est, hæc damnum compensat; si nempe dolus et culpa absint.

Heb., Ver. 17; Au. Ver., 18.

מִכְשָׁפָה לֹא תִתְּנָה :

φάρμακους οὐ περιποιήσετε.

*Au. Ver.*—18 Thou shalt not suffer a witch to live.

*A witch.* See note on Exod. vii. 11.

*Booth.*—Sorcerers ye shall not [LXX, Syr., Vulg.] suffer to live.

Ver. 27.

*Au. Ver.*—27 For that *is* his covering only, it *is* his raiment for his skin, &c. So the Hebrew.

*Ged., Booth.*—For it may be his only covering; his mantle to cover his nakedness.

Heb., Ver. 27; Au. Ver., 28.

אַל-תִּקְלָל אֶת-הָאֱלֹהִים  
וְלֹא תָרֵם לְמֹשֶׁה וְלַעֲרֹף  
לֹא תִתֵּן :

θεοὺς οὐ κακολογήσεις, καὶ ἄρχοντα τοῦ  
λαοῦ σου οὐ κακῶς ἐρεῖς.

*Au. Ver.*—28 Thou shalt not revile the gods [or, judges], nor curse the ruler of thy people.

*The gods.*

*Ged., Booth., Rosen.*—Magistrates. See note on xxi. 6.

*Pool.*—*Gods*; not gods falsely so called, as some would have it, as appears by 1 Kings xviii. 27; Jer. x. 11; but magistrates and governors, whether civil or ecclesiastical, as it is evident both from Acts xxiii. 3—5, and from the following words, which explain the former, according to the common use of Scripture, and from the title of gods commonly given to such, as Exod. vii. 1; Psal. lxxxii. 6; John x. 34, 35.

*Rosen.*—*Magistratibus non maledices, neque principem in populo tuo diris devovebis.* יָדָה, *magistratus*, ut xxi. 6. Non addit Moses, qua pœna affici debeat is, qui magistratui maledicat, nec poterat constitui generalis pœna; delictum enim in magistratum majorem commissum severius ulciscendum erat, quam delictum in minorem. Igitur Moses pœnas permittit iudicio magistratum, qui eas pro magnitudine delicti constituebant. Alii hunc Vs. ita intellexerunt, quasi vetaretur aliorum populorum diis maledicere. Philo *de vita Mosis*, l. 3, t. ii., p. 166, ed. Mang.: *Simulacrorum enim et statuarum similiumque signorum orbis terrarum refertus est, quorum contumelia abstinendum est, ne quis e Mosis sectatoribus consuescat, appellationem Dei aliqua ex parte contemnere.* Et in l. 1 *de Monarchia*, t. ii., p. 219: *Non permittit effreni linguæ petulantia conviciari diis creditis falsa aliorum persuasione, ne et illi irritati prorumpant in voces nefarias contra Deum optimum maximum.*

Similiter Joseph. *Ant.*, 4, 8, 10; et contra *Ap.*, 2, 33: *Et ridere eos, quos gentium aliorum opinio deos confinxit, iisque maledicere, id expresse legislator noster vetuit ob ipsam Dei appellationem.* Idem sequutus Mendelii fil. vertit: *ein göttliches Wesen sollst du nicht schelten.* Neque hæc sententia improbanda foret, nisi id, quod additum est, *nec principem populi tui diris devoveas*, argueret, sermonem hic esse de magistratibus. Philo et Josephus haud dubie ita protulerunt gentilium causa, sub quibus vivebant, ut ii intelligerent, Judæos non usque adeo petulantes esse in Deos alienos, ut vulgo habebantur. Vid. plura in Michaelis *J. M.*, p. v., § 251; p. vi., § 295.

Heb., Ver. 28; Au. Ver., 29.

מִלֵּאחָה וְדִמְעָה לֹא תִאָחֵז

ἀπαρχὰς ὄλωνος καὶ ληνοῦ σου οὐ καθύστερήσεις.

*Au. Ver.*—29 Thou shalt not delay to offer the first of thy ripe fruits [Heb., thy fullness], and of thy liquors [Heb., tear].

*Ged., Booth.*—29 The first of your ripe fruits, the first run of your presses, he shall not withhold from me.

*Gesen.*—דִּמְעָה, m. *A tear*, metaph. used of the trickling of the pressed grapes and olives, wine and oil. Exod. xxii. 28 only. מִלֵּאחָה וְדִמְעָה, LXX, ἀπαρχὰς ὄλωνος καὶ ληνοῦ, which translation the context requires.

*Rosen.*—*Primitias areæ tuæ et torcularis tui offerre ne tardes.* מִלֵּאחָה propr. plenitudo, deinde fructus plenæ maturitatis, et h. l. ii fructus maturi, qui Deo offerebantur, illorum primitiæ. LXX bene ἀπαρχὰς ὄλωνος. דִּמְעָה proprie est lachryma, et metaph. liquor stillans instar lachrymarum, qualis stillat ex uvis et olivis, quando calcantur, hinc h. l. oblationem de vino et oleo denotat. LXX, ἀπαρχὰς ληνοῦ, primitias torcularis. Alii sub דִּמְעָה intelligunt optimam et præstantissimam partem cujusque rei, quia humor sive succus ex arboribus, vitibus et oleis sponte fluens præstantissimus est.

Heb., Ver. 29; Au. Ver., 30.

דִּרְבֵּעַ מִקֶּחְךָ

οὕτω ποιήσεις.

*Au. Ver.*—30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

*Ged., Booth.*—30 Thus shall ye do to the firstlings of your herds and your flocks: seven days, &c.

CHAP. XXIII. 1.

לֹא תִשָּׂא אֶת־יָדְךָ אֶל־הַצֹּדִקִּים  
עִדְדֵם לְהִיטֵי עַד הַקָּמָס׃

Οὐ παραδέξῃ ἀκοήν ματαίαν. οὐ συγκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἀδικός.

*Au. Ver.*—1 Thou shalt not raise, [or, receive] a false report: put not thine hand with the wicked to be an unrighteous witness.

*Ged., Booth.*—1 Ye shall not keep up a false report; nor join hands with the wicked to become unrighteous witnesses.

*Pool.*—*Thou shalt not raise*, Heb., *not take up*, to wit, into thy mouth, as Exod. xx. 7, either by the first raising, or further spreading of it; or *not bear*, or *endure*, as that word oft signifies; *not hear it patiently*, delightfully, readily, approvingly, as persons are very apt to do; but rather shalt discourage and reprove the spreader of it, according to Prov. xxv. 23. Possibly the Holy Ghost might choose a word of such general signification to show that all these things were forbidden. *Put not thine hand*, i.e., *not conspire or agree with them*, which is signified by joining hands, Prov. xi. 21, *not give them a helping hand in it*, *not encourage them to it by gifts or promises*, *not assist them by counsel or interest*. Others, *not swear with them*; but swearing is not noted by *putting the hand*, but by *lifting it up*.

*Bp. Patrick.*—1 *Thou shalt not raise a false report.*] The Hebrews think this law peculiarly concerns judges; who are not to suffer their minds to be prepossessed with false reports. For that word we translate *raise*, signifies also to *take up*, i.e., to *entertain*, or *receive* (as we have it in the margin) and give credit to reports. And, consequently, they were not to hear any man's cause unless his adversary was present; but to look upon all as false, which was said by one party alone without the other. So R. Levi of Barcelona. Yet he confesses, that the law hath respect also to him who brings an action against another; that he should not lay his cause before the judge, in the absence of him that is to answer, though the judge would hear it. And he also adds, that the rabbins take it to comprehend such as report a calumny, or that receive it; or

give a false testimony. And Philo thinks the Greeks from thence took that law, *μὴ μαρτυρεῖν ἀκοήν*, "not to make a proof of a hearsay;" which was in the Attic law, as Mr. Selden observes (lib. ii. de Synedr., cap. 13, p. 576). And it seems to me most rational to take this to relate to *witnesses* (as the following clause doth), that they should neither calumniate any man, nor bring ungrounded reports to carry a cause.

*Put not thine hand with the wicked to be an unrighteous witness.*] This the Hebrews likewise think concerns judges; who are required not to receive the testimony of a wicked man, nor do anything upon his suggestions. And here they mention ten sorts of persons whose testimony was not to be received. But the last words in this clause incline one to think it rather concerns witnesses than judges. *For to put one's hand with another*, is to help and assist him; to be confederate with him: and therefore *to put the hand with the wicked*, is to help a wicked man in a bad cause, viz. (as the last words interpret it), by giving a false testimony in his behalf. Of the Hebrew word *chamas*, which we rightly render *unrighteous*, or unjust, Bochartus hath a long discourse in his *Hierozyoic.*, par. ii., lib. ii., cap. 15.

*Rosen.*—*אֵין שׁוֹפֵט אֶת הַיָּד הַזֹּאת*, *Non tolles, vel non recipies rumorem falsum, vel vanum.* *אֵין*, est *tollere, elevare*; item *accipere, suscipere*; et *אֵין*, *vanitatem simul ac falsitatem* significat. Sermo vero h. l. non est de iis, qui rumorem falsum tollunt, s. proferunt, sed, uti recte observat Jarchius, admonentur ii, qui delatori aurem præbent. Ita jam LXX, οὐ παραδέξῃ ἀκοήν ματαλαῖ, et Hieron.: *non suscipies vocem mendacii.* *אֵין יָדְךָ*, *Ne ponas manum tuam cum impio, ut sis testis injuriæ*, i.e., cujus testimonio innocens damnatur. Sensus: Ne te cum impio conjungas in dicendo falso testimonio, quo innocenti fit injuria. *אֵין* hic is esse videtur, cujus pejor est caussa, ut supra ii. 13; Prov. xvii. 15.

Ver. 2.

לֹא תִהְיֶה אִתְּךָ רֵעַ לְרֹשָׁע וְלֹא  
תִּשָּׁעַר עִלְיָדְךָ לְנֶפֶשׁ אֲחֵרִי רָשָׁע  
לְחַשׁוֹת :

οὐκ ἔσῃ μετὰ πλειόνων ἐπὶ κακίᾳ. οὐ  
προστεθήσῃ μετὰ πλήθους ἐκκλίναι μετὰ τῶν  
πλειόνων, ὥστε ἐκκλίσαι κρίσιν.

*Au. Ver.*—2 Thou shalt not follow a

multitude to do evil; neither shalt thou speak [Heb., answer] in a cause to decline after many to wrest judgment.

*Ged.*—Ye shall not be retainers of the great, for the purpose of doing evil; nor, having to answer in any cause, shall ye lean to the side of the great, so as to swerve from the truth.

*Booth.*—Ye shall not follow a multitude to do evil; nor shall ye, when ye have to answer in a cause, incline to the multitude, so as to swerve from the truth.

*Pool.*—*Thou shalt not follow a multitude*, either their counsel or example. But the Hebrew *rabbim*, both here and in the following clause, is by some rendered *great men* [so Houbigant, Horsley], men in power and authority, whom we are commanded not to follow. And as the word is thus used Job xxxii. 9; Jer. xli. 1, so this sense may seem most probable, 1. Because in the last clause he speaks of *causes* or *controversies*, as the Hebrew *rib* signifies; and matters of *judgment*, which were not determined by the multitude, but by great men. 2. Because these are opposed to the *poor* in the next verse. 3. Because the examples of such men are the most prevalent. *To do evil*, either in general or particular, to work mischief, to oppress or crush another. *Neither shalt thou speak*, Heb., *answer*, when thou art summoned as a witness in any cause. *To wrest judgment*, or *to turn aside right*, or *to pervert thyself*, the verb being taken reciprocally, as *hiphil* is oft put for *hithpahel*; or, which is all one, *to do perversely*, i.e., unrighteously.

*Bp. Patrick.*—*Thou shalt not follow a multitude to do evil.*] This may well be thought to respect judges, as the foregoing verse doth witnesses. And the most obvious meaning is, that no judge should condemn an innocent man, though the whole court, besides himself, gave sentence against him. But many of the Jews say, that they should not condemn one, whom they thought guilty, if he was cast only by one voice: if there were a majority of two, then, indeed, they say, a judge was bound to join with them. See Mr. Selden, lib. ii. de Synedr., cap. 5, p. 229, and cap. 6, p. 259, where he shows they take the word *evil* in this place to signify *the evil of punishment* (see also cap. 12, p. 525). But this seems to be only a subtlety. Their opinion is more reasonable, who, by the Hebrew word *rabbim* here,

understand, not a multitude, but *great* and *potent men*: to whom a judge was not to have respect in judgment, no more than to a poor man; who (ver. 3) is opposed to those men of might. But what follows I think will better interpret this.

*Neither shalt thou speak in a cause to decline after many to wrest judgment.*] This is interpreted by Maimonides to signify, that no judge was to give his sentence in a capital cause, either for absolving or condemning, according to the opinion of the rest, if he were not able to deliver any opinion of his own (see Mr. Selden, lib. ii. de Synedr., cap. 13, p. 529). Other fancies they have about the word *rabbim* in this clause of the verse, which he notes there, cap. 9, p. 421. But the sense I think will be most plain and easy, if we take *rabbim* in the first part of the verse (as we do) for the *multitude*; and in this latter part, for the *great* and *potent*, or *ruling* men, who are generally attended by a multitude; and expound the whole thus: that the judges were not to be deterred, either by the people or by mighty men, to pronounce a false judgment. This agrees with what follows and with Lev. xix. 15.

*Rosen.*—לֹא תִּשְׁמָר בְּרִיבֵי רַבִּים, *Noli sequi multos ad male faciendum.* Si quis innocens tibi videatur, quamquam a plerisque damnabitur, seu iudex sedeas, seu privatus, ejus innocentie intrepido animo aderis, eumque contra multos defendes. Sunt, qui רַבִּים hic *magnum*, potentes denotare existiment, ut Job. xxxv. 10, al., ut sensus hic sit: ne insistito vestigiis potentiorum ad mala. Verum רַבִּים hic *multos* esse, suadet quod additur: לֹא תִּשְׁמָר בְּרִיבֵי רַבִּים, *nec respondebis de lite declinando post multos ad declinare faciendum*, i.e., pervertendum. Vult, non esse in iudicio sententiam plurimorum sequendam, sed ex vero judicandum.

Ver. 4.

*Au. Ver.*—4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

*Ged., Booth.*—If ye meet your enemy's ox, or his ass, or any other beast [Sam.] going astray, &c.

Ver. 5.

כִּי־תִרְאֶה חֲמֹר שְׂנֵאָתְךָ לִבָּץ תַּחַת מַשְׁאֵל וְהִדַּלְתָּ מֵעֹזֵב לָו עִזָּב תַּעֲזֹב עִמּוֹ :

ἐὰν δὲ ἴδῃς τὸ ὑποζύγιον τοῦ ἐχθροῦ σου πεπτακὸς ὑπὸ τὸν γόμον αὐτοῦ, οὐ παρελεύσῃ αὐτὸ, ἀλλὰ συναρείς αὐτὸ μετ' αὐτοῦ.

*Au. Ver.*—5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him [or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him: thou shalt surely leave it to join with him].

*Pool.*—This translation depends upon this supposition, that the Hebrew verb *azab*, which is thrice used in this verse, signifies not only to *leave*, but also to *help*, or *erect*, or *lift up*, or *strengthen*, or *restore*; which signification of the verb may be proved, 1. From that use of it, Neh. iii. 8; iv. 2. 2. From the parallel place, Deut. xxii. 4, where instead of this verb *azab* is *hakim*, which is properly to *erect* or *lift up*. But if the verb did signify only to *leave*, it may be thus rendered according to the Hebrew words, *then*, or *therefore*, or *surely* (for all these ways the Hebrew particle *vau* is used) *thou shalt forbear to leave it*, to wit, the ass groaning under his burden, or the lifting up of the ass and burden, *to him* alone; but if thou wilt be leaving, I will appoint thee a better object for it, *thou shalt surely leave or lay aside what thou hast against him*, i.e., whatsoever controversy thou hast with him, that shall not hinder thee from succouring him or his in any distress. The Hebrew preposition *im*, doth oft signify *against*, as Gen. xxvi. 20; Psal. lxxxv. 4; xciv. 16; Hos. ix. 8. And it is a concise or short way of speaking, which is very common in the Hebrew language, *against him*, for *what thou hast against him*. Or thus, *and wouldest forbear to leave*, to wit, thy business which thou art going about, *for him*, i.e., for the sake of him who is thy enemy, as the Hebrew preposition *lamed* is oft used, as Exod. xiv. 25; Numb. xxv. 13; Josh. x. 14, &c.; thou shalt repress those malicious desires, and *thou shalt surely leave it to be*, or to tarry, or to help *with him* to lift up the ass. So there is only an ellipsis of the verb, which is most common in the Hebrew tongue.

*Bp. Patrick.*—*And wouldest forbear to help him, thou shalt surely help with him.*] The sense is clear enough: but the construction of the words in the Hebrew, is not so plain. For the word *azab*, which we translate *help*, signifies to *leave* or *forsake*: and so the

Chaldee here interprets it: "Thou shalt in that moment dismiss or forsake thy enmity to him, and go and help him." And L. de Dieu to the same purpose: "Rather than leave him under his burden, quit thine enmity to him," &c. A great many other ways there are to make out the grammar of the Hebrew words; but Bochart thinks all in vain: unless, instead of the particle *lo* with a *vau*, we admit it with an *aleph*: and then it runs clearly in the Hebrew in this manner, "Thou shalt cease (or abstain) from leaving him" (i.e., not follow thy own inclinations to pass by him); "leaving thou shalt not leave him" (i.e., by no means leave him), viz., to raise up his beast himself, as if it nothing concerned thee. Or, "Thou shalt abstain from leaving it" (i.e., the ass labouring under his burden); "I say, thou shalt by no means leave it." The same thing is repeated, because it is a command so opposite to men's depraved affections; and therefore was fit to be inculcated, that they might not lightly pass it over (see Hierozoic., par. i., lib. ii., cap. 40, p. 399).

*Bp. Horsley.*—For לֹא Bochart would read לא, joining it to the latter clause. And certainly, without introducing the negative into the latter clause, it is inexplicable by any known sense of the word עָזַב. I would read עָזַב לוֹ עַד לֹא חָזַב עָצְמוֹ, "then thou shalt forbear to leave him to himself: Thou shalt by no means leave him by himself." (Compare Deut. xxii. 4.)

*Ged.*—If ye see the ass of your enemy succumbing under its burthen, ye shall not withhold your assistance, but shall surely help up with him [so also Booth.].

*Ye shall not withhold your assistance, but shall surely help up with him.* The words of the text are thus barbarously rendered by Montanus: *Et cessabis a deserendo ei; deserendo deseres cum eo.* Our English translators: "and wouldest forbear to help him, thou shalt surely help with him." But this is wresting the Hebrew to a sense it will not bear; for עָזַב never signifies *to help*; but, on the contrary, *to forsake*. Purver tried his skill to give a more literal meaning thus: ..... and by forsaking dost let him alone, thou shalt be utterly forsaken with him;—an odd method truly to explain a text. Others have taken other methods equally fanciful, which the reader may see in Bochart and in Poole.

I shall notice only two: that of Sypkens, adopted by Dathe, and that of Michaelis. According to the former, the meaning of the verse will be: *Quando videris osoris tui asinum succumbentem sub onere suo, et volueris eum auxilium destituere, quo minus vincla ei relaxes, relaxando relaxabis cum eo*: but how this, without much straining, can be brought out of the Hebrew, I confess myself at a loss to see. Michaelis thus: "Siehst du den esel deines feindes unter der last erliegen, so sollst du nicht vorbegehen, und ihn seinem herren hilflos überlassen, sondern du sollst angreifen, und ihn nicht eher, als der eigenthümer selbst verlassen." This translation, or paraphrase, is founded on a supposed double meaning in the word עָזַב; first *to leave a thing to its lord*; and, secondly, *to leave a thing with its lord*. But why so much ingenuity exerted to explain a text which is visibly corrupted, and out of which no one yet has been able to draw even a plausible reading? The original meaning of the text was, in my opinion, certainly not עָזַב, but עָזַב in all the three places: this is the first emendation to be made. Then instead of עָזַב we should read עָזַב לוֹ; or, with Le Clerc (with Houbigant's good leave), render interrogatively: "Wilt thou omit to help him?" And in either of these ways the sense will be clear and consistent. The beth, and resh, in the old Samaritan characters, resemble each other as much as the dalet and resh in the common Hebrew characters; and many instances of their having been interchanged might be pointed out. It is evident that the Septuagint must have had עָזַב in their copy, and that they read the negative before עָזַב, since they render *οὐ παρῆλυσθαι αὐτό, ἀλλὰ συναρῆς* [so Rom., but Ald. and Compl. have *συναρῆς*, and Alex. *εγερῆς*, in the same meaning] *αὐτό μετ' αὐτοῦ*. So likewise Jerome: *non pertransibis, sed sublevabis cum eo*. The text, thus amended, presents no difficulty. Compare Deut. xxii. 4.—*Geddes*.

*Rosen.*—5 Hic vs. ad verbum ita sonat: *Cum videbis asinum inimici tui sub onere suo jacentem, desines a relinquendo ipsi; relinquendo relinques cum eo*. Quæ quia in speciem contraria sunt, interpretes, ut hæc concilient, in omnes partes se vertunt: LXX, verba עָזַב לוֹ עָזַב לוֹ sic vertunt: *Οὐ παρῆλυσθαι αὐτό. ἀλλὰ συναρῆς αὐτό, μετ'*



αὐτοῦ, et Hieron.: *non pertransibis, sed sublevabis cum eo*. Pro συναπεις alii codd. habent συνεπεις, *uma eriges*. Apparet, illos, de verbis non admodum sollicitos sensum eum, quem res et contextus suadent, utcumque expressisse. Onkelos: *tunc cessabis ab eo derelinquendo*, i.e., cave derelinquas eum, *relinquendo relinquis id, quod habes in corde tuo contra eum, et solvas cum eo*. In qua interpretatione tamen id displicet, quod וְאַתָּה in eadem periodo diverso significatu sumitur. Recentiores quoque Interpp. varie hunc locum torserunt; quorum tamen opiniones in hoc Scholl. nostrr. Compendio prætermittendas censemus. Interpretationem autem ceteris longe probabiliorem attulit Henr. Sypkens in *Observatt. Miscell. ad selecta V. T. loca* (in *Sylloge Diss. sub Schultensii et Schræderi præf. defens.*, p. ii., p. 925, sqq.). Atque primum quidem observat, וְאַתָּה hic dici de eo, qui *socium destituit auxilio*, ut Job. xix. 14. Alterum verbum, וְאַתָּה, *lazare, relaxare*, atque ita *missum facere*, dici primo de rebus, quæ ita relaxantur, ut nulla earum habeatur cura, ut Job. ix. 27, Prov. iv. 6, deinde vero illam *relaxandi* notionem præsertim quoque frequentari de iis, qui pecora *elazatis vinculis*, quibus constricta tenebantur, *dimittunt*, ut libera quaquaversum queant vagari, coll. Zach. xi. 17, Job. x. 1. Quare hunc Vs. ita reddit: *Quando videris osoris tui asinum, succumbentem sub onere suo, et volueris cum auxilio destituere, quominus vincula ei relaxes, relaxando relaxabis cum eo*, sc. osore tuo. Particula וְ enim nexum arctissimum indicat inter verba וְאַתָּה et וְאַתָּה, et verti commode potest *et tum*, ut Gen. xxi. 15; Ez. xxxix. 15. Sensus igitur hic erit: si quando contingat, ut videas asinum ejus, quocum tibi inimicitie intercedunt, gravioribus pressum sarcinis, ita ut suis viribus surgere nequeat, et si tu, pristinae inimicitie memor, promptum auxilium pro illo erigendo præstare recuses; cave, ne ejusmodi criminis fias reus; e contrario, tum, una cum inimico tuo omnem adhibebis operam, ut vincula oneris, quibus constrictus et pressum hæret, dissolvas et elaxes, ut sic surgere atque libere procedere possit.

## Ver. 6.

*Au. Ver.*—6 Thou shall not wrest the judgment of thy poor in his cause.

*Ged., Booth.*—Ye shall not wrest judgment in a poor man's cause.

## Ver. 7.

מְדַבֵּר שֶׁהוּא תְּרַחֵק וְנָקִי וְצַדִּיק אֵל-  
תְּרַחֵק כִּי לֹא-תִצְדִּיק רָשָׁע :

ἀπὸ παντὸς ῥήματος ἀδίκου ἀποστήσῃ. ἀθῶον καὶ δίκαιον οὐκ ἀποκτενεῖς. καὶ οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκεν δώρων.

*Au. Ver.*—7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

*Bp. Patrick.*—Keep thee far from a false matter.] i.e., From a false judgment (for he seems to speak to the judges), and neither admit that which is false, nor pronounce it.

*For I will not justify the wicked.*

*Booth.*—Nor justify (thou) the wicked. So LXX, Sam. הַדִּין.

*Rosen.*—7 מְדַבֵּר שֶׁהוּא, *A mendacio procul absis*. Quum hic sermo de officio judicis sit, horum verborum hæc significatio esse videtur, judici cavendum esse, ne falsa rei expositione deceptus innocentem damnet, aut nocentem absolvat. *Item innocentem et justum ne occidas*. Vocc. וְ, *innocens et p̄r, justus* sunt synonyma. *Neque enim justificabo improbum*, i.e., nolo improbum immunem exire; talem igitur qui debita poena absolvit, sanctam legem meam contemnit. Cod. Sam. pro וְאַתָּה habet וְאַתָּה, ita ut subaudiri debeat וְאַתָּה. LXX, οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκα δώρων, quasi legissent: οὐκ ἔστιν ὁ δίκαιος ὅτι δώρον.

## Ver. 8.

וְשָׁחַד לֹא תִתֶּנָּה כִּי חֶשֶׁתְּחִלָּה יִצְדִּיק  
פְּקֻחִים וְיִבְלֶה דְּבָרֵי צַדִּיקִים :

καὶ δῶρα οὐ λήψῃ. τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς βλέπόντων, καὶ λυμáινεται ῥήματα δίκαια.

*Au. Ver.*—8 And thou shalt take no gift: for the gift blindeth the wise [Heb., the seeing], and perverteth the words of the righteous.

*Ged.*—A bribe ye shall not receive; for a bribe will blind the eyes of [Sam., LXX, Syr., Targ., and thirteen MSS.] the clear sighted, and pervert the decisions of the just.

*Pool.*—The wise, or, the open-eyed, and quick-sighted. The words of the righteous, i.e., the judgment of the righteous judges, i.e., of them who before were such. So they are called righteous, to admonish them of their duty to be so. Or thus, *the matters or causes of the righteous*, which may be

understood not of the judges, but of the parties pleading, whose righteous cause is by this means perverted by the judge, and a wrong sentence given.

*Bp. Patrick.*—*And perverteth the words of the righteous.* By words seems to be meant the sentence of those who might otherwise have been inclined to be righteous and upright judges.

Ver. 9.

*Au. Ver.*—9 Also thou shalt not oppress a stranger: for ye know the heart [Heb., the soul] of a stranger, seeing ye were strangers in the land of Egypt.

*Bp. Horsley.*—“The heart;” rather, “the feelings.”

Ver. 12.

*Heb., Au. Ver.*—12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

*Ged., Booth.*—Six days shall ye do your work, but on the seventh day ye shall rest; that your man-servants and maid-servants may rest as well as yourselves [Sam.]; all your cattle also and the stranger.

Ver. 13.

בְּכֹל אֲשֶׁר־אֶמְרָתִי אֲלֵיכֶם תִּשְׁמְרוּ  
πάντα ὅσα ἐλάληκα πρὸς ὑμᾶς φυλάσσεθε.

*Au. Ver.*—13 And in all things that I have said unto you be circumspect.

*Ged., Booth.*—And whatsoever [Sam. יִכֵּל, Houb. וְכָל] I have said to you shall ye observe.

Ver. 17.

17 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἄρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ σου. 18 ὅταν γὰρ ἐκβάλω τὰ ἔθνη ἀπὸ προσώπου σου, καὶ ἐμπλατύνω τὰ ὅρια σου.

*Au. Ver.*—17 Three times in the year all thy males shall appear before the Lord God.

*Ged., Booth.*—Three times in the year all your males shall appear before Jehovah, your God [LXX, Syr., Vulg.]; when I have cast out the nations from before you, and enlarged your borders [LXX].

Ver. 20.

*Au. Ver.*—20 Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

*An angel.*

*Ged., Booth.*—My [Sam., LXX, Vulg.] angel.

*Which I have prepared.*

*Ged.*—Which I have prepared for you [LXX, Arab.].

Ver. 23.

*Au. Ver.*—23 For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

*And the Hittites and the Perizzites.*

*Ged., Booth.*—The Hittites, and the Gergasites [Sam., LXX], and the Perizzites.

Ver. 27.

אֶת־אֱמִיתִי אֲשַׁלַּח לְפָנַי וְהַפֹּתִי  
אֶת־כָּל־הָעָם אֲשֶׁר תִּבְרָא בָּהֶם וְנִי

καὶ τὸν φόβον ἀποστελῶ ἡγούμενόν σου, καὶ ἐκστήσω πάντα τὰ ἔθνη, εἰς οὓς σὺ εἰσπορεύῃ εἰς αὐτούς. κ.τ.λ.

*Au. Ver.*—27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, &c.

*And will destroy.*

*Bp. Horsley.*—And will strike with a panic.

*Ged.*—And will dismay. Onkelos and Tharg., שִׁשָּׁה, *I will put in disorder*, and so Pers., Gr. Vern., επιτριψω. Our last translators rendered, *I will destroy*; but in Cranmer's Bible it is, *I will trouble*,—a much better version, for the context shows that the word cannot here mean to destroy, but to trouble, intimidate, dismay, so as to make them turn their backs to the Israelites. That Schulzens was right in deriving the word from the Arabic ذق, liquefacere, is confirmed by a passage in Joshua ii. 9, where Rahab says to the spies: “The dread of you hath fallen on us, and all the inhabitants of the land are dispirited (lit., melt) at your approach;” and again, ver 21. Every man's courage failed him; lit., *our heart was melted*; יִסַּח לִבָּנוּ. Here terror and liquefaction are joined together, as in Exod., and the one place is a proper commentary on the other.

*Rosen.*—יִסַּח Hieronymus vertit et occidam, quasi esset Hiph. verbi יסח; cujus tamen 1 pers. præter. Hiph. est יסַח, coll. Hos. ix. 16. Verum יסַח valet perturbabo, ab יסח. LXX, ἐκστήσω amentes reddam, et similiter Saadias: attonitos eos reddam. Ingentem quandam perturbationem, quæ mentem adimit, et consilii inopem reddit, significare voluerunt.

Ver. 28.

וְשֵׁלֶחְתִּי אֶת־הַצִּרְעָה לְפָנֶיךָ יְיָ  
וְאֶת־הַחֲבִיבִים וְאֶת־הַחִטִּים  
: מִלְּפָנֶיךָ

καὶ ἀποστελῶ τὰς σφηκίας προτέρως σου.  
καὶ ἐκβάλεις τοὺς Ἀμορραῖους, καὶ τοὺς  
Εὐαίους, καὶ τοὺς Χαναανίους, καὶ τοὺς Χετ-  
ταίους ἀπὸ σοῦ.

*Au. Ver.*—28 And I will send hornets  
before thee, which shall drive out the  
Hivite, the Canaanite, and the Hittite, from  
before thee.

*Hornets.* So Bochart, and most com-  
mentators.

*Gesen.*—צִרְעָה, fem., Exod. xxiii. 28; Deut.  
vii. 20; Josh. xxiv. 12; according to the  
ancient versions and Hebrew expounders,  
*hornets*. Comp. *Bocharti Hierozoic*, II.,  
p. 534. Perhaps, *epidemic diseases, plagues*,  
*plagæ Dei* (from צָעַד, to lay prostrate).

*Rosen.*—*Mittan ante te crabrones*, nam  
צִרְעָה esse collective sumendum vix monitu  
opus. Verba hæc non videntur intelligenda  
esse proprie. Nam Jos. xxiv. 11, 12, eadem  
phrasis adhibetur de expulsiōe duorum  
regum Amoritum. Jos. x., autem, ubi  
hæc historia narratur, nil dicitur de crabro-  
nibus, sed de terrore Cananæis immisso et  
de grandine magna inter fulgura et tonitrua  
delapsa. Nec satisfacit, quod ii, qui verba  
illa proprie intelligunt, et vere per crabrones  
Cananitas expulsos esse putant (quemad-  
modum Julianus ob muscarum et culicum  
multitudinem e Parthorum regione eadem  
via regredi non poterat, vid. Ammian  
Marcell. xxiv. 8), respondent, a sacris  
scriptoribus multa obiter referri, loci et  
temporis circumstantiis plane suppressis,  
quæ tamen eo modo, quo narrantur, gesta  
essent: majoris enim momenti fuit hæc res,  
si eveniret, quam ut tantum obiter adtinge-  
retur. Igitur sub crabronibus *varii generis*  
*mala* intelligenda esse videntur, quæ  
aptissime per hæc insecta indicari poterunt,  
quum eorum punctus acerbissimos dolores  
concitet, et magna eorum multitudo homines  
necare valeat.

*The Hivite, the Canaanite, and the Hittite.*

*Pool.*—He names these three people,  
either for all the rest, because they were the  
most potent about the time of Israel's first  
entrance into Canaan, and gave them most  
trouble; or because these three were more  
infested with hornets than the other nations,  
as being more numerous and dangerous.

*Ged.*—The Chanaanites, Amorites [Sam.,  
LXX, Syr.], Hethites, Girgasites, Pherizites  
[Sam.], Evites, and Jebusites [Sam.].

Ver. 31.

καὶ θήσω τὰ ὄρια σου ἀπὸ τῆς ἐρυθρᾶς  
θαλάσσης, ἕως τῆς θαλάσσης τῆς Φυλιστινείμ.  
καὶ ἀπὸ τῆς ἐρήμου, ἕως τοῦ μεγάλου ποταμοῦ  
Εὐφράτου. κ.τ.λ.

*Au. Ver.*—31 And I will set thy bounds  
from the Red sea even unto the sea of the  
Philistines, and from the desert unto the  
river, &c.

*And from the desert unto the river.*

*Ged., Booth.*—And from the wilderness of  
*Shur* to the great river Euphrates [LXX].

CHAP. XXIV. 1.

*Au. Ver.*—1 And he said unto Moses,  
Come up unto the LORD, thou, and Aaron,  
Nadab, and Abihu, and seventy of the  
elders of Israel; and worship ye afar off.

*Nadab and Abihu.*

*Ged., Booth.*—Nadab and Abihu, Eleazar  
and Ithamar [Sam.].

Ver. 2, 3.

*Au. Ver.*—2 And Moses alone shall come  
near the LORD: but they shall not come  
nigh; neither shall the people go up with  
him.

3 And Moses came and told the people  
all the words of the LORD, and all the judg-  
ments: and all the people answered with  
one voice, and said, All the words which  
the LORD hath said will we do.

*Bp. Horsley.*—2 "And Moses alone shall  
come—shall not come—neither shall—go  
up—" All these futures should be pre-  
terites. For Moses alone had approached  
to Jehovah, but they had not approached;  
neither had the people gone up with him.  
But Moses came back, &c. In these two  
verses, the 2d and 3d, we are told in what  
manner the laws contained in the two pre-  
ceding chapters were delivered to the people.  
The five following verses relate the cere-  
mony of a sacrifice, and a solemn covenant  
of obedience, which was performed the day  
after the delivery of these laws was finished.  
Then in the 9th, the history returns to what  
was done in consequence of the order men-  
tioned in the first.

*With him.*

*Ged., Booth.*—With them.

Ver. 4.

*Au. Ver.*—4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

*Twelve pillars.*

*Ged., Booth.*—Twelvestones [Sam., LXX].

Ver. 9.

*Au. Ver.*—9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

*Nadab and Abihu.*

*Ged., Booth.*—Nadab and Abihu, Eleazar and Ithamar [Sam.].

Ver. 10, 11, 12.

וַיֵּרָא אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת  
רַגְלָיו כְּמַעְשָׂה לְבֶנֶת הַסַּפִּיר וַיִּקְעֲצוּ  
הַשָּׁמַיִם לְמַחֵר : 11 וְאֵל-אֲצִילֵי בְנֵי  
יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזֹק אֶת-  
הָאֱלֹהִים וַיֹּאמְרוּ וַיִּשְׁתָּנוּ : 12 וַיֹּאמֶר  
יְהוָה אֶל-מֹשֶׁה עֲלֵה אֵלַי הַהָרָה וְהִיחֵה-  
שָׁם וְאֶתְנָה לָּךְ אֶת-לִחְתְּ הַחֹק  
וְהַתּוֹרָה וְהַמִּצְוֹת אֲשֶׁר צִוֵּיתִי  
לְהוֹלִיכֶם :

10 και εἶδον τὸν τόπον, οὗ εἰστέκει ὁ θεὸς τοῦ Ἰσραὴλ, καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὥσει ἔργον πλίνθου σαπφείρου, καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι. 11 καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διεφώγησεν οὐδὲ εἰς. καὶ ὥφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ, καὶ ἔφαγον καὶ ἔπινον. 12 καὶ εἶπε κύριος πρὸς Μωυσήν. ἀνάβηθι πρὸς με εἰς τὸ ὄρος, καὶ ἴσθι ἐκεῖ. καὶ δώσω σοι τὰ πυξία τὰ λίθινα, τὸν νόμον καὶ τὰς ἐντολὰς, ἃς ἔγραψα νομοθεῖσθαι αὐτοῖς.

*Au. Ver.*—10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

*Pool.*—The nobles; or, separated or select ones, i.e., the persons who were singled out

to go up with Moses, ver. 1, 9, the same of whom it is said here, and ver. 10, that *they saw God*. He laid not his hand, i.e., did not hurt or destroy them, as they might expect according to the vulgar opinion, Gen. xvi. 13; xxxii. 20, &c., and the conscience of their own guilt, as being now before their Lord and Judge. And so the phrase of *putting or stretching forth the hand* is most frequently used, as Gen. xxxvii. 22; 1 Sam. xxvi. 11, 23; Esth. ii. 21; Job i. 11, 12; Psal. cxxxviii. 7, &c. *Did eat and drink*; so far were they from being destroyed, that were they not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's presence, celebrating the sacred feast made of the remnant of the peace-offerings, according to the manner. Thus God gave them a taste of his grace and mercy in this covenant, and an assurance that he would not deal with them according to the rigours of the law, but for the sake of the blood of Christ typically represented here, would graciously pardon and accept all those that sincerely, though imperfectly, obey him.

*Ged.*—10 And they saw the God of Israel, under whose feet there seemed to be a pavement of sapphire equal in brightness to the heavens themselves [Heb., like the body (or, essence) of the heavens in purity]. 11 And although those select Israelites saw God, yet he laid not his hand upon them. 12 When they had eaten and drunken, the Lord said to Moses, "Come thou up to me unto the mountain, and remain there until I give thee tables of stone with the law and commandments which I have written for the instruction of that people."

*Booth.*—10 And they saw the *glory* of the God of Israel; under whose feet there seemed to be a pavement of sapphire stone, like the body of the heavens for brightness. 11 Yet against the nobles of Israel he stretched not forth his hand, though they saw the *glory* of God. 12 When they had eaten and drunk, then Jehovah said to Moses, Come thou up to me to the mountain, and there abide until I give to thee tables of stone with the law, and the commandments which I have written; that thou mayest teach them to the people.

*Gesen.*—לָקַחְךָ, fem. 1. *Whiteness*, hence used for *clearness, transparency*. Exod. xxiv. 10: לִבְנֵי תִשְׁבֵּת, the clearness of the

*sapphire*, probably instead of, *the transparent sapphire*. Michaelis observes that מִצְהָרִית is used by the Rabbins for transparent glass.

מִצְהָרִית, 1. *Noble, eminent*, Exod. xxiv. 11.

Arab. أصيل, descended of an ancient and noble family.

*Rosen.*—10, 11 מִצְהָרִית וְזָהָב, *Et viderunt Deum Israelis*, id est, ut Onkelos explicavit, *gloriam Dei*, phænomenon quoddam, s. symbolum divinæ præsentiae, et quidem e propinquo, quum antea nonnisi procul vidissent. LXX, ne Græcis lectoribus ludibrio esset Moses, verterunt: εἶδον τὸν τόπον οὗ εἰσῆλκει ἐκεῖ ὁ Θεός, *viderunt locum, quo stabat Deus*. Verba מִצְהָרִית וְזָהָב varie explicantur. Vocem מִצְהָרִית alii vertunt *laterculos, tabulas*, a זָהָב, *later*, alii *albedinem* a מִצְהָרִית, datur enim genus *sapphiri candidum*, a colore cœruleo ad *album* vergens. Sed vix dubium est, מִצְהָרִית significare *candorem*, s. *pelluciditatem*. Vocem זָהָב alii indicare volunt *lapidem lazuli*, alii *chrystatillum*, alii *rubinum*, alii aliter. Sed non est, cur dubitemus, significari nomine *Hebræo sapphirum*, quem nos ita appellamus. Ita enim vertunt LXX, Syrus, Vulgatus. Est Sapphirus pellucidus, coloris cœrulei, qualis est facies cœli sereni, de quo h. l. sermo est. Igitur sic erit vertendum: *sub pedibus ejus* (viderunt quidquam simile) *operi* (tessulato) *pellucido Sapphirino*. Unde tamen non debet colligi, ut nonnulli fecerunt, pavimenta Orientalium olim fuisse sapphirina; de eo enim nusquam vestigium reperitur. — 11 מִצְהָרִית Onkelos recte *magnates*, Arabs Erpenii *nobiles*, et Saadias *duces* s. *principes* reddiderunt. Ad eos הָיוּ מִצְהָרִית, *non mittebat manum suam*, i.e., ii non lædebantur, vel fulmine tangebantur quod putabatur iis accidere, qui Deum viderent. Vid. Gen. xvi. 13. — וְזָהָב, *Viderunt Deum, ederunt et biberunt*, tantum abfuit, ut mortui essent, ut contra convivium sacrificale hilares celebrarint.

#### CHAP. XXV. 2.

*Au. Ver.*—2 Speak unto the children of Israel, that they bring me [Heb., take for me] an offering [*or*, heave offering]: of every man that giveth it willingly with his heart ye shall take my offering.

*Rosen.*—וְהָיוּ מִצְהָרִית, *Accipiant, capiant mihi*, i.e., in honorem meum, *oblationem*. וְזָהָב ab מִצְהָרִית, *sustulit, abstulit*, Hebræi, Onkeloso præeunte, recte explicant *separationem*. Significatur enim eo nomine quic-

quid aliquis de bonis suis seponit in sacros usus, et a profano usu quasi separat.

#### Ver. 3.

*Au. Ver.*—3 And this is the offering which ye shall take of them; gold, and silver, and brass.

*Brass.*

*Rosen.*—Copper. Nomine מִצְהָרִית alii intelligunt *chalybem* (sed non est verisimile, eum jam illis temporibus notum fuisse), alii *aurichalcum*. Verisimilior tamen est sententia Lundii (*Jüd. Heiligthümer*, l. i. c. 5), מִצְהָרִית esse *cuprum* et quidem optimum. Nam Esr. viii. 27, inter alias res ex captivitate Babylonica reportatas etiam memorantur duo vasa מִצְהָרִית, et de iis dicitur habere מִצְהָרִית וְזָהָב, *splendorem eximium*, וְזָהָב *pulchrum sicuti* (splendorem) *auri*. Quod optime cupro convenit.

#### Ver. 4.

וְהָיוּ מִצְהָרִית וְזָהָב וְאַרְגָּמָן וְחֹלְעֵת שָׁנִי וְשֵׁנִי וְשֵׁנִי וְשֵׁנִי

καὶ ὑάκινθον, καὶ πορφύραν, καὶ κόκκινον διπλοῦν, καὶ βύσσον κεκλωσμένην, καὶ τρίχας αἰγείας.

*Au. Ver.*—4 And blue, and purple, and scarlet, and fine linen [*or*, silk; Gen. xli. 42], and goats' hair.

*Bishop Patrick.*—*Blue, and purple, and scarlet.*] Wool, or yarn, or stuff (*or*, as Abarbinel will have it, silk), of these colours. About which there is much dispute; but no translation hath better described them than our English.

*Goats' hair.*] In the Hebrew there is only the word *izim*, which signifies *goats*: but all interpreters, by a common ellipsis, understand it of their hair. And Jarchi saith it signifies the *flower* of goats' hair; or as we speak, *the down*; the very softest part of it. And no other wool (as they call it) was accepted for the use of the sanctuary (if we may credit Abarbinel) but only this. For the wool of lambs and sheep was vile in comparison with this, which was precious in the eastern countries; where excellent cloth was made of it, not inferior to silk in softness and brightness; as the same Braunius observes (lib. i. de Vestitu Sacer. Hebr., cap. 9).

*Scarlet.*

*Rosen.*—Crimson. See below.

*Gesen.*—וְחֹלְעֵת, fem., *blueish purple*, also *cloth, wool, threads, dyed with that colour*,

Exodus xxvi. 4, 31; Numbers iv. 6, &c.; Ezek. xxiii. 6; xxvii. 7, 24. LXX mostly *ὑάκινθος*, *ὑάκινθινος*, i.e., *blueish purple*, *violet coloured*. So Jerome, Vulg. This colour was obtained from the juice of the *תורית*, i.e., a species of purple shell-fish in the Mediterranean sea (*conchylium* of the ancients, *helix ianthina*, Linn.). It is almost constantly combined with *תורית*, *reddish purple*. See Bocharti *Hieroz.*, t. ii., 720—42; t. iii., 655—86. Leipz. edition. Braun. *de Vestitu Sacerdot.*, p. 187—200. A. Th. Hartmann's *Hebräerin*, th. iii., p. 128, &c. Luther, *gelbe seide* (*yellow silk*), as rendered by Aben Ezra and R. Salomo, who ascribe a yellow colour to the *תורית*.

*תורית*, m., *red purple* [so Rosen.], and that which is dyed with it. Exod. xxv. 26, 27. It came from the sea-shells *πορφύρα*, *purpura*, which are so plentiful on the Syrian coast, and is to be particularly distinguished from the violet or blue purple (*תורית*) q. v. The etymology is difficult. Bochart (*Hieroz.* ii., p. 740, &c.) and others consider *תורית* as the original form, and explain it by *תורית*, a Syrian colour, from *תור*, Syrian, and *תורית*, colour.

*תורית*, m. the crimson colour, also the cloth or thread dyed therewith, the *coccus* of the ancients. It is used sometimes alone, Gen. xxxviii. 28, 30: sometimes in the combination with *תורית*, as *תורית תורית* (*coccus-worm*), Exod. xxv. 4; xxvi. 1, 31, 36; xxviii. 6, 33, &c., or *תורית תורית*, Levit. xiv. 4. *Plur.* *תורית*, Isai. i. 18; Prov. xxxi. 21. This colour is obtained from the turtle insect (Arab. *قرمس*, *Kermes*, Hebrew *תורית*, *coccus ilicis*, Linn.), which is found on the leaves of the holly. The eggs of this insect produce the common dye. The root is *תורית*, Arab. *سني*, *splenduit*, because scarlet garments were admired for their brightness and fiery colour; hence in Aram. *תורית*, *לשון זלילה*, *coccus*, from *תור*, to shine, glitter. Others express it by *double dyed* (from *תורית*, No. 4, to repeat), *διβαφον*, which, however, is only peculiar to the Tyrian purple, and never practised with the *coccus* colour. See Braun. *de Vestitu Sacerdotum*, p. 237, &c. Bocharti *Hieroz.*, t. iii., p. 527, &c., ed. Rosenmüller.

Rosen.—*תורית*, *Vermis cocci*, seu proprie, *splendoris*; cf. not. nostr. ad Bo-

chartum l. i., p. 527. Crescit vermis ille in planta quadam, artis herbariæ peritis *ilex Aquifolium*, *ilex aculeata cocci glandifera*, *ilex coccigera dicta (Stechpalme)*. Est genus quercus, sed non exsurgit supra duos cubitos, ita ut frutex vocari possit, habet folia parva, aculeata, utrobique lævia; fert flores nucamentis similes, glandes haud parvos. Coccus autem est fructus rotundus instar lentis aut exigui pisi, qui crescit circa illum fruticem; aut potius excrescentia quædam est quam verus fructus: nullum enim habet florem, ut reliqui arborum fructus, nullum pediculum, nec ejusmodi alias partes, sed ipsis ramis arctissime adhæret, qua parte exiguum habet foramen. In hac excrescentia est vermis quidam, primo colorem album, deinde cineritium habens, ex quo, nisi morte præveniat, volucre fit culici simile. Arabes hoc animal *תורית*, *Kermes* vocant. Color autem, qui ex hoc insecto parari solebat, erat rubore florido et acuto lumine splendens, instar micantis rosæ. Rosæ enim splendorem et gratum admodum nitorem cocco adscribit Plin. H. N. xxi. 22. Igneus color dicitur ab aliis, quod instar candentis ferri aut ardentissimi ignis rubeat ac splendeat. Apud nos hic color dicitur *carmin*, Gall., *carmoisy*. Ceterum cavendum est, ne hic color misceatur cum eo, quem nos *Scharlach* vocamus. Hic enim provenit ex *cocinilla*, scarabæo quodam nigricante, qui colligitur ex *opuntia*, genere ficus, in Persia et India Occidentali frequenti. De hoc colore apud veteres nullum extat vestigium, quum vel apud nos ex eo demum tempore, quo America detecta est, color ille innotuerit.

Gesen.—*תורית*, *Byssus*, i.e., the fine white Egyptian cotton, and the cloth manufactured from it. Gen. xli. 42; Exod. xxvi. 1; xxvii. 9, 18; xxviii. 39; Prov. xxxi. 32, &c. The later name is *תורית*, q. v. Under both words have also been understood *fine linen garments*; as the words, for *flax* and *cotton*, in the Oriental languages are indifferently used. Comp. *תורית*, *tree-flax* for *cotton*, Josh. ii. 6, with *תורית* (*cotton*) *wick*, hence, a *lamp*. Comp. *תורית*, *linen*, *תורית*, *cotton*: farther, the same clothes which, Ezek. xlv. 17, are called *תורית*, are, in Levit. xvi. 4, expressed by *תורית*; and, Exod. xxxix. 28, the *תורית* are made of *תורית*; and, lastly, the Chald. has often translated the Hebrew *תורית*, *flax*, by *תורית*, *byssus*. Isai. xliii. 17; Ezek. xlv. 18. The word appears to be of Hebrew, or, at least,

of Semetic origin, from the root  $\text{שׁוׁ}$ , to be white, whence  $\text{שׁוֹ}$ ,  $\text{שׁוֹ}$ . Syr.  $\text{ܫܠܡܐ}$ , white marble;  $\text{ܫܠܝܬܐ}$ , a lily; (like  $\text{בָּא}$  from the Arabic  $\text{بَاض}$ , to be white); it is called, however, in Egypt, *Schensch*, and the Hebrews perhaps adopted the Egyptian name, though with a reference to the Hebrew etymology, from the verb  $\text{שׁוׁ}$ , to be white. Comp.  $\text{שׁוֹ}$ ,  $\text{שׁוֹ}$ ,  $\text{שׁוֹ}$ . *Celsii Hierobot.*, t. ii., p. 259. Hartmann's *Hebräerin*, th. iii., p. 34—46. *Faber zu Hartmann's Beobach. üb. den Orient.*, th. ii., p. 380, &c. (Faber, however, makes a distinction between  $\text{שׁוֹ}$  and  $\text{בָּא}$ ).

Ver. 5.

וְעֵלֶת אֵילִם מְאֻדָּקִים וְעֵלֶת תְּחָשִׁים  
וְעֵצֵי שִׁטִּים :

*καὶ δέρματα κριῶν ἡρυποδανώμενα, καὶ δέρματα ὑακίνθουα, καὶ ξύλα ἀσηπτα.*

*Au. Ver.*—5 And rams' skins dyed red, and badgers' skins, and shittim wood.

*Bp. Patrick.*—Rams' skins dyed red.] Or, red rams' skins; for such there were in the eastern countries, which were naturally of that colour.

*Rosen.*—עֵלֶת אֵילִם מְאֻדָּקִים, *Pelles arietum rubrae*; ad verbum: pelles arietum rubrum. Adjectivum, quod ad primum subst. pertinet, ad secundum refertur, ut sæpius, e. c. 1 Sam. ii. 4. עֵצֵי שִׁטִּים, *Arcus fortium fractorum*, h. e., arcus fractus vid. et Act. v. 20. Bene LXX, *δέρματα κριῶν ἡρυποδανώμενα*. Ceterum nos *pelles rubricatas* uno verbo vocamus *Saffian*. Conficiuntur illæ etiamnum frequentes et pulchræ in Turcia Asiatica et Maroccana Africæ provincia, unde Francogalli eas vocant *maroquin rouge*.

*Badgers' skins.*

*Ged., Booth.*—Seals' skins.

*Gesen.*—עֵצֵי, m. only in the combination עֵצֵי תְּחָשִׁים, *Tuhash skin or leather*, Numb. iv. 6, &c. Plur. עֵצֵי תְּחָשִׁים, *Tahhas skins*, Exod. xxv. 5; xxvi. 14; xxxv. 23; xxxix. 34; and in the same signification occurs simply עֵצֵי, Numb. iv. 25; Ezek. xvi. 18. It has therefore been considered either as the name of a beast, or of a colour (as עֵצֵי תְּחָשִׁים), or of a preparation of leather, as *morocco*. In favour of the first, is the construction, especially the use of the plural, and Exod. xxxix. 34, in which עֵצֵי תְּחָשִׁים is placed after the noun as genitive (עֵצֵי and

עֵצֵי תְּחָשִׁים are construed somewhat differently). But it is difficult to determine what animal is intended. Several Hebrew interpreters, and the Talmudists, explain it by *the weasel, marten*; others, from the similarity of the names, by the German *Dachs, badger*; but in Arab. زخس and تخس, signifies *the dolphin*, with which the ancients in common life also classed the species of *seal*. (See *Faber's Archæologie der Hebräer.*, p. 115, Beckmann *ad Antigonum Carystium*, cap. 60.) Seal skins would certainly give a very good sense, and be applicable to all the passages. All ancient versions take it for a colour of leather, e.g., the LXX, ὑακίνθουα; *Aqu. Symm.*, ιακίνθουα; Chald. and Syr., crimson; the Arab. vers. *pelles nigrae*, or *cærulea*; whom Bochart follows (*Hieroz.*, t. i., p. 989). It is taken for a preparation of leather, namely, *red morocco*, by A. Th. Hartmann's *Hebräerin* (th. iii., p. 230). It occurs as a proper name of a person, Gen. xxii. 24, which is also somewhat in favour of the first interpretation.

*Shittim wood.*

*Bp. Patrick.*—Kimchi saith this was the best kind of cedar; but Aben Ezra takes it for the wood of a tree which grew in the wilderness, not far from Mount Sinai, in that place where the Israelites sometimes encamped (Numb. xxv. 1), called Shittim from this wood; unless the wood were so called from the place where it grew. And thus St. Jerome seems to have understood it. For he saith upon Joel iii., that they were great trees, which were not to be found in the Roman countries, or in cultivated places; but in the desert of Arabia only: out of which very broad boards might be cut, exceeding strong, and of incredible smoothness and beauty. And upon Isa. xli. he calls it lignum imputribile, "an incorruptible wood" (as the LXX also here translate it, ξύλα ἀσηπτα), very smooth, excelling all wood in firmness and brightness, &c. (see Menochius, lib. v. de Repub. Hebr., cap. 2).

*Gesen.*—עֵצֵי, fem., for עֵצֵי, Arab. *سلب*, *acacia tree* [so Lee], the Egyptian thorn, *spina Egyptia* of the ancients (*Mimosa nilotica*, Linn.). A large branching tree in Egypt and Arabia, the bark of which is covered with stiff black thorns, and which bears pods of a black colour, similar to those of the lupin, whence the name *pea-thorn*.

From its sap is obtained the gum-arabic. When the wood grows old, it is nearly as black and as hard as ebony. Isai. xli. 19. *Celsii Hierobot.*, t. i., p. 499. *Jabolonskii Opuscula ed. te Water.*, t. i., p. 260.

Plur. עֵצִים. 1. *Acacia wood*, Exod. xxv. 5.

Ver. 6.

שֶׁן לְפָאֵר

*Au. Ver.*—6 Oil for the light.

*Ged., Booth., Gesen.*—Oil for the chandelier.

Ver. 7.

אֲבִנֵי-שָׁהִם

καὶ λίθους σαρδίους.

*Au. Ver.*—7 Onyx stones.

*Gesen.*—שָׁהִם, m. a precious stone, but not determined with certainty. Gen. ii. 12; Exod. xxviii. 9, 20; xxxv. 9, 27; Job xxviii. 16; Ezek. xxviii. 13. The greatest number of passages in the old versions are for the *Sardonyx*. Others understand by it the *flesh-coloured onyx with whitish lines*. (Comp. the Arab. *سفسف*, a striped garment.)

*Rosen.*—7 שָׁהִם satis probabiliter sumitur esse *onychem*, aut *sardonychem*, ita dictum vel a *striis*, quæ ipsi sunt, vel a *pallore*, quo uingem humanum refert. Ob eam similitudinem et nomen Græcum *δυνξ* accepit, quod ipsum nomen LXX pro שָׁהִם posuerunt Job. xxviii. 16. Cf. Plin. *H. N.*, xxxvii. 6. Lapis ille vocatur etiam *Sardonix*, quomodo et Josephus, Hieron. et Vulgatus verterunt. Sed Bellermino in libro: *die Urim u. Thummim die ältesten Gemmen* (Berol., 1824), p. 64, sqq. שָׁהִם est auctoribus Onkeloso, Jonathan, Hierosolymitano, Syro, Arabe, *berylus*, lapis subviridis, pellucidus, striatus.

Ver. 8.

*Au. Ver.*—8 And let them make me a sanctuary; that I may dwell among them.

*Among them.*

*Ged., Booth.*—And let a sanctuary\* be made for me, that I may dwell among you [Sam., LXX].

\* The Sept. has "Make thou," and the Sam. "Make ye." The second person singular is most probably the genuine reading. —*Booth.*

*Rosen.*—The words וְשָׁכַנְתִּי בְּתוֹכָם, for *I will dwell among them*, are in a parenthesis.

Ver. 9.

כָּל אֲשֶׁר אֶמְרָה מִרְאֵה אֶזְרוֹתָיָהּ

תִּבְנֶינָה חֲפָשָׁן וְאֵת תִּבְנִית כָּל-בְּלִי וְהָן חֲפָשָׁן :

καὶ ποιήσεις μοι κατὰ πάντα ὅσα σοι δεικνύω ἐν τῷ ὄρει, τὸ παράδειγμα τῆς σκηνῆς, καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς. οὕτω ποιήσεις.

*Au. Ver.*—9 According to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

*Booth.*—After the pattern of the tabernacle, and the pattern of its utensils; according to all which I show to thee on the mountain [Sam., LXX, and one MS., *Ged.*], so shalt thou [Sam., LXX] make it.

Ver. 10.

*Au. Ver.*—10 And they shall make, &c. *Ged., Booth.*—And thou shalt [Sam.] make, &c.

*Shittim wood.* See verse 5.

Ver. 11.

— וְשִׂיתָ עָלָיו זָר וְהָב סָקִיב :

— καὶ ποιήσεις αὐτῇ κυμάτια χρυσᾷ στρεπτά κύκλῳ.

*Au. Ver.*—11 And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

*A crown.*

*Ged.*—A moulding.

*Gesen.*—זָר, m., a cornice, ledge, border, e.g., round a table, box. Exod. xxv. 11, 24, 25; xxxvii. 2, 11, 26. (Syriac זָר, torques, collare, necklace. וְזָר, genus cingulorum, quo cameli ligabantur. See the cognate words زور and زر, under נָדָר. From the latter comes زر, signifying, limb, margo, ora.)

Ver. 15.

בְּטַבַּעַת הָאֶזְרוֹתָיָהּ יִהְיֶה חֲבָדִים לֹא יִסָּרֶה מִמֶּנּוּ :

ἐν τοῖς δακτυλίοις τῆς κιβωτοῦ ἔσονται οἱ ἀναφορεῖς ἀκίνητοι.

*Au. Ver.*—15 The staves shall be in the rings of the ark: they shall not be taken from it.

*Dr. A. Clarke.*—Shall not be taken from it.] Because it should ever be considered as in readiness to be removed, God not having told them at what hour he should



command them to strike their tents. If the staves were never to be taken out, how can it be said, as in Numb. iv. 6 [And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.], that when the camp should set forward, they should put in the staves thereof, which intimates that when they encamped they took out the staves, which appears to be contrary to what is here said? To reconcile these two places, it has been supposed, with great show of probability, that besides the staves which passed through the rings of the ark, and by which it was carried, there were two other staves or poles in the form of a *bier* or *hand-barrow*, on which the ark was laid in order to be transported in their journeyings, when it and its own staves, still in their rings, had been wrapped up in the covering of what is called *badgers' skins* and *blue cloth*. The staves of the ark itself, which might be considered as its *handles* simply to lift it by, were never taken out of their rings; but the staves or poles which served as a *bier* were taken from under it when they encamped.

*Rosen.*—קפץ וקץ אל, *Non recedent vectes ex ea, arca*. Huic præcepto refragari videtur, quod Num. iv. 6, vectes, cum castra moverentur, poni dicantur (קפץ וקץ). Sed Aben-Esra ait his verbis vectes non esse annulis inditos dici, sed humeris Cahathitarum impositos, quo arcam portarent. Nescio tamen annon præferenda sit sententia auctoris Commentarii *Chascuni* (חשכני) dicti, in vectibus fuisse incisuras, quibus annuli firmiter inhærent, ne arca alioquin huc illuc inter portandum ac deponendum inclinaret. Cum igitur hic dicantur vectes numquam amovendi, sensum esse, nunquam ex annulis eximi debere; at Num. iv. 6, per positionem vectium innui, annulos iis incisuris fuisse aptandos.

## Ver. 16.

*Au. Ver.*—16 And thou shalt put into the ark the testimony which I shall give thee.

*Bp. Patrick.*—*The testimony.*] The two tables of stone, containing the Ten Commandments, which are called the *testimony*, and the *two tables of testimony* (xxi. 18), because they testified what the will of God was, which they had consented to observe; and were therefore public, authentic in-

struments, attesting the covenant between God and them.

*Rosen.*—תקף est constitutio, præceptum, a קץ constituit. Intelliguntur hic tabulæ legis.

## Ver. 17.

וְעָשִׂיתָ כַּפֶּרֶת וְיָחַב טְהוֹר וּג'

καὶ ποιήσεις θαστήριον ἐπίθεμα χρυσοῦ καθαροῦ, κ.τ.λ.

*Au. Ver.*—17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

*Bishop Patrick.*—*A mercy seat.*] The Hebrew word *capporet* literally signifies a covering of anything; and that is the proper signification of this *mercy seat* (as we translate it), which was the covering of the ark. For it had no door, but was open at the top, so that they might put the tables of the covenant into it, and then it was to be fastened above by this cover, which any one may discern by its dimensions was exactly fit for it.

Others will have it called *capporet*, not from *capar*, to cover, but from *cipper*, to expiate, and render propitious. And so, indeed, the apostle calls it θαστήριον, "the propitiatory;" because God here showed himself to be propitious, and appeased by the blood of the sacrifices, which was sprinkled before this place. But the reason of this translation may be, because when sins are pardoned they are said in Scripture to be covered. The LXX put both these together in their translation, which is θαστήριον ἐπίθεμα.

*Dr. A. Clarke.*—*A mercy seat.*] כַּפֶּרֶת, *capporeth*, from כָּפַר, *capfar*, to cover or overspread; because by an act of pardon sins are represented as being covered, so that they no longer appear in the eye of Divine justice to displease, irritate, and call for punishment; and the person of the offender is covered or protected from the stroke of the broken law. In the Greek version of the Septuagint the word θαστήριον, *hilasterion*, is used, which signifies a propitiatory, and is the name used by the apostle, Heb. ix. 5. On and before this, the high-priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement: and it was in this place that God promised to meet the people (see v. 22); for there he dwelt, and there was the symbol of the Divine presence. At each end of this propitiatory was a cherub, between whom

this glory was manifested; hence in Scripture it is so often said that *he dwelleth between the cherubim*. As the word *λασθηριον*, *propitiatory* or *mercy seat*, is applied to Christ, Rom. iii. 25, *whom God hath set forth to be a PROPITIATION (λασθηριον) through faith in his blood—for the remission of sins that are past*; hence we learn that Christ was the true mercy seat, the thing signified by the *capporeth*, to the ancient believers. And we learn, further, that it was by *his blood* that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim over this propitiatory or mercy seat, so it is said, *God was in Christ reconciling the world unto himself*; 2 Cor. v. 19, &c. See on Lev. vii.

*Gesen.*—כִּפֹּרֶת, fem. *A cover, lid* of the ark of the covenant, Exod. xxv. 17, &c.; xxx. 6; xxxi. 7; הַקֹּדֶשׁ הַזֶּה, *the most holy place*, where the ark of the covenant was placed, 1 Chron. xxviii. 11. (The Targ. on 1 Kings vi. 5, has כִּפֹּרֶת for the Hebrew אֲדִיטִים, *adytum*; comp. also the Targum on Levit. xvi. 2, and Targ. Jonath.) LXX, incorrectly, *λασθηριον* from the signification, to atone. Vulg., *propitiatorium*. Luth., *Gnadenstuhl*.

*Prof. Lee.*—כִּפֹּרֶת, f. Lit. *covering*, i.e., of the ark of the covenant; a plate of pure gold laid flat on the top of it; and usually termed *the mercy seat*. LXX, *λασθήριον*, and *καταπέτασμα*. Others, *βλήμα*. Exod. xxv. 17, seq.; xxxi. 34; xxx. 6; xxxi. 7, &c. Phr. הַבַּיִת הַזֶּה, *house of the propitiatory*, i.e., the Holy of holies, 1 Chron. xxviii. 11.

*Rosen.*—כִּפֹּרֶת significare *tectum, operimentum, operculum*, a *tegendī, operiendī* significatu, quem כִּפֹּרֶת apud Hebræos et Arabes obtinet, non est dubium. Sed quum idem verbum et *crimen expiare* denotet, item *placare, propitium reddere*, LXX utramque nominis ἐτυμολογίαν conjunctim exprimentes, hic verterunt *λασθήριον ἐπίθεμα, propitiatorium operculum*, quod Deus illic se propitium et placatum populo suo ostenderet. Alias fere *λασθήριον* solum ponere solent.

Ver. 18.

וַתַּעֲשֵׂה שְׁנֵי כְרֻבִּים זָהָב תְּהִיב בְּקִשְׁוֹ  
תַּעֲשֵׂה אֹתָם כְּשִׁנֵּי הַקֹּדֶשׁ הַזֶּה:

καὶ ποιήσεις δύο Χερουβὶμ χρυσοστορεντά,  
καὶ ἐπιθήσεις αὐτὰ ἐξ ἀμφοτέρων τῶν κλισίων  
τοῦ λασθηρίου.

*Au. Ver.*—18 And thou shalt make two

cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

*Cherubims.*

*Dr. A. Clarke on Gen. iii. 24.*—הַכְרֻבִּים, *the cherubim*. Hebrew plurals in the masculine end in general in *im*: to add an *s* to this when we introduce such words into English, is very improper; therefore the word should be written *cherubim*, not *cherubims*. But what were these? They are utterly unknown. Conjectures and guesses relative to their nature and properties are endless. Several think them to have been emblematical representations of the sacred Trinity, and bring reasons and Scriptures in support of their opinion; but as I am not satisfied that this opinion is correct, I will not trouble the reader with it. From the description in Exod. xxvi. 1, 31; 1 Kings vi. 29, 32; 2 Chron. iii. 14, it appears that the cherubs were sometimes represented with *two* faces, namely, those of a *lion* and of a *man*; but from Ezek. i. 5, &c.; x. 20, 21, we find that they had *four* faces and *four* wings; the faces were those of a *man*, a *lion*, an *ox*, and an *eagle*; but it seems there was but one *body* to these heads. The *two-faced* cherubs were such as were represented on the curtains and veil of the tabernacle, and on the wall, doors, and veil of the temple; those with *four* faces appeared only in the Holy of holies.

The word כְּרֻב or כִּרְבַּי, *kerub*, never appears as a *verb* in the Hebrew Bible, and therefore is justly supposed to be a word compounded of כ, *ke*, a particle of resemblance, *like to, like as*, and ר, *rab*, *he was great, powerful*, &c. Hence it is very likely that the cherubs, to whatever order of being they belonged, were emblems of the ALMIGHTY, and were those creatures by whom he produced the great effects of his power. The word ר, *rab*, is a character of the Most High, Prov. xxvi. 10: *The great God who formed all*; and again in Psal. xlvi. 2, where he is called the *Great King*, סֶבֶךְ, *melech rab*. But though this is rarely applied as a character of the Supreme Being in the Hebrew Bible, yet it is a common appellative of the Deity in the Arabic language. رَبّ العالمين, *rab*, and رَبّ الرّباب, *rab'ulalameen*, Lord of both worlds, or, Lord of the universe, are expressions repeatedly used to point out the *almighty*

energy and supremacy of God. On this ground, I suppose, the cherubim were emblematical representations of the eternal power and Godhead of the Almighty.

*Prof. Lee.*—Cherub, plural, Cherubim. Certain symbolical figures, described, Ezek. i. 6, seq., and apparently intended to represent the Deity. Each figure had four faces, that of a man, of a lion, of an ox, and of an eagle; symbolizing, perhaps, the wisdom, fearlessness, power, and ubiquity, of God. Of this sort are many of the symbols given in the Revelation, and particularly the *τέσσερα ζῶα*, mentioned in the fourth chapter. Such also are the horses of Zechariah (chap. vi.). See my Exposition of the Rev. l. c. It would be idle to offer anything on the etymology; nothing satisfactory having yet been discovered. Castell, Simonis, Gesenius, &c., may be consulted by those who wish to see what has been said on this subject.

*Gesen.*—Among the many attempted etymologies of this word, that from the Syriac ܥܕܝܐ, *potens, magnus, fortis*, appears to deserve the preference.

*Beaten work.*

*Ged.*—Of solid work.

*Booth.*—Two cherubs shalt thou also make; of solid gold shalt thou make them, &c.

*Pool.*—Of beaten work; not made of several parcels joined together, as images commonly are, nor yet melted and cast in a frame or mould, but beaten by the hammer out of one continued piece of gold, possibly to note the exact unity or indivisibility and the simplicity of the evangelical nature.

*Bp. Patrick.*—Of beaten work shalt thou make them.] The Hebrew word *miksheh*, which we translate *beaten work*, signifies that both of them should be made out of the same piece of gold that made the cover of the ark; so as to be one continued work with that, not separate from it. This appears to be true from the next verse, *min hacapporet*; “out of the mercy-seat shall ye make the cherubims,” &c., or, *from the mercy-seat* shall they proceed on the two ends of it.

*Gesenius.*—פָּרָה, properly, *turned work*, from פָּרָה. Arab. فشا, which has, among others, the signification, *opere tornatili elaboravit lignum*.

*Prof. Lee.*—

פָּרָה, m. } r. פָּרָה, plur. non occ.—  
פָּרָה, f. } masc. once, Isai. iii. 24,  
opp. רָפָה, רָפָה. *Wreathing, plating, of the*

hair. Arab. لَمَّصَ, *opere tornatili elaboravit*.

Fem. (a) *Embossing; working in relief*, a sort of chequered work, apparently, having the appearance of platted hair: so Jer. x. 5. פָּרָה פָּרָה רָפָה, *as the palm-tree (are) they a chequered work*, i.e., so carved as to appear like the bark of the palm. Of the candlestick, cherubim, &c., Exod. xxv. 18, 31; xxxvii. 17, 22; Num. viii. 4; x. 2. Phr. רָפָה פָּרָה, *one (sort of) wreathed work*, Exod. xxv. 36. Aquila, ἐξημυγδαλωμένη. Symm. ἐκτετορνευμένη. LXX, τορευτή. How lathe-work could be applied to several of these things it is not very easy to see.

*Rosen.*—פָּרָה LXX bene verterunt τορευτή, *calata, torno dolata*.

Ver. 19.

*Au. Ver.*—19 And make one cherub on the one end, and the other cherub on the other end: *even of the mercy seat [or, of the matter of the mercy seat]* shall ye make the cherubims on the two ends thereof.

*Even of the mercy seat, &c.*

*Ged., Booth.*—Rising up from the mercy-seat [*Ged.*, lid], at its two ends, shalt thou [Sam., MSS. versions] make the cherubs.

*Mercy seat.*] See note on verse 17.

Ver. 21.

*Mercy seat.*] See note on verse 17.

*Testimony.*] See note on verse 16.

Ver. 22.

וְיִצְדָּקִי הָיָה שָׁם וְרָא

καὶ γνωσθήσομαι σοι ἐκείθεν, κ.τ.λ.

*Au. Ver.*—22 And there I will meet with thee, &c.

*Ged.*—There will I manifest myself to thee. I have followed Sept. who render יצדקי by γνωσθήσομαι. The rest vary. Aq., Symm., Th., συνταξομαι from whom Vulg., *præcipiam*: but Syr. has וְרָא, I will meet with thee; and so equivalently both Arabs., Pers., and Gr. Ven.: and this rendering was followed by our last English translators, *There will I meet with thee*. The question is, whether the root of the word here used be יצד or רָא. The Sept. certainly read in their copies יצד from יצד. But besides their authority, which is great, I

observe, with Houbigant, that the verb *ו* is not constructed with a dative, except in this and the parallel places, ch. xxix. 42, xxx. 36, and Num. xvii. 4, in all which places the Sept. have as here *γνωσθησομαι*. Michaelis, Dathe, and Rosenmüller, prefer the other reading, which has on its side the authority of Sam.

Ver. 23.

*Au. Ver.*—Shittim wood. See note on verse 5.

Ver. 24, 25.

*Crown.* See note on verse 11.

Ver. 25.

*Au. Ver.*—25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

*Border.*

*Ged., Booth.*—Frame.

*Prof. Lee.*—סָבִיבָה, fem. plur. סָבִיבִּים r. סָבִיבָה. Lit. *Closing, inclosure.* (a) *Inclosure*, considered as a place of safety, Mic. vii. 17; Ps. xviii. 46; 2 Sam. xxii. 46. (b) *Border* of anything, as its inclosure, Exod. xxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 29, 31, 32, 35, 36; 2 Kings xvi. 17.

*Crown.* See verse 11.

*Bp. Patrick.*—25 *Make unto it.*] That is, to the crown of gold, as Fortunatus Scacchus understands it, though others refer it to the table.

*A border of an hand breadth.*] Which came down below the *crown* or *cornice*, as they now speak. Though some think this border was towards the bottom, to join the feet more firmly together.

*Make a golden crown to the border.*] Whosoever this *border* was (which I suppose was plated with gold), like the table, it had a *crown*, or a *cornice*, as an ornament to it. For this crown was different from that mentioned in the foregoing verse; and was under the *border* (as the other crown was above it), as Fortunatus Scacchus apprehends it (Myrothec. ii., cap. 38).

Ver. 26.

וְעָשִׂיתָ לָּו אַרְבַּע טַבָּעֹת זָהָב וְנָתַתָּ אֶת־הַטַּבָּעֹת עַל אַרְבַּע הַפָּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו :

καὶ ποιήσεις τέσσαρας δακτυλίου χρυσοῦς, καὶ ἐπιθήσεις τοὺς τέσσαρας δακτυλίου ἐπὶ τὰ τέσσαρα μέρη τῶν ποδῶν αὐτῆς ὑπὸ τὴν στεφάνην.

*Au. Ver.*—26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

*Booth.*—And thou shalt make for it four staples of gold, and put the staples on its four feet which are at the four corners of it.

*Ged.*—And put the staples on its feet at the four corners.

*Bp. Patrick.*—*Put the rings in the four corners.*] The Hebrew word here for *corners* always hath that signification; being quite different from that word which is used v. 12, when he speaks of the ark: which may well incline us to Josephus's opinion, that these rings were not below, as they were in the ark, but on the upper part of the feet of the table; so that it was not carried up on high, as the ark was, but hung down between the priests, on whose shoulders the staves rested.

Ver. 27.

*Au. Ver.*—27 Over against the border shall the rings be for places of the staves to bear the table.

*Ged., Booth.*—Beside the frame, let the staples be placed, for the staves which are to bear the table.

Ver. 29.

וְעָשִׂיתָ הַקְּרָתָיו וְכַפְתָּיו וְהַשְׁוֹתָיו וְכַנֵּי־הַלֵּיתָיו אֲשֶׁר יִסָּךְ בָּהֶן זָהָב טָהוֹר כַּעֲשֹׂה אֹהֶם :

καὶ ποιήσεις τὰ τραβλία αὐτῆς, καὶ τὰς θυίσκας, καὶ τὰ σπονδεῖα, καὶ τοὺς κινάθους, ἐν οἷς σπείσεις ἐν αὐτοῖς, ἐκ χρυσοῦ καθαροῦ ποιήσεις αὐτά.

*Au. Ver.*—29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal [or, to pour out withal]: of pure gold shalt thou make them.

*Dishes.*

*Ged.*—Platters.

*Gesen.*—קָעָר, dish, cup, Numb. vii. 13, &c.

(Arab. قعران, a deep dish, from قعر, to be deep.) . *Prof. Lee, idem.*

*Rosen.*—קָעָרִים sunt lances s. vascula planiora, flache Schüsseln, quibus panes sacri imponendi erant.

*Au. Ver.*—Spoons.

*Ged.*—Incense-pots.

*Gesen.*—כַּז, *A pan, cup*, only in the plur. כַּזִּים, Exod. xxv. 29; Numb. vii. 84, 86.

*Prof. Lee.*—*Bason or phial*, Num. vii. 14, 20, &c. Pl., Exod. xxv. 29; Num. vii. 84, &c.

*Bp. Patrick.*—Spoons thereof.] If this be a true interpretation of the Hebrew word *cappoth*, their use was to put incense into the dishes, and to take it out; for that they contained incense is evident from Numb. vii. 14, 20, 26, &c. Which makes the forenamed author [Fort. Scacchus] think this word should rather be rendered *vials*, which Pollux numbers among the sacred vessels; and it is plain were used in offering incense in the temple: for St. John saw the twenty-four elders, having *every one of them golden vials full of odours*, or incense (Rev. v. 8), whence it is the LXX translate this word θυῖσκαυ. The form of which Fort. Scacchus, in the place forementioned, hath adventured to describe.

*Rosen.*—כַּזִּים sunt vascula concava, *acerræ*, thuri ferendo et adolendo aptæ. LXX, θυῖσκαυ, quod scholiastes quidam vetus interpretatur θυμιάματος σκευός.

*Covers.*

*Ged.*—Cups.

*Gesen.*—כַּזִּים and כַּזִּים, only in plur. כַּזִּים, Exod. xxv. 29; xxxvii. 16; 1 Chron. xxviii. 17. *Stat. const.* כַּזִּים, Numb. iv. 7, *dishes, bowls*. (Chald. כַּזִּים, כַּזִּים, *idem*.)

*Au. Ver.*—Covers thereof.

*Bp. Patrick.*—Covers thereof.] Wherewith both the loaves and the incense were covered. So it is commonly understood. But Fortunatus Scacchus endeavours at large to prove that the Hebrew word *kesoth* is rightly translated by the LXX σπονδεῖα, which were vessels used in their *libamina*, when they poured wine upon the sacrifice, or upon the altar, when they sacrificed. For authors do not agree when this was done; some saying the wine was poured out after the sacrifice was slain, and laid on the altar; others, that it was most commonly done before. The manner being, first to throw frankincense into the fire on the altar, then to pour out the wine, and then the sacrifice was slain. In which order Homer and Ovid report it, as Cuperus observes in his *Apotheosis Homeri*, p. 71. However this be, it is certain, from Hesychius, Pollux, and Suidas, that σπονδεῖον signifies such a

vessel: and Josephus saith, that when Pompey went into the holy place, he saw there such vessels as these, together with the table and candlestick, λυχνίαν τε, καὶ λύχνους, καὶ τράπεζαν, καὶ σπονδεῖα, καὶ θυμιατήρια, &c. (lib. i. de Bello Jud., cap. 5). The only objection against this is, that there was no use for such vessels in that place. To which I think it may be truly answered, that it was fit notwithstanding God's house should be furnished with all kinds of utensils.

*Prof. Lee.*—כַּזִּים, f. pl. כַּזִּים, constr. כַּזִּים.

Arab. كَسْر, *qualus, quasillus*. A sort of small vessel, *Patten, phial*, or the like, Exod. xxv. 29; xxxvii. 16; Numb. iv. 7; 1 Chron. xxviii. 17. LXX, σπονδεῖον.

*Rosen.*—See below.

*Au. Ver.*—And bowls thereof, to cover *withal*.

*Marg., Ged., Gesen.*—For making libations.

*Bp. Patrick.*—Bowls thereof.] So St. Jerome understands the Hebrew word *menakioth*, which, following the LXX, he translates *cyathos*: the form of which Fortunatus Scacchus (in his forenamed book, cap. xlv.), hath endeavoured to make out, and establish this as the certain meaning of the word. But it is very hard to tell of what use they were here, where no drink was used: and yet our marginal translation of the next word seems to favour it, making these to *pour out withal*. And, indeed, the Hebrew word signifies both to *cover* and to *pour out*. But the former seems most proper here, unless we take these to have been *bowls* (or such like vessels) set here merely to signify more completely, that God kept house among them (as we speak), they being part of the furniture of a table.

Others think they were stands, upon which the dishes of bread were set.

To *cover withal*.] If we allow of this translation, and it relate to the word *bowls* immediately preceding, then it signifies these vessels were a larger sort of covers. Or it may refer to the whole; that all the forenamed vessels were made to cover the table entirely. But the marginal translation being also agreeable to the Hebrew text, it may possibly declare the use of the forenamed vessels, which was to *pour out withal*. For in their *libamina* there were several sorts of these vessels used among the Gentiles; one only to taste the wine before the sacri-

fice, which Scacchus thinks was that the Romans called *simpulum*: another to pour it upon the sacrifice when it was offered, which they called *guttus*, because it had a narrow mouth, out of which the wine came out by little and little.

*Rosen.*—רִנְיָאָר erant vasa superius lata, inferius angusta, *phiale*, *Schaalen*, in quibus vinum libabatur. LXX, σπονδεία, *libatorii calices*. רִנְיָאָר LXX, κύαθοι, *cyathi*. Est autem κύαθος vas vinarium s. poculum, quo vinum hauritur. Tantum vini capiebant quantum quis uno haustu exhaurire potest. Imponebantur cum cratere mensis. Similia fuerunt hæc vascula eis, quæ nos vocamus *Tassen*. Quidam Hebræorum nomine רִנְיָאָר a רִנְיָא *purus est*, deducto, instrumenta purgatoria, scopulas, significari existimant, quibus furnus a cinere purgabatur, aut mensa, priusquam ei imponerentur panes. Verba que sequuntur, רִנְיָאָר רִנְיָאָר in quibus libabitur, Aben-Esra monet non referri ad רִנְיָאָר, etiamsi id proxime præcessit, sed ad רִנְיָאָר, idque patere ex Num. iv. 7, ubi רִנְיָאָר רִנְיָאָר *cyathi libaminis* memorantur. Observat huic esse simile illud Ps. xcix. 6, 7: *Moses et Aaron inter ejus Sacerdotes, Samuel inter eos, qui nomen ejus invocant, . . . . in columna nubis alloquebatur eos*, quod non ad Samuelem, sed ad Mosen et Aaronem refertur.

Ver. 30.

*Au. Ver.*—30 And thou shalt set upon the table shewbread before me alway.

*Bp. Patrick.*—In the Hebrew, *bread of the face*, or *presence*; because it was set before the ark of the covenant where God was present.

*Rosen.*—30 רִנְיָאָר לֶחֶם פָּנִים לֶחֶם פָּנִים, *panes facierum coram me jugitur*. Ideo, quod semper coram Jova, i.e., arca sacra, cui columna ignis et nubis, præsentis numinis symbolum, insidebat, positi essent, *panes facierum* appellati sunt. LXX, ἀπὸς ἐνώπιον, q.d., *panes præsentis et propositos*. Symmachus, ἀπὸς τῆς προβόσεως, *panes propositionis*, uti Hieronymus vertit. Ita etiam LXX infra xl. 23, eodemque modo panes isti appellantur Matt. xii. 4; Marc. ii. 26; Luc. vi. 4.

Ver. 31.

וְעָשִׂיתָ מִלֶּחֶת זֶהָב טָהוֹר מְקֻשָּׁח  
וְעָשִׂיתָ הַמִּנְחָה יִרְבֶּה וְהָיָה גְּדִיעֶיהָ  
בְּפִתְחֵיהֶּם וּפְתָחֵיהֶּם בְּמִקְשָׁה יְהִי:

καὶ ποιήσεις λυχνίαν ἐκ χρυσοῦ καθαροῦ, τορευτὴν ποιήσεις τὴν λυχνίαν. ὁ καυλὸς αὐτῆς, καὶ οἱ καλαμίσκοι, καὶ οἱ κρατῆρες, καὶ οἱ σφαυρωτῆρες, καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται.

*Au. Ver.*—31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

*Beaten work.* See note on ver. 18.

*Bowls.*

*Prof. Lee.*—פָּנִי, II. The *Cup* or *Bell* of flowers, as exhibited artificially, Exod. xxv. 31, et seq.; xxxvii. 17, 19. So Rosen., Gesen., &c.

*Knops.*

*Bp. Patrick.*—*Knops.*] Round like an apple or pomegranate; as the word *caph-toreha* signifies.

*Gesen.*—I. רִנְיָאָר, m., plural רִנְיָאָר. 1. An ornament of the candlestick. Exod. xxv. 31, 33, 34, &c.; xxxvii. 17, &c. LXX, σφαυρωτῆρες. Vulg., *sphaerulae*. So in the Syr., Chald., and Samaritan. Kimchi and Saadiah: *apples*. Josephus (*Arch.* 3, 6, § 7), *pomegranates*, ῥόδισκοι. (Comp. in Syriac רִנְיָאָר, *balaustium* (*malogranati*) comp. רִנְיָאָר, to shoot blossoms, or almonds, and רִנְיָאָר, *flax-bloom*, blossom. 2. The capital, or the uppermost part of a column, perhaps also in the shape of a pomegranate, or, of the blossom of a pomegranate. Amos ix. 1; Zeph. ii. 14.

*Prof. Lee.*—רִנְיָאָר, m. pl. רִנְיָאָר. Compd. of רִנְיָא, *textit*, and רִנְיָא, *coronavit*. Gesen.

Rather, perhaps, רִנְיָא, *spira* *cidaris obvoluta*; in *gyrum ambiens caput* *cidaris*; it. *circulus in gyrum circumvolutus*, and רִנְיָא, *coronavit*. I. Twisted capitals of columns, Amos ix. 1; Zeph. ii. 14. II. Ornamented heads or bowls—similar perhaps to such capitals—of the golden candlestick, Exod. xxv. 31, 33, 34, seq.; xxxvii. 17, &c. LXX, σφαυρωτῆρες; Vulgate, *sphaerula*; Josephus Antiq., lib. iii., cap. vi., § vii.: and, after him, interpreters generally, *pomegranates*. Aff. plur. רִנְיָאָר, רִנְיָאָר.

Shall be of the same.

*Bp. Patrick.*—All of gold, though not all of one piece; for, as Fort. Scacchus not unreasonably conjectures, these several parts of the candlestick were separable one from another, when there was occasion to

remove it from one place to another (see his Myrothec. Sacr. Elæochrysm., cap. 46).

*Ged., Booth.*—Shall be of one piece.

*Rosen.*—מספך, *ex illa* sc. lucerna. Debe-  
bant ex eadem auri massa omnia conflari.

Ver. 34, 35, 36.

וּבְמִלְחָה אֲרָבָעָה גְבִיעִים מְשֻׁלָּחִים 34  
בְּפִתְרֵיהֶם וּפְתָחֵיהֶם : 35 וּבְכַתֵּר תַּחְתּוֹ  
שְׁנֵי הַקְּנִיִּם מִכְּנֶפֶה וּבְכַתֵּר תַּחַת שְׁנֵי  
הַקְּנִיִּם מִכְּנֶפֶה וּבְכַתֵּר תַּחַת שְׁנֵי הַקְּנִיִּם  
מִכְּנֶפֶה לְשֵׁשֶׁת הַקְּנִיִּם הַיֹּצְאִים מִן  
הַמִּנְקָה : 36 בְּפִתְרֵיהֶם וּקְלָתָם מִכְּנֶפֶה  
יִהְיֶה כָּלֶה מִקְשָׁה אֶחָת זָהָב טָהוֹר :

34, 35 καὶ ἐν τῇ λυχνία τέσσαρες κρατῆρες  
ἐκτετυπωμένοι καρυσκοῦς. 36 οἱ σφαιρω-  
τῆρες καὶ οἱ καλαμίσκοι ἐξ αὐτῆς ἔστωσαν.  
ὅλη τορευτὴ ἐξ ἑνὸς χρυσίου καθαροῦ.

*Au. Ver.*—34 And in the candlestick  
*shall be* four bowls made like unto almonds,  
with their knops and their flowers.

35 And *there shall be* a knop under two  
branches of the same, and a knop under two  
branches of the same, and a knop under two  
branches of the same, according to the six  
branches that proceed out of the candle-  
stick.

36 Their knops and their branches shall  
be of the same : all of it *shall be* one beaten  
work of pure gold.

*Bowls, knops.* See notes on verse 31.

*Beaten work.* See note on verse 18.

*Ged., Booth.*—34 And on the *shaft* of  
the chandelier shall be four cups shaped  
like almonds, with their knops [*Ged.,*  
*pommels*] and their flowers. 35 And a  
knop and a flower under the first pair; and  
a knop and a flower under the second pair;  
and a knop and a flower under the third pair  
of the six branches, that proceed from the  
chandelier. 36 Their knops and their  
branches shall be of one piece; all of it one  
solid work of pure gold.

Ver. 37.

וַעֲשִׂיתָ אֶת־גְּרָחִיתָ שֶׁבַע וְהַעֲלִיתָ  
אֶת־גְּרָחִיתָ וְהֵאִיר צֶלֶעָבֶר פָּתִיחָ :

καὶ ποιήσεις τοὺς λύχνους αὐτῆς ἑπτά. καὶ  
ἐπιθήσεις τοὺς λύχνους, καὶ φανούσιν ἐκ τοῦ  
ἐνὸς προσώπου.

*Au. Ver.*—37 And thou shalt make the  
seven lamps thereof: and they shall light  
[or, cause to ascend] the lamps thereof,

that they may give light over against it  
[Heb., the face of it].

*Pool.*—Over against it, i.e., either, 1. The  
table of shewbread. Or rather, 2. The  
candlestick, as it is expressed, Numb.  
viii. 2, where by the *candlestick* you are to  
understand, as here, ver. 33, 34, the stem  
or main body of it; and the sense is, that  
the lamps shall be so placed, that they and  
their light may look towards that stem;  
unless you will suppose that the seven  
lamps were distinct and separated from the  
candlestick, and fastened to the sides of the  
tabernacle in several places, and all giving  
light to or over-against the great candle-  
stick, which was in the midst, as the candle-  
stick did over-against them, which is also  
now usual among us.

*Bp. Patrick.*—That they may give light  
over against it.] That is, over against the  
candlestick (as some will have it), the six  
branches all inclining to the trunk in the  
middle. But here he speaks of the seven  
lamps, not of six only, which gave light  
over against some other thing, which I take  
to be the table. For it is plain, by xxvi. 35,  
and xl. 24, that the candlestick was placed  
over against the table, being on the south  
side of the house, as the table was on the  
north (see Numb. viii. 2).

*Ged.*—37 Its seven lamps thou shalt also  
make, and so place upon it, that they may  
shine in one direction [i.e., toward the  
sanctuary].

*Booth.*—37 And thou shalt make its  
seven lamps; and thou shalt place the  
lamps upon it, so that they may give light  
over against it.

Ver. 39.

*Au. Ver.*—39 Of a talent of pure gold  
shall he make it, with all these vessels.

So the Heb. and versions.

*Shall he make it*, i.e., the goldsmith.—  
*Rosen.*

*Ged., Booth.*—Shalt thou make it.

CHAP. XXVI. 1.

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶמֶד רִיבֹעַת שֵׁשׁ  
מִשְׁזָר וְהִבְלָתָ וְאֶרְבָּון וְחִלְצֵת שְׁנֵי  
דְּבָרִים מִעֲשֶׂה חֶזֶק תַּעֲשֶׂה אֹתָם :

καὶ τὴν σκητὴν ποιήσεις, δέκα αὐλαίας ἐκ  
βύσσου κεκλωσμένης, καὶ ὑακίνθου, καὶ πορ-  
φύρας, καὶ κοκκίνου κεκλωσμένου Χερουβίμ.  
ἐργασία ὑφάντου ποιήσεις αὐτάς.

*Au. Ver.*—1 Moreover thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work [Heb., the work of a cunning workman, or, embroiderer] shalt thou make them.

*Ged.*—Thou shalt also make a tabernacle of ten curtains of twisted cotton; in which thou shalt work artificial cherubs of blue and purple and scarlet.

*Booth.*—Moreover thou shalt make a tabernacle of ten curtains of twisted cotton; and cherubs of blue, and purple, and scarlet; fancy-work shalt thou make in them.

*Tabernacle.*

*Gesen.*—It is evident from Exod. xxvi. 7, 9, &c., that מִשְׁכָּן particularly denoted the floored part of the tabernacle, in opposition to אֹהֶל, which designated the covering over the same. Hence מִשְׁכָּן אֹהֶל מִיָּד, Exod. xxxix. 32, 40; ii. 6, 29. Comp. 2 Sam. vii. 6: וַיֵּלֶךְ מִשְׁכָּן דָּוִד וְיָמָיו, and *I walked about in the tent and in the tabernacle.*

*Blue, purple, and scarlet.* See notes on xxv. 4.

*Cunning work.*

*Gesen.*—*Part.* חָשָׁב, an ingenious workman, mechanic, 2 Chron. xxvi. 15; especially, an ingenious weaver, a damask weaver, who weaves figures in stuffs [so Rosen.], different from אָוֵם a weaver of colours, generally, Exod. xxvi. 1, 31; xxviii. 6; xxxv. 35; xxxvi. 8; xxxix. 8.

Ver. 4, 5.

וְעָשִׂיתָ לָלֵאָה תְּכֵלֶת עַל שְׂפָתָהּ  
הַיְרִיעָה הָאַחַת מִקֶּדֶחַ בְּחֶבֶרֶת וְכֹן  
תַּעֲשֶׂה בַשְּׂפָתָה הַיְרִיעָה הַקְּדוּמָה  
בַּמֶּחֶבֶרֶת הַשְּׁנִיָּה: 5 חֲמִשִּׁים לָלֵאָה  
תַּעֲשֶׂה בַיְרִיעָה הָאַחַת וְחֲמִשִּׁים לָלֵאָה  
תַּעֲשֶׂה בַקֶּדֶחַ הַיְרִיעָה אֲשֶׁר בַּמֶּחֶבֶרֶת  
הַשְּׁנִיָּה מִקְבִּילֹת הַלָּלֵאָה אֲשֶׁה אֶל־  
אֶחָתָהּ:

4 καὶ ποιήσεις αὐταῖς ἀγκύλας ἰακινθίνας ἐπὶ τοῦ χεῖλους τῆς αὐλαίας τῆς μιᾶς, ἐκ τοῦ ἐνὸς μέρους εἰς τὴν συμβολήν. καὶ οὕτω ποιήσεις ἐπὶ τοῦ χεῖλους τῆς αὐλαίας τῆς ἐξωτέρας πρὸς τῇ συμβολῇ τῇ δευτέρᾳ. 5 πενήκοντα ἀγκύλας ποιήσεις τῇ αὐλαίᾳ τῇ μιᾷ, καὶ πενήκοντα ἀγκύλας ποιήσεις ἐκ τοῦ μέρους τῆς αὐλαίας κατὰ τὴν συμβολὴν τῆς δευτέρας, ἀντιπρόσωποι ἀντιπίπτουσαι ἀλλήλαις εἰς ἐκίστην.

*Au. Ver.*—4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

*Pool.*—*Loops* together with the taches were for the joining the curtains together, as appears from ver. 11, which way of conjunction was most convenient for the often taking them down and setting them up. *From the selvedge, or from, or in the extremity, or end, or edge, Heb., lip.* In the coupling, i.e., in the place where the two curtains are coupled together. And likewise the second curtain is to be made exactly like the first.

*Bp. Horsley.*—4 —“in the coupling.” For בחֶבֶרֶת, read, with the Samaritan, במֶּחֶבֶרֶת, as below, and again, chap. xxxvi. 11. By מחֶבֶרֶת, I understand not the place of joining, but the joined piece, the great sheet formed of the five breadths sewed together. This whole verse should be thus rendered: “And thou shalt make loops of sky-blue upon the edge of that curtain which is at the extremity of the joined sheet; and the like shalt thou do at the edge of the curtain, the outermost in the second joined sheet.”

*Ibid.* —“that curtain which is at the extremity.” הַיְרִיעָה הָאַחַת מִקֶּדֶחַ, “the curtain, that one at the extremity.”

*Ged.*—4 Thou shalt then make loops of blue in the edge of the outmost curtain of one of the pieces; and so also in the edge of the outmost curtain of the other piece.

5 Fifty loops shalt thou make in the *edge* of one of the curtains of one piece; and fifty corresponding loops shalt thou make in the edge of one of the curtains of the other piece.

*Booth.*—4 And thou shalt make loops of blue on the edge of one curtain, on the outmost edge at the joining; and so also shalt thou make on the other outmost edge, that it may be joined to the next. 5 Fifty loops shalt thou make on the edge of one curtain, and fifty loops shalt thou make on the edge of another curtain, which is to be joined to the next; that by the loops they may be joined one to another.



*Au. Ver.*—5 That the loops may take hold one of another.

*Gesen.*—The loops must be placed opposite to each other.

*Ver. 10.*

וְעָשִׂיתָ חֲמִשִּׁים לִלְאֹת עַל שְׂפָתָהּ  
הַיְרִיעָה הָאֶחָת הַקִּיצָנָה בַּחֲבֶרֶת  
וְחֲמִשִּׁים לִלְאֹת עַל שְׂפָתָהּ הַיְרִיעָה  
הַחֲבֶרֶת הַשֵּׁנִית :

καὶ ποιήσεις ἀγκύλας πενήκοντα ἐπὶ τοῦ  
χείλους τῆς δέξιρας τῆς μῖας, τῆς ἀναμέσον  
κατὰ συμβολήν. καὶ πενήκοντα ἀγκύλας  
ποιήσεις ἐπὶ τοῦ χείλους τῆς ἀριστερῆς, τῆς  
συναπτούσης τῆς δευτέρας.

*Au. Ver.*—10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

*Bp. Horsley.*—For חֲבֶרֶת and חֲבֶרֶת read במחבר, see verse 4. The Samaritan text supports the emendation in the latter of the two words. "And thou shalt make fifty loops on the edge of that curtain, the outermost in the joined sheet, and fifty loops on the edge of the curtain in the second sheet."

*Ged.*—And thou shalt make fifty loops in the edge of one of the outmost curtains of the one piece, and fifty loops shalt thou make [Sam., LXX] in the edge of the outmost curtain of the other piece.

*Booth.*—10 And thou shalt make fifty loops on the edge of one curtain, on the outmost edge for joining; and fifty loops on the outmost edge of the other curtain, that they may be joined.

*Ver. 13.*

וְהָאֶחָת מִזָּה וְהָאֶחָת מִזָּה בְּעֶזְרָהּ  
בְּאֶרְצָהּ יִרְעֵת הָאֶחָל יְהִיָּה סָרִיחַ עַל-  
צִדֵּי הַמִּשְׁכָּן מִזָּה וּמִזָּה לְכַסְתָּהּ :

πῆχυν ἐκ τούτου, καὶ πῆχυν ἐκ τούτου, ἐκ  
τοῦ ὑπερέχοντος τῶν δέξιρων, ἐκ τοῦ μήκους  
τῶν δέξιρων τῆς σκηνῆς. ἔσται συγκαλύπτων  
ἐπὶ τὰ πλάγια τῆς σκηνῆς ἔνθεν καὶ ἔνθεν, ἵνα  
καλύπτῃ.

*Au. Ver.*—13 And a cubit on the one side, and a cubit on the other side of that which remaineth [Heb., in the remainder, or, surplusage] in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

*Ged.*—And (let) the cubit that exceedeth in the length of the tent curtains, at both ends, hang over the two opposite sides of the tabernacle to cover it.

*Booth.*—13 And the cubit on the one side, and the cubit on the other side, which it exceedeth in the length of the curtains of the tent, shall hang over the sides of the tabernacle; on this side and on that side, to cover it.

*Ver. 14, 15.*

See notes on xxv. 5.

*Ver. 17.*

שְׁתֵּי יָדוֹת לַחֹרֶשׁ הָאֶחָד מִשְׁלֹכֶת  
אִשָּׁה אֶל-יָחֳתָתָהּ בְּנֵן הַעֲשֹׂה לָלֵל הַרְשִׁי  
הַמִּשְׁכָּן :

δύο ἀγκωνίσκους τῷ στύλῳ τῷ ἐνὶ ἀντι-  
πίπτοντας ἕτερον τῷ ἑτέρῳ. οὕτω ποιήσεις  
πᾶσι τοῖς στύλοις τῆς σκηνῆς.

*Au. Ver.*—17 Two tenons [Heb., hands] shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

*Tenons.* So *Gesen.*, *Ged.*, *Booth.*

*Set in order one against another.*

*Ged.*, *Booth.*—Made exactly similar one to another.

*Gesen.*—*פָּגַל*, in Arab. *ثلب*, *crenatum fregit*. Whence, as also from the noun *פָּגַל*, it is clear that it must have contained the notion of a parallel uniformity. It occurs only in the part. Pual, Exod. xxvi. 17: *one board shall have two tenons*, *מִשְׁלֹכֶת מִזָּה וּמִזָּה אֶחָד אֶל יָחֳתָתָהּ*, *parallel with each other*.

*Prof. Lee.*—*מִשְׁלֹכֶת*, *Joined together*.

*Rosen.*—*יָדוֹת* proprie manus h. l. sunt cardines masculi ad latera asserum, LXX, ἀγκωνίσκους, Vulgatus incastraturas. Intelliguntur duo veluti dentes divisi in extrema parte ligni, qui duabus baseos thecis immitterentur. Lutherus *Zapfen*, Michaelis *Kernpfähle* vertit. *מִשְׁלֹכֶת* recte videntur LXX interpretati ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ contracadentes unum alteri, i.e., excipientes se mutuo commissuris. Erant igitur crenatim incisi, ut alter alteri ex opposito responderet eique inhaereret. *פָּגַל* Chaldaice est *cohærere, conjunctum esse*, unde *פָּגַל* 1 Reg. vii. 28, sunt *commissuræ*. *אִשָּׁה אֶל-יָחֳתָתָהּ*, *Unus (cardo) ad alterum*. Sensus: cardinum incisiones equali intervallo separatae esse debent, ita ut apte tam cardinum incisiones quam concava basium sibi invicem respondeant.



*et in eadem commissura.* The meaning then seems to be, that the two angular boards were connected with the other boards, not at right angles, but in an oblique situation; suppose at an angle of 130 degrees; or perhaps the board itself consisted of two pieces joined together at that angle by clasps or staples, and hence called *twins*. That the back end corners were bevelled off, is highly probable from this, that an acute angle at the top would have been apt to lacerate the covering.

*Booth.*—24 And they shall be joined together beneath, and they shall be joined together at the top, to one staple; so shall they both of them be; they shall be for the two corners.

Ver. 25.

*Au. Ver.*—And they shall be.

*Ged., Booth.*—Thus shall there be.

*Sockets.* See verse 19.

Ver. 26.

*Shittim wood.* See note on xxv. 5.

Ver. 27.

וְחִמְשָׁה בָּרִיחַם לְהִרְשֵׁי אֶל־עַל־הַמִּשְׁכָּן  
הַשְּׂנִיָּת וְחִמְשָׁה בָּרִיחַם לְהִרְשֵׁי אֶל־  
הַמִּשְׁכָּן לִירְכָתָיו יָפָה :

καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ ἐνὶ κλίτει  
τῆς σκηνῆς τῷ δευτέρῳ, καὶ πέντε μοχλοὺς τῷ  
στύλῳ τῷ ὑπισθίῳ τῷ κλίτει τῆς σκηνῆς τῷ  
πρὸς θάλασσαν.

*Au. Ver.*—27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

*Pool.*—There was but one side westward. Either therefore here is a transposition of the Hebrew words, which is usual, and the words are thus to be placed and rendered, *westward, looking to both sides, or, westward, according to both the other sides*, now mentioned, to note that the number and length of bars in the west end should be equal to those on either of the other sides; or here is an enallage of the number, the dual or plural for the singular, of which there are many examples, and so the words are to be rendered, *for the side looking westward*.

*Bp. Patrick.*—Besides those on the north and south sides (mentioned in the latter end of ver. 26, and the beginning of this), there were five at the west end. For so it

should be translated, not the *two sides* (for there was but one) but the *two ends*; that is, the two corners at the west part of the tabernacle, which was much strengthened by these bars. Or the plural number (as is usual) is put for the singular; this being the end wherein two sides terminated.

*Booth.*—27 And five bars for the boards of the other side of the tabernacle; and five bars for the boards of the back-end of the tabernacle, for the side [LXX, Vulg.] westward.

*Ged.*—For the boards of the back-end or westward side of the tabernacle.

Ver. 31.

*Au. Ver.*—31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

*Blue—purple—scarlet—linen.* See notes on Exod. xxv. 4.

*Cunning work.* See notes on xxvi. 1.

*Cherubims.* See notes on xxv. 18.

Ver. 32.

*Au. Ver.*—32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks *shall be of gold*, upon the four sockets of silver.

*Shittim wood.* See notes on xxv. 5.

*Sockets.* See notes on xxvi. 19.

*Hooks.* So Rosen., Gesen., Lee, and most commentators.

*Bagster's Bible.*—דָּבָר, which we translate *their books*, is rendered by the LXX, κεφαλίδες, and by the Vulgate, *capita, capitales*. Hence Calmet contends, 1. That if Moses does not mean the *capitals* of the pillars by this word, he mentions them nowhere else; and it would seem strange, that while he describes them with so much exactness, that he should not mention the *capitals*; or that pillars, every way so correctly formed, should have been destitute of this necessary ornament. 2. As Moses was commanded to make the *wavim* of the pillars, and their *fillets*, of silver (chap. xxvii. 10, 11), and the *wavim* of the pillars of the vail of gold (ch. xxxvi. 36), and that 1,775 shekels were employed in making them, overlaying their *chapiters*, ראשֵׁיהֶם, their *heads* and filleting them (ch. xxxviii. 28), it is more reasonable to suppose that all this is spoken of the *capitals* of *pillars*, than of any kind of *hooks*, especially as hooks are mentioned under the word *taches* or *clasps*. But as the

root  $\pi$  seems to signify to *connect*, and as the letter  $\pi$ , if it has not its name from its *hook-like* form, is yet used as a *connective* particle, it would rather appear to denote *hooks*, which connected the curtains or vails to the pillars. The LXX also render it *αγκυλαι*, *handles*, and *κρικοι*, *rings* or *clasps*.

Ver. 34.

*Au. Ver.*—34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

*Mercy seat.* See note on xxv. 16.

*Testimony.* See notes on xxv. 17.

Ver. 35.

*Au. Ver.*—35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

*Ged., Booth.*—35 And thou shalt set the table without the veil, and the chandelier over against the table; *the chandelier thou shalt set at the south side of the tabernacle and the table on the north side.*

Between the 35th and 36th verse of this chapter, Ken., Ged., and Booth. insert the following ten verses from chap. xxx.

*Au. Ver.*—1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top [Heb., roof] thereof, and the sides [Heb., walls] thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners [Heb., ribs] thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense [Heb., incense of spices] every

morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth [or, setteth up; Heb., causeth to ascend] the lamps at even [Heb., between the two evens], he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the Lord.

For the alterations of these verses, see chap. xxx.

*Ken.*—Between the thirty-fifth and thirty-sixth verse of chap. xxvi. are omitted ten verses; which are improperly inserted at the beginning of chap. xxx. in all the Hebrew copies: but in all the Samaritan copies they are found here, in their proper place.

These ten verses relate to the altar of incense; and the transposition of them will be soon evident. The chief articles of furniture for the tabernacle were six—in the holy of holies was *the ark*, having on it the mercy seat; in the holy place were *the table for the shewbread, the golden candlestick, and the altar of incense*: and without, in the court, were the altar for burnt-offerings, and the laver for washing. In this order are these six articles commanded, and described, in the Samaritan text; and in the same order are they enumerated afterwards, no less than six times, in the Hebrew text itself: ch. xxxi. 7—11; xxiv. 12—16; xxxvii. 1, to xxxviii. 8; xxxix. 35—39; xl. 3—7; and xl. 21—30. Yet in the present Hebrew text, Moses here first describes the ark—then the table and candlestick, in the holy place—then (without mentioning the altar of incense) goes out into the court, describing the altar for burnt-offerings—then returns into the holy place, and describes the altar of incense—and then goes out again into the court, to the laver for washing. If Moses cannot be supposed so vague, and desultory, in his description; nor so inconsistent with himself, in the six other places: then the transposition, which here certainly obtains, will be ascribed, not to the Samaritan, but

to the Hebrew text. Consequently the ten verses are to be brought back from ch. xxx., and inserted in this chapter, as their true and original station.

This dislocated passage, consisting of ten verses, which contain 126 words, might antiently fill one page or one side of a leaf of vellum. And this odd leaf, when the parts of an old roll (separated by time or accident) were to be again sewed together, might be fastened in improperly, i.e., after two, three, four, or any other pieces, which ought to have followed it. These verses now make twenty-five lines, in one of the oldest Samaritan MSS. And 'tis remarkable, that twenty-five is the number of the lines also at Job xl.; where the first fourteen verses are a similar dislocation. Both these large transpositions must have been made very early: and this in the Pentateuch happened before the time of the Greek version; unless that version has been altered, in conformity to the corrupted Hebrew. As to other transpositions: see, under Hebrew text transpositions in the index to my General Dissertation; and also Hallet's Notes, vol. i. p. 98, 119; vol. ii. p. 91.

'Tis observable, that the Hebrew Pentateuch is divided into fifty-four sections; the twentieth of which ends with these ten verses, in the 30th chapter. So that these verses, being omitted at their proper place, were joined on at the end of the twentieth section, in some very antient MSS. from which one or more copies were taken. And one of these, happening to belong to some eminent synagogue, or renowned Rabbi, has from thence derived sufficient authority to mislead (in this instance) all the modern copies of the Hebrew text, and likewise the antient versions.

Ver. 36.

וַעֲשֵׂיתָ מִסָּךְ לַתֵּחַ הָאֶחָל תְּהַלֵּךְ  
וְהָרָגְמוֹ וְהַלְצֵה שָׁנִי וְשֵׁשׁ מִשְׁנֹר  
מִצְשָׁה רָקִים :

καὶ ποιήσεις ἐπίσπαστρον τῇ θύρᾳ τῆς σκηνῆς ἐξ ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου κεκλωσμένου, καὶ βύσσου κεκλωσμένης, ἔργον ποικιλτοῦ.

*Au. Ver.*—36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

*Blue, purple, and scarlet, &c.* See notes on xxv. 4.

*Needlework.*

*Gesen.*—צָנָה only in Kal. 1. *To variegate, to make party-coloured.* (In Arab., *to mark with points.* Conj. ii., *to draw lines, to variegate with stripes.*) 2. Especially *to weave, work clothes with various colours* [so Rosen., Lee]. Part. צָנָה, one that weaves or works cloth with various colours, Exod. xxvi. 36; xxvii. 16; xxviii. 39; xxxviii. 18, different from צָנָה, weaver, worker in damask, q. v. Others, *embroiderer*, (Spanish, *recamare*; Italian, *ricamare, to embroider*). Against this explanation, see Ps. cxxxix. 15, compare Job x. 11, and Hartmann's *Hebræerin.*, th. iii. p. 138, &c.

Ver. 37.

*Shittim wood.* See xxv. 4.

*Sockets.* See xxvi. 19.

CHAP. XXVII. 1.

*Shittim wood.* See xxv. 4.

Ver. 2.

*Au. Ver.*—2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

*His horns shall be of the same.*

*Ged.*—Of one piece with itself shall its horns be.

*Bp. Patrick.*—*His horns shall be of the same.*] These spires seem to have been wrought out of the same piece of wood with the corners of the altar.

Ver. 3.

מִקְנֵלֶתִי

καὶ τὰς κρεάγυας αὐτοῦ.

*Au. Ver.*—And his flesh-hooks. So *Gesen.*

The etymology is unknown.—*Gesen.*

*Pool.*—*Flesh-hooks*, wherewith they took flesh out of the pot in which it was seethed, as 1 Sam. ii. 14. But this seems not proper here, because the flesh was never boiled upon the altar, but in other places appointed for that use. And the Hebrew word is general, and may signify either tongs or fire-forks.

Ver. 4.

*Au. Ver.*—4 And thou shalt make for it a grate of network of brass; and upon the

net shalt thou make four brasen rings in the four corners thereof.

*Pool.*—Upon the net, or rather at, or beside, or under the net, for so the rings were placed, as their use shows, and the Hebrew preposition *al* is oft so used.

Ver. 5.

וְנָתַתָּה אֹתָהּ תַּחַת פְּרָכָב הַמְצֹנֶה  
מִלְמַמְשָׁה וְהִיתָה הַלְשֵׁת עַד הָעֵי  
הַמְצֹנֶה :

*καὶ ὑποθήσεις αὐτοὺς ὑπὸ τῇ ἐσχάτῃ τοῦ θυσιαστηρίου κάτωθεν. ἔσται δὲ ἡ ἐσχάρα ἔως τοῦ ἡμίσεος τοῦ θυσιαστηρίου.*

*Au. Ver.*—5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

*Pool.*—Under the compass, i.e., within the square and hollow space of the altar. That the net may be even to the midst of the altar, or, and the net shall be at (the Hebrew *ad* being here used for *el*, as Hos. xiv. 2; Joel ii. 12; Amos iv. 6, 8) the midst of the altar. And these words seem added to explain the word *beneath*, to show that as it was not to be at the top, so neither at the bottom of the altar, but in the midst of it.

*Ged., Booth.*—And thou shalt place it (the grate) underneath the altar band, so that the network may be at the middle of the altar.

*Gesen.*—צָרַב, m. with suff. צָרָבָה, Exod. xxvii. 5; xxxviii. 4, the enclosure, border, formed in the middle of the altar, above the brass grate, perhaps, in order to intercept that which might fall from the altar. In Syr. and Chald. ܥܪܒܐ, to surround, to fence, fortify. The *Quadrilitt.* originated either from confounding it with קַבְרָב *arctius constrinxit*, or the *ב* is suffixed without any signification.

*Prof. Lee.*—צָרַב, A sort of brazier, or basket, placed on the grating of the altar, for the purpose apparently of containing the fire, and keeping it from falling over.

*Rosen.*—Erat deambulacrum, satis latum, altare ambiens, ut in eo versantes ministri obirent munia sua, sive struendo foco sive componendo membra victimæ comburendæ.

Ver. 7.

וְהִנָּחָה אֶת־בְּדָיו בַּשָּׂעֶלֶת וְהָיוּ הַפָּדִים  
עַל־שִׁמְתֵי צִלְעֹת הַמְצֹנֶה בְּשֵׁמֶת אֹתָהּ :

*καὶ εἰσάξεις τοὺς ἀναφορεῖς εἰς τοὺς δακτυλίους. καὶ ἔστωσαν ἀναφορεῖς κατὰ πλευρὰ τοῦ θυσιαστηρίου ἐν τῷ αἶρειν αὐτό.*

*Au. Ver.*—7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

*Ged.*—And thou shalt put the poles into the staples so that the poles may be on both sides of the altar, when it is carried.

*Thou shalt put.* I follow the reading of Sam. הָבִיא which was that of Sept., Vulg., Syr., and both Arabs. The present Heb. reading is הִנָּחָה, by Pagninus rendered *adducentur*; and, after him, by most modern translators; and, amongst others, by our own: "And the staves shall be put into the rings." But Luther and Castalio, who often paid a due regard to Sept. and Vulg., followed them here: Und solt die stangen in die ringe thun: *Quos per angulos immittes*. So Houbigant: *Vectes in annulos immittes*. In truth, the present reading, הִנָּחָה אֶת־בְּדָיו is a vile solecism. To make grammar, it ought to be הִנָּחָה as in Gen. xliii. 17, and I have no doubt that both Pers. and Gr. Ven. had this reading before them. Onkelos seems to have read הִנָּחָה as he renders יָבִי *introducet* (aliquis). On the whole, the Sam. lection is far the more preferable, as all the concomitant injunctions are addressed to Moses in the second person.—*Ged.*

Ver. 9.

לְפָנֶיךָ נֶגְבִּי־מִזְרָח

*eis τὸ κλίτος τὸ πρὸς ἀνατολῆς.*

*Au. Ver.*—9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

*For the south side southward.* So Gesen.

*Ged., Booth.*—On the south or right hand side.

*Fine twined linen.* See notes on xxv. 4.

Ver. 10, 11.

10 — וְהָיוּ הָעַמֻּדִים וְהַשָּׂעִיִּים כָּסֶף :

10 — *καὶ οἱ κρίκοι αὐτῶν καὶ αἱ ψαλίδες ἀργυραῖ.*

*Au. Ver.*—10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

*Sockets.* See notes on xxvi. 19.

*Fillets.*

*Pool.*—Their fillets, or hoops, which en-

x x

compassed the pillars at the top, being placed there, as it seems, for ornament only.

*Bp. Horsley.*—*Their rods.* Rods that extended from pillar to pillar, being fastened to the tops of the pillars by the hooks. Over these rods the hangings were slung. (See Cocceius, קצק, and Parkhurst under the same root.)

*Gesen.*—קצק and קצק, pl. *the staves*, or *poles* [so Rosen.], by which the upright pillars or laths of the fore-court were combined, and which, at the same time, served for fastening the curtains on them. Exod. xxvii. 10, 11; xxxviii. 10, &c.

*Prof. Lee.*—*Their attached, adhering, parts, junctures,* Exodus xxvii. 10, 11; xxxviii. 10, &c.

#### Ver. 12.

*Au. Ver.*—12 — their pillars ten, and their sockets ten.

*Ged., Booth.*—With their ten pillars, and their ten bases of brass [Sam.].

#### Ver. 13.

וְלִחְבֵּי הַחֲצָר לְמִנְחָת הַדָּמָה מִזָּרְחָה

חֲמִשִּׁים אַמָּה :

καὶ εὖρος τῆς αὐλῆς τῆς πρὸς νότον, ἰστίᾳ πενήκοντα πήχεων. στύλοι αὐτῶν δέκα, καὶ βάσεις αὐτῶν δέκα.

*Au. Ver.*—13 And the breadth of the court on the east side eastward shall be fifty cubits.

*Ged., Booth.*—And the breadth of the court on the east, or sun-rising side, shall be fifty cubits; with their ten pillars and their ten bases [LXX].

#### Ver. 14.

וְחֲמִשָּׁה עָשָׂרָה אַמָּה הָלָעִים לְפָנֶיהָ

עַמֻּדֶיהָ שְׁלֹשָׁה וְאַרְבָּעִים שְׁלֹשָׁה :

καὶ πεντεκαίδεκα πήχεων τὸ ὕψος τῶν ἰστίων τῷ κλίτει τῷ ἐνί. στύλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.

*Au. Ver.*—14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

*Bp. Patrick.*—The hangings of this end of the court were divided, because there was to be a gate; the entrance into the court being at the east end. Each side of the gate consisted of fifteen cubits; and accordingly the hangings were of that length, upon three pillars on each side, as this verse and the next direct.

*Ged., Booth.*—The hangings for one wing shall be fifteen cubits; with their three pillars and their three bases of brass [Sam.].

#### Ver. 15.

*Sockets.*

*Ged., Booth.*—Bases of brass [Sam., LXX, Arab.].

#### Ver. 16.

*Blue, purple, and scarlet, &c.* See notes on xxv. 4.

*Sockets.*

*Ged., Booth.*—Bases of brass [Sam.].

#### Ver. 17.

כָּל־עַמֻּדָי הַחֲצָר קִבִּיב מְחֻשָּׁקִים  
קָסָה

πάντες οἱ στύλοι τῆς αὐλῆς κύκλῳ κατηργυρωμένοι ἀργυρίῳ.

*Au. Ver.*—17 All the pillars round about the court shall be filleted with silver.

*Bp. Horsley.*—*Filleted with silver.* Rather, furnished with rods of silver.

*Gesen.*—Joined, &c.

*Rosen.*—מְחֻשָּׁקִים, *consertæ argento*, i.e., *perticis argenteis*, ut hoc, in quo versamur, versu dicitur.

#### Ver. 18.

אָרְבָּעַת הַחֲצָר מֵאָה הָאֻמָּה וְלִחְבֵּי  
חֲמִשִּׁים בְּחֲמִשִּׁים וְלִחְבֵּי חֲמִשָּׁה  
שָׁשׁ מִשְׁוֶר וְאַרְבָּעִים נְחֹשֶׁת :

τὸ δὲ μῆκος τῆς αὐλῆς ἑκατὸν ἐφ' ἑκατόν. καὶ εὖρος πενήκοντα ἐπὶ πενήκοντα. καὶ ὕψος πέντε πήχεων ἐκ βύσσου κεκλωσμένης, καὶ βάσεις αὐτῶν χαλκαί.

*Au. Ver.*—18 The length of the court shall be an hundred cubits, and the breadth fifty everywhere [Heb., fifty by fifty], and the height five cubits of fine twined linen, and their sockets of brass.

*Bp. Horsley.*—Read the whole verse thus :  
וְאֵרְבָּעַת הַחֲצָר מֵאָה הָאֻמָּה וְלִחְבֵּי חֲמִשִּׁים בְּחֲמִשִּׁים וְלִחְבֵּי חֲמִשָּׁה שָׁשׁ מִשְׁוֶר וְאַרְבָּעִים נְחֹשֶׁת  
וְאֵרְבָּעַת הַחֲצָר מֵאָה הָאֻמָּה וְלִחְבֵּי חֲמִשִּׁים בְּחֲמִשִּׁים וְלִחְבֵּי חֲמִשָּׁה שָׁשׁ מִשְׁוֶר וְאַרְבָּעִים נְחֹשֶׁת

"The length of the court shall be an hundred cubits everywhere, and the breadth fifty cubits everywhere, and the height five cubits. The hangings shall be of fine linen of twisted thread, the hooks of the pillars and their rods shall be of silver, and their sockets of brass."

*Ged. and Booth.* suppose that the Hebrew text here is defective, and thus supply the

deficiency from the parallel passage, chap. xxxviii. 16.

18 The length of the court shall be a hundred cubits, and its breadth fifty cubits [Sam.], and its height five cubits. The hangings of the court, all about, shall be of twisted cotton. And the bases of their pillars shall be of brass; but the hooks of their pillars and their fillets [Ged., but their tenter-hooks] of silver; and their capitals shall be overlaid with silver; and all the pillars of the court shall be filleted [Ged., sheathed] with silver.

Ver. 19.

*Au. Ver.*—19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

*Bp. Horsley.*—For לִלְכִי, read, with the Samaritan, לִלְכִי. So Ged. and Booth.

Ver. 20, 21.

*Au. Ver.*—20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn [Heb., to ascend up] always.

21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

*Ged., Booth.*—20, 21 And command thou the Israelites, that they bring to thee pure oil, expressed from olives, for light, that the lamps may continually burn, in the tabernacle of the congregation without the veil, which is before the testimony. Aaron and his sons shall order it, that they may burn from evening to morning before Jehovah. A perpetual statute\* shall this be to the Israelites, throughout their generations.

\* So most commentators. Ged., a stated tax it shall be from, &c. Heb., שָׁמַר, *shamar*.

21 Tabernacle of the congregation.

*Gesen.*—אֹהֶל מוֹעֵד, the tent of congregation, for the tabernacle. According to Exod. xxv. 22; Numb. xvii. 19. (אֹהֶל מוֹעֵד, *I will there meet with thee*), it would be the tent of meeting (of God with Moses), hence, tent of communication, oracle tent, but perhaps it also signifies the (festival) tent of the congrega-

tion of the people. Comp. No. 3. *Luther*, *Stiftshütte*, i.e., seat of covenant, Greek σκηπή μαρτυρίου, Lat., *tabernaculum testimonii*, according to the derivation from *testari*, comp. תֵּשֶׁבֶת, *the tent of the law*. Numb. ix. 15.

*Pool.*—The tabernacle of the congregation was so called, because there the people used to meet not only one with another, but with God also. See Exod. xxv. 22; Numb. xvii. 4. Others render it, in the tabernacle of witness, because there God declared his mind and will, and man's duty. Without the veil, to wit, the second veil, in the holy place. Before the testimony; a short speech for before the ark of the testimony, as it is elsewhere more largely called: compare Exod. xxv. 16.

CHAP. XXVIII. 1.

וְאֶתְּהִי הַקֹּדֶשׁ אֶלֶּיךָ אֶתִּיחֶיךָ וְגו'

καὶ σὺ προσαγάγῃς πρὸς σεαυτὸν τὸν τε Ἀαρὼν, κ.τ.λ.

*Au. Ver.*—1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

*Pool.*—Take thou unto thee; cause them to come near unto thee, that thou mayest before them and before the people declare the will of God herein, and solemnly set them apart for his office.

*Rosen., Booth.*—And appoint next to thyself Aaron, &c.

The words אֶתְּהִי אֵלֶיךָ, as Le Clerc has observed, should not be understood of place, but of dignity and rank. Moses, as the leader, and divinely commissioned lawgiver, occupied the chief dignity and honour; and Aaron and his sons, as enjoying the priesthood, are to be the second in rank.—Booth.

*Rosen.*—Accedere jube ad te. Non de loco, sed de dignitate sermo est, et significatur, fore Aaronem ejusque filios Mosi proximos dignitate; sequitur enim מִתּוֹךְ בְּנֵי יִשְׂרָאֵל, *e ceteris Israelitis*.

Ver. 2.

*Au. Ver.*—2 For glory and for beauty.

*Ged.*—For honour and ornament.

Ver. 4.

וְכָהֵנֶת תִּשְׁבֹּץ

καὶ χιτῶνα κοσμησῶσιν.



*Au. Ver.*—And a broidered coat.

*Bp. Horsley.*—Rather, and a close coat.

A garment that sat close to the body, and had tight sleeves [so *Ged.*, *Booth.*]. Houbigant's conjecture that חשבץ should be ששבץ, seems very probable.

*Gesen.*—חשבץ, m. from חשב, cloth made in chequers or cells (see the verb). Whence חשבץ, a coat of chequered cloth, *Exod.* xxviii. 4.

*Prof. Lee.*—חשבץ, either, Quilting, or embroidery; more probably the latter. LXX, κοσσυμβωτόν. Vulg., lineam strictam.

*Rosen.*—חשבץ significat vestem, quæ intextas habuit figuras quadratas, instar tessellarum pavimentorum, sed ita, ut figuræ illæ planæ et æquales fuerint, nulla apparente profunditate aut eminentia filamentorum in textura.

Ver. 5, 6, 8.

See notes on xxv. 4.

*Cunning work.* See notes on xxvi. 1.

Ver. 7.

שְׁנֵי כְתָפֵי הַכֹּהֵן יִתְּיָדָיו אֶל־שָׁרָי:  
קְצוֹתָיו יִחָפֵר:

δύο ἐπωμίδες συνέχουσαι ἔσονται αὐτῷ ἐτέρα τῇ ἐτέρᾳ, ἐπὶ τοῖς δυοῖν μέρεσιν ἐξηρηγμέναι.

*Au. Ver.*—7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

*Ged.*—Its two shoulder-pieces shall be joined to it. At its two extremities shall the joining be. I read יחבר with Sam. not יחבר the present Hebrew reading. Perhaps יחבר is still a better reading, and seems to have been that of Sept., Vulg., and Saad.

*Booth.*—Its two shoulder-pieces shall be joined to it; at its two edges shall they be joined.

Ver. 8.

וְהָשָׁב אֶפְדֹתוֹ אֶשָׁר עָלָיו כְּמַעֲשָׂהוּ  
כַּמְּנֵפֵי יִהְיֶה זָהָב תְּקָלָה וְאֶזְמָן וְתוֹלַעַת  
שָׁרָי וְאֶשָׁר מִשְׁנָר:

καὶ τὸ ὕφασμα τῶν ἐπωμίδων, ὃ ἐστὶν ἐπ' αὐτῷ, κατὰ τὴν ποίησιν ἐξ αὐτοῦ ἔσται ἐκ χρυσοῦ καθαροῦ, καὶ ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου διανησμένου, καὶ βύσσου κεκλωσμένης.

*Au. Ver.*—8 And the curious [or, embroidered] girdle of the ephod, which is upon it, shall be of the same, according to the work

thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

*Bp. Horsley.*—The curious girdle; perhaps, the facing. But see chap. xxix.

*Bp. Patrick.*—The word *chosheb*, which we translate *curious girdle*, signifies it was of such artificial work as the ephod itself was. And it seems to have been two strings (as we may call them) which went out of each side of it, and tied it to their bodies, under their arm-holes, about the heart. So the high-priest had two girdles; that belt (as we may call it) which tied his coat to him; and this girdle, which tied the fore-part and hinder-part of the ephod together. It is called the *girdle of the ephod*, because it was annexed to those two cloths, and not to the shoulder-pieces.

*Shall be of the same.*] Or, out of it: to signify that the girdle was woven together with the ephod, and went out of it. So Jarchi and Abarbanel.

*According to the work.*] This signifies it was to be made of the same matter, and woven after the same manner, with all the ornaments of the ephod itself; having all those five colours in it, mentioned ver. 4, and here repeated again.

*Pool.*—Of the same; either, 1. Of the same piece; or rather, 2. Of the same kind of materials and workmanship, as the following words explain it.

*Ged., Booth.*—And the fancy-work of the shoulder-pieces, which are on it, shall be of the same materials with itself, of gold, &c.

*The fancy work of the shoulder-pieces.* Instead of אֶשָׁר I read אֶשָׁר in the plural, with the Sept., who render it by the same word as they had before employed to express כְּמַעֲשָׂהוּ. Those shoulder-pieces were little ephods annexed to the large one. They who render the word by *band*, *zone*, or *belt*, seem not to have attended to the context. They were probably deceived by Onk. and Syr., who probably mistook שָׁרָי for חָגָר, or read the latter in their copies. And this indeed seems to have been the reading of the other interpreters, except Vulg. and Gr. Ven., of which the former has *textura*, the latter *λογισμα*. Of modern interpreters the greater part have *belt*, *girdle*, *cincture*; and among these is Michaelis: but Le Clerc and Dathe, in my opinion, very properly contend that שָׁרָי has never that signification. The version of the former is: *Textura etiam partis opposita, quæ adjicietur, ex ipso erit, &c.*

that of the latter, *Et textura anteriori parti opposita ex eadem materia sit.* They both suppose that אָפְדוֹ denotes the posterior part of the ephod, in opposition to the anterior. Houbigant's translation is: *Et textura limbi ejus, qui super eum erit.* This meaning of אָפְדוֹ he derives from the Arabic تَم terminus; but I cannot but agree with Dathe that this is a forced etymon. On the whole I am persuaded that the Septuagint have given the true meaning; and that אָפְדוֹ here denotes shoulder-pieces which were affixed to the ephod for greater ornament, somewhat like our epaulettes.—*Ged.*

*Gesen.*—אָפְדוֹ, m. *Girdle of the ephod*, or of the high priest's garment for the breast and shoulder, so called from its being made of damask (see אָפְדוֹ, No. 5). Exod. xxviii. 8, 27, 28; xxix. 5; xxxix. 5, 20, 21; Levit. viii. 7: וְהָפְדוֹ אֶתוֹ בְּחֹשֶׁב הָאֵפֶד, and girded him with the girdle of the ephod.

אָפְדוֹ, the putting on of the ephod, prop. inf. of אָפַד. Exod. xxviii. 8: וְהָפְדוֹ אֶתוֹ בְּחֹשֶׁב הָאֵפֶד, and the girdle of its girding, i.e., where-with it (the ephod) is girded, which is over it, &c.

*Prof. Lee.*—אָפְדוֹ, m. pl. non occ. Æth.

חָסַב: reputavit. Arab. حَسَبَ, id.

حَسَبَ, putavit, opinatus fuit. Lit. *thought, device.* The belt, or girdle, of the ephod; so called, probably, from its being richly wrought with devices in needle-work, Exod. xxviii. 27, 28; xxix. 5; xxxix. 20, 21; Lev. viii. 7, &c. Comp. Exod. xxvi. 1. Joseph. Antiq., lib. iii., cap. vii., § 4, ζώνη περισφίγγεται βάμμασι.....διαπεποικιλμένη, χρυσοῦ συνφασμένον.

אָפְדוֹ, f. q. d. *Ephodized*, i.e., made like an ephod: clothing so made, Exod. xxviii. 8; xxxix. 5; Is. xxx. 22. From this last passage, it should seem that some such clothing was put upon the idols.

*Rosen.*—De verbis אָפְדוֹ אֶתוֹ בְּחֹשֶׁב הָאֵפֶד dissentiunt interpretes, maxime ob vocem אָפְדוֹ. E veteribus Chaldaeus et Syrus eam septem iis locis, quibus occurrit, constanter vertunt *cingulum, tæniam*; Arabs Erpenii: *tania*; Josephus, § 6: ζώνη. Eos plures e recentioribus sequuntur, et genuinum quidem sensum expressisse videntur, qui verba אָפְדוֹ—אֶתוֹ sic vertunt: *et cingulum amiculo ejusdem operis erit ex ipso amiculo progrediens.* Nam אָפְדוֹ haud diversum ab אָפְדוֹ putamus. Clericus putat vocem אָפְדוֹ semper

significare *opus polymitarium*, hinc h. l. *texturam*; vocabula אָפְדוֹ אֶתוֹ בְּחֹשֶׁב proprie sic esse reddenda: *Aphudæ ejus quæ præter illud*, particulam enim הָאֵפֶד h. l. *præter* notare, ut Gen. xxxi. 50; Lev. xviii. 8; Num. vi. 20; Deut. xix. 9, אָפְדוֹ hic dici *anteriorem partem*, quæ pectus, אָפְדוֹ *posteriorem*, quæ dorsum tegebat. Unde sic vertit: *Textura etiam partis oppositæ, quæ adjicietur, ex ipso erit ejusdemque operis.* Ita h. l. LXX. Et Vulgatus: *Ipsa quoque textura et ipsa operis varietas erit ex auro.*

*Blue, purple, &c.* See notes on xxv. 4.

Ver. 9.

*Au. Ver.*—9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel.

*Ged., Booth.*—And, &c. The names of the children of Israel according to their birth [transposed from verse 10].

Ver. 11.

מַעֲשֵׂה חֶרֶשׁ אֲבָן פְּתוּחֵי הָחַם  
תַּפְתֹּחַ אֶת־שְׁנֵי הָאֲבָנִים עַל־שְׁמֹת בְּנֵי  
יִשְׂרָאֵל מִסִּבֹּת מִשְׁבָּצוֹת זָהָב תַּעֲשֶׂה  
אֹתָם:

ἔργον λιθουργικῆς τέχνης. γλύμμα σφραγίδος διαγλύψει τοὺς δύο λίθους ἐπὶ τοῖς ὀνόμασι τῶν υἱῶν Ἰσραὴλ.

*Au. Ver.*—11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

*Ged.*—Thou shalt engrave on the two stones the names of the sons of Israel. Lit., Thou shalt open the two stones over the names of the sons of Israel; which seems to indicate that the names were first marked on the stones, and the parts thus marked carved out.

*Bp. Horsley.*—And thou shalt make them to be set in ouches of gold. Literally, with surroundings of studs of gold shalt thou make them.

*Gesen., Prof. Lee.*—מִסִּבֹּת, settings for precious stones.

Ver. 12.

*Au. Ver.*—12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names

before the LORD upon his two shoulders for a memorial.

*For stones of memorial, &c.*

*Ged., Booth.*—Stones of memorial shall they be [Sam., LXX] for the children of Israel; for Aaron, &c.

Ver. 13

וַעֲשִׂיתָ כְּשֶׁבֶצֶת זָהָב :

καὶ ποιήσεις ἀσπιδίσκας ἐκ χρυσοῦ καθαροῦ.

*Au. Ver.*—13 And thou shalt make ouches of gold.

*Ouches.*

*Bp. Horsley.*—Studs. See also verse 11.

*Ged., Booth.*—And thou shalt make clasps of pure [Sam., LXX] gold.

Ver. 14.

וְשָׁנֵי שִׁשְׁרֵלָה זָהָב כְּחוֹר מְבִלָּה  
תַּעֲמֹה אֹתָם מִצֶּמֶה עֲלֵה וְתַתָּה אֶת-  
שִׁשְׁרֵלָה הָעֲבֹלֶת עַל-הַכְּשֶׁבֶצֶת :

καὶ ποιήσεις δύο κροσσῶτα ἐκ χρυσοῦ καθαροῦ, καταμειγμένα ἐν ἄνθεσιν, ἔργον πλοκῆς. καὶ ἐπιθήσεις τὰ κροσσῶτα τὰ περιλεγμένα ἐπὶ τὰς ἀσπιδίσκας, κατὰ τὰς παρωμίδας αὐτῶν ἐκ τῶν ἐμπροσθίων.

*Au. Ver.*—14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

*Ged., Booth.*—And two chains of pure gold; of equal length, and of wreathen work shalt thou make them; and the two wreathen chains shalt thou fasten to the clasps.

*Of equal length,* מְבִלָּה. Evidently derived from גָּבַל, but what precise meaning it has here it is hard to say. I have followed that which appears to be most agreeable to the context, and in which it was understood by both Arabs; for I cannot fall in with the opinion of Michaelis, that the *thickness* of the chains is hereby indicated. The Septuagint seem to have read another word in their copy, or to have had in view the Chald. meaning, *miscuit*, as they render *καταμειγμένα ἐν ἀνθεσιν*, intermingled with flowers. Vulg., *sibi invicem coherentes*; Houbigant: *forma tortili implexas*; Junius: *aquabiles*; Dathe: *aequales*.—*Ged.*

*Gesen.*—מְבִלָּה, plur. fem. properly *confines, boundaries*, Exod. xxviii. 14. See מְבִלָּה, feminine. Probably, the act of

*setting limits, bounding, &c.*, Exodus xxviii. 22, and xxxix. 15, *chains, or lace borders*, to divide the different rows of jewels on the breast-plate. Comp. מְבִלָּה xxviii. 14. Others, *aequaliter terminatae*, of equal length, but in which the first signification is arbitrarily admitted. Others, *chains, ornamentally formed*, from גָּבַל, Syriac and Arabic, to form.

*Professor Lee.*—מְבִלָּה, i. q., מְבִלָּה, apparently. *Devices.* See מְבִלָּה, f. Syr.

مَجْدَلَة, fictio, plasmatio. Arabic

جَبَلَة, جَبَلَة, plasma, figmentum. Cogn.

*Æth.* ጥር : *opus, &c.* Lit., *Formation*; i. e., *Artificial work or device*. Occurs only twice, Exod. xxviii. 22; xxxix. 15, in the phrase מְבִלָּה זָהָב, and contr. מְבִלָּה זָהָב; explained in both cases by מְבִלָּה זָהָב; where מְבִלָּה is evidently the rendering intended for מְבִלָּה, and מְבִלָּה, for מְבִלָּה. For, מְבִלָּה signifies *ropes*, Ps. ii. 3, to which מְבִלָּה, *chains*, i. e., woven work representing *chains*, sufficiently well corresponds. See r. עֲבָה. Gesenius, therefore, is wrong in making מְבִלָּה and מְבִלָּה synonymous. Nor does גָּבַל signify *torsit*, either in Hebrew or in any one of the dialects: his *opus tortile*, therefore, as given to explain this word, is manifestly erroneous. Nor does Exod. xxviii. 14, nor the rendering of the LXX tend in the least to confirm his view of the question. The whole is therefore groundless.

*Rosen.*—14 מְבִלָּה plerique vertunt *determinationes a גָּבַל terminavit, fines descripsit*, intelliguntque catenas *determinatas et aptæ longitudinis, vel æqualis longitudinis*. Michaelis in *Suppl.*, p. 251, putat מְבִלָּה significare *crassitudinem*, ut catenæ crassitudinis essent *catenæ crassiores*. Verum vidisse Jarchium arbitror, qui catenulas illas מְבִלָּה appellatas dicit, quod conjunctæ essent termino, seu extremitati pectoralis: *ad finem termini pectoralis facies eas*.

Ver. 15.

See notes on xxvi. 1, and xxv. 4.

Ver. 17—20.

17 וּמִלֵּאָה בֹל מִלֵּאָה אֶבֶן אֶרֶבֶּה  
שְׁנֵי אֶבֶן אֶבֶן אֶבֶן אֶבֶן אֶבֶן אֶבֶן  
הָאֶבֶן הָאֶבֶן : 18 וְהָאֶבֶן הָאֶבֶן לָקַח  
סָפִיר וְהָאֶבֶן : 19 וְהָאֶבֶן הָאֶבֶן

לָשֵׁם שָׁבִי וְאַחֲלָמָה : 20 וְהַשֹּׁהִי  
הַרְבִּיעִי תְּרִשִׁישׁ וְשֵׁשׁ וְיִשְׁפָּה  
מִשְׁבָּצִים זָהָב יִהְיוּ בְּמִלּוֹאֲתָם :

17 καὶ καθυφανείς ἐν αὐτῷ ὕφασμα κατὰ-  
λίθων τετράστιχον. στίχος λίθων ἔσται, σάρ-  
διον, τοπάzion, καὶ σμαράγδος, ὁ στίχος ὁ  
εἰς. 18 καὶ ὁ στίχος ὁ δεύτερος, ἀνθραξ, καὶ  
σάπφειρος, καὶ ἰασπς. 19 καὶ ὁ στίχος ὁ  
τρίτος, λεγύριον, ἀγάτης, ἀμέθυστος. 20  
καὶ ὁ στίχος ὁ τέταρτος, χρυσόλιθος, καὶ  
βηρύλλιον, καὶ ὄνυχιον, περιεκαλυμμένα  
χρυσίῳ, συνδεδεμένα ἐν χρυσίῳ. ἔστωσαν  
κατὰ στίχον αὐτῶν.

*Au. Ver.*—17 And thou shalt set in it  
settings of stones [Heb., fill in it fillings of  
stone], even four rows of stones: the first  
row shall be a sardius [or, ruby], a topaz,  
and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings [Heb., fillings].

*Sardius.* So Vulg., Patrick, Rosen.

*Ged., Booth.*—Cornelian.

*Prof. Lee.*—רִשִּׁישׁ, *A ruby*, or, according to some, a *cornelian*; LXX, σάρδιον, Syr.

ܠܫܡܫܐ, Chald. ܠܫܡܫܐ. Epiphanius, as quoted by Simoñis, styles it *αἵματοειδής*, and compares it with the *σάρδιον αἱματόεν* of Orpheus. See Braun. de Vestitu Sacerdot.; lib. ii., p. 501, &c.; Exodus xxviii. 17; xxxix. 10; Ezek. xxviii. 13.

*Au. Ver.*—Topaz. So Rosen., Ged., Booth.

*Gesen.*—רִשִּׁישׁ, fem. a *precious stone, jewel*. Exod. xxviii. 17; Ezek. xxviii. 13, which, according to Job xxvii. 19, is to be found in Ethiopia. Most of the ancient translators render it by *topaz*, i.e., the chrysolite of the moderns.

*Prof. Lee.*—רִשִּׁישׁ, f. constr. רִשִּׁישׁ. A precious stone: either the *topaz* or the *emerald*, Exod. xxviii. 17; xxx. 19; Job xxviii. 19; Ezek. xxviii. 13.

*Au. Ver.*—A carbuncle.

*Ged., Booth., Gesen., Rosen.*—An emerald.

*Bp. Patrick.*—Carbuncle.] So we translate the third stone of the first row (which in Hebrew is called *bareketh*), following perhaps Abarbinel. But the greatest part

of interpreters take it for the *smaragdus*; which good authors describe as the most radiant of all other stones: and therefore called, perhaps, *bareketh*, from its extraordinary splendour; for *barak* signifies to glitter (Ezek. xxi. 10).

*Prof. Lee.*—רִשִּׁישׁ, f. it. רִשִּׁישׁ. Lit., *flashing*. A sort of *precious stone*, Exod. xxviii. 17; Ezek. xxviii. 13, according to some, the *Emerald*. The Syr. ܠܫܡܫܐ, Exod. is, however, according to Castell, a *carbuncle*. So Lud. de Dieu. Grotius makes it the Chrysolite. See Braun. de Vestitu Sacerd., p. 548.

*Au. Ver.*—An emerald.

*Rosen., Ged., Booth.*—Carbuncle.

*Gesen., Prof. Lee.*—רִשִּׁישׁ, m. A precious stone, but of what kind is uncertain.

*Bp. Patrick.*—The Hebrew word *nophech*, which we translate *emerald*, is by most interpreters taken to signify a *carbuncle*. Some of which stones are white; but the most excellent of all other are red, shining like fire, or a burning coal: whence the name of *carbuncle*, from *carbo*, a hot coal. And to this the Hebrew word *nophech* agrees; which Braunius ingeniously conjectures comes from *phuch*, which signifies that red wherewith women painted their faces (2 Kings ix. 30). And, in short, he takes it for that stone which we now call a ruby. And so Abarbinel translates it, and Luther also (vide lib. ii. cap. 11).

*Rosen.*—רִשִּׁישׁ vetustissimi interpretes, LXX, Josephus, Epiphanius vertunt ἀνθραξ, *carbunculus*, quo veteres *rubinum* intellexisse videntur; cf. ad Ez. xxvii. 16, et Bellermann, pag. 43.

*Au. Ver.*—A sapphire. So most commentators.

*Rosen.*—Non est, cur dubitemus, significari nomine Hebræo *sapphirum*, quem nos ita appellamus. Ita enim vertunt LXX, Syrus, Vulgatus. Michaelis tamen h. l. mavult intelligere lapidem lazuli, quod huic facilius quam sapphiro nomina insculpi possent.

*Au. Ver.*—A diamond. So Patrick and most commentators.

*Ged.*—A crystal.

*Prof. Lee.*—רִשִּׁישׁ, m. pl. non occ. r. רִשִּׁישׁ, lit. *malleable*, i.e., here, will not give way at the stroke of the hammer. Some precious stone. The *adamant*, or, as the ancient versions occasionally have, the *emerald*, or

the *jasper*; the former most likely, Exod. xxviii. 18; xxxix. 11; Ezek. xxviii. 13, al. non occ.

*Gesen.*—A precious stone; grounds are wanting for a nearer determination.

*Rosen.*—עֶשֶׂת fuerunt, qui putarent, esse *adamantem*. Quod negat Michaelis, quamvis se non rectiora dare posse fateatur. Id tamen pro certo habet, quum adamas propter duritiem scalpturam non admittat, hanc gemmam plane non posse locum habere in numero harum gemmarum, quibus singulis singularum tribuum nomina insculpi debebant. Veterum interppr. plerique consentiunt in *onyche*, vid. Bellar., p. 47. LXX eo loco, ubi jam in codicibus et exemplaribus nostris עֶשֶׂת legitur, יָסָפִיס (*iaspis*) legisse videntur.

*Bp. Patrick.*—And the third row a *ligure*.] So we translate the Hebrew word *leshem*, which being nowhere else found, the meaning of it is uncertain. But a great many, both of the ancients and moderns, translate it as we do: though what a *ligure* is cannot easily be resolved. Some think λιγύριον, or λυγγούριον, to be nothing but the best *amber*. But that is no precious stone, as all here mentioned are; and therefore (to mention no other conjectures) Braunius thinks we are to understand by this word a kind of *jacinth*: of which there being divers sorts, he judges it likely to be that which nearest approaches to the colour of *amber*; which hath made authors take them for the same. The ancients, indeed, commonly by a *jacinth* understand a stone of a violet colour, but more pale and dilute than in the *amethyst*: and the stone now called an *amethyst*, was anciently, called a *jacinth*. Yet they mention *jacinths* of divers other colours, and some shining like fire (vide lib. ii. de Vestit. Sacr. Hebr., cap. 14, n. 11, 12).

20 *Au. Ver.*—*Beryl*.

*Gesen.*—עֶשֶׂת, Name of a precious stone, which probably has derived its name from *Tartessus* (as עֶשֶׂת for Ophiritic gold), Exod. xxviii. 20; xxxix. 13; Ezek. i. 16; x. 9; xxviii. 13; Cant. v. 14; Dan. x. 6. The LXX and Josephus explain it by *Chrysolite*, the *topaz* of the moderns, which Braun. (*de Vestitu Sacerdot.*, ii. 7) endeavours to confirm. Others, *amber*. But the passages in Exod. xxviii. 20; xxxix. 12, where עֶשֶׂת is named with other jewels, will scarcely admit of it.

*Prof. Lee.*—עֶשֶׂת, m. A precious stone; probably the *topaz*, Exod. xxviii. 20; xxxix. 13; Cant. v. 14; Ezek. i. 16, &c. But according to some, *Amber*. LXX, χρυσόλιθος,

*Rosen.*—עֶשֶׂת vetustissimi interpp. vertunt χρυσόλιθον, quem recentiores *topasum* vocant. Colore est e flavo viridi; vid. Bellarm., p. 60, sqq. Frequens est in Hispania, et ab hac patria sua nomen Hebræum habet. Hujus gemmæ color est viridis. Cf. ad Ez. i. 16.

*Au. Ver.*—*Onyx*.

*Bp. Patrick.*—*Onyx*.] The Hebrew word *shoham* we meet with in the beginning of the Bible (Gen. ii. 12), and translate it as we do here, an *onyx*. But Josephus, St. Jerome, and the Vulgar, translate it *sardonyx*; which was of a mixed colour, of white and red. For the most precious Indian *sardonyx* had a radix (as they call it) white, like the nail of one's finger; and the superficies red like blood; and both of them transparent: from whence it had its name; the *sardius* stone (as was said before) being red, and the *onyx* signifying the nail of one's finger (see the forenamed Braunius, cap. 18).

*They shall be set in gold in their inclosings.*] Or, more literally, "they shall be golden ouches in which they are set" (see ver. 17 and ver. 11).

Ver. 21.

וְהָאֲבָנִים הַהֵלֶּן עַל-שֵׁשֶׁת בָּנֵי יִשְׂרָאֵל שְׁתֵּים עָשָׂר עַל-שְׁמֹתָם הַהֵנִי חֹתָם אֵישׁ עַל-מָבוֹ הַהֵלֶּן לְשֵׁנֵי עָשָׂר שָׁבָט :

καὶ οἱ λίθοι ἔστωσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραὴλ δεκάδύο κατὰ τὰ ὀνόματα αὐτῶν. γλυφαὶ σφραγίδων ἕκαστος κατὰ τὸ ὄνομα ἔστωσαν εἰς δεκάδύο φυλάς.

*Au. Ver.*—21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

*Ged., Booth.*—21 And the stones shall be for the names of the sons of Israel; twelve according to their names. The engravings, like those of a signet, shall each have its name according to the twelve tribes.

Ver. 22.

*Au. Ver.*—22 And thou shalt make upon

the breastplate chains at the ends of wreathen work of pure gold.

*At the ends.* See notes on xxviii. 14.

Ver. 23.

*Au. Ver.*—23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

*Ged., Booth.*—And thou shalt make for the breastplate two clasps of gold, and [Sam.] two rings of gold, and the two rings thou shalt place at the two upper ends of the breastplate.

Ver. 25.

וְנִתְּנָהּ עַל-כְּתָפוֹת הָאֶפֶד אֶל-  
מִגְדַּל פָּנָיו :

*Au. Ver.*—25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

*Ouches.* See notes on verse 11.

*Before it.*

*Pool.*—i.e., in the forefront of the ephod; or *before him*, i.e., the high priest, in his forefront, upon his breast.

*Ged., Booth.*—And the other two ends of the two wreathen chains thou shalt put into the two clasps, and fasten them to the shoulder-pieces of the ephod opposite.

Ver. 26—28.

26 וְעָשִׂיתָ שְׁתֵּי מַבְעֵצֹת זָהָב וְשָׂמְתָּ  
אֹתָם עַל-שְׁנֵי הַצָּדוֹת הַחָשֵׁן עַל-שְׂפָתָיו  
אֶשֶׁר אֶל-עֶבֶר הָאֶפֶדוֹ בְּיָתְרוֹ :  
27 וְעָשִׂיתָ שְׁתֵּי מַבְעֵצֹת זָהָב וְנִתְּנָהּ  
אֹתָם עַל-שְׁתֵּי כְתָפוֹת הָאֶפֶדוֹ מִלְּמַטָּה  
מִפְּנֵי פָנָיו לְעִמָּת מַחְבְּרָתוֹ מִפְּעֵל  
לְחֹשֶׁב הָאֶפֶדוֹ : 28 וְיִרְכְּסוּ אֶת-חֹשֶׁן  
מִטְּבַעְתָּו אֶל-מַבְעֵצַת הָאֶפֶדוֹ בְּפִתְלֵי  
הַגִּלְתָּ לְהִיּוֹת עַל-חֹשֶׁב הָאֶפֶדוֹ וְלֹא  
יִנָּח הַחָשֵׁן מֵעַל הָאֶפֶדוֹ :

v. 28. מִטְּבַעְתּוֹ י' ק

*Au. Ver.*—26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-

part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

*Bp. Patrick.*—26 *Make two rings of gold.*] That is, two other besides those mentioned ver. 23.

*Put them upon the two ends of the breastplate.*] This is to be understood of the lower corners of the breastplate, as ver. 23, of the higher.

*In the border thereof.*] In the lower border of it.

*Which is in the side.*] Or, over against.

*Ephod inward.*] So that these two lowermost rings were not seen, being inward; lying, as it were, between the ephod and the breastplate.

27 *Two other rings of gold thou shalt make.*] These, though belonging to the ephod, are not mentioned till now; because the use of them would more plainly appear in this place.

*Put them on the two sides.*] Or rather, *shoulder-pieces of the ephod*: for so we translate it more plainly, ver. 7.

*Underneath.*] Below, at the lower end of the shoulder-pieces.

*Toward the forefront thereof.*] Or, in its forefront.

*Over against the—coupling.*] Opposite to the rings of the breastplate; being to be coupled to it by these rings.

*Above the curious girdle.*] All this is said only to mark out the place exactly, where these two rings were to be fastened to the ephod; that the breastplate might be inseparable from it.

28 A blue lace, or ribbon, being put through the two lower rings of the breastplate, and then through the rings of the ephod: they by it were tied together, a little above the girdle of the ephod.

*That the breastplate be not loosed from the ephod.*] And thus being joined, they were not to be separated one from another; no, not out of the time of ministration: but always continued so fast together, that the ephod could not be put on without the breast-plate. Thus Maimonides, and the Gemara (cap. 7, of Joma), *If any one*

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remove the breastplate from the ephod, or the staves from the ark, he shall receive forty stripes.

*Ged.*—26 Thou shalt also make two rings of gold, and place them at the two *neither* ends of the breastplate, at the inner side of its borders which are opposite to the ephod. 27 And thou shalt make two *other* rings of gold, and place them at the opposite nethermost *ends* of the two shoulder-pieces of the ephod, just where they over-join the fancy work of the ephod. 28 And let the breastplate be bound by its rings to the rings of the ephod with a lace of blue, so as to connect with the fancy work of the ephod; that the breastplate may not loosen from the ephod.

26 *At the inner side, &c.*] This shows exactly where the rings were to be placed; namely, at the side borders, not the bottom borders, of the two nethermost corners: where the other two rings of the breastplate were fixed in a different direction, at the topmost edges of the upper corners. The word translated *borders* is in the singular number, but should be rendered in the plural; and so the Vulgate renders it.—*Ged.*

*Booth.*—26 Thou shalt also make two rings of gold, and put them at the two lower ends of the breastplate, on its inward borders, which are opposite the ephod. 27 And two other rings of gold thou shalt make, and put them at the lowest ends of the shoulder-pieces, opposite to where it joins the fancy-work of the ephod. 28 And they shall bind the breastplate by its rings to the rings of the ephod, with a lace of blue, that it may be joined to the fancy-work of the ephod, and that the breastplate may not be loosed from the ephod.

Ver. 29.

*Au. Ver.*—29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

Geddes places this verse after verse 21, and it is thus placed in most copies of the LXX.

Ver. 30.

וְנָתַתָּ אֶל־יִשְׁרָאֵל הַמִּשְׁפָּט אֶת־הָאֲבִירִים  
וְאֶת־הַמִּיָּמִים וְגו'

καὶ ἐπιθήσεις ἐπὶ τὸ λογίον τῆς κρίσεως τὴν δὴλωσιν καὶ τὴν ἀληθειαν, κ.τ.λ.

*Au. Ver.*—30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

*Bp. Patrick.*—*Urim and the Thummim.*]

There is not the least intimation anywhere what these were, nor any direction given to Moses for the making of them, as there is for the rest of the priestly attire. Which may incline one to conclude one of these two things: either that they were things delivered to Moses by God himself, as the two tables of stone were; or that they are not things different from the precious stones before mentioned. But if the former of these were true, I should think it would have been as plainly mentioned that God delivered these unknown things to him, as that he did the two tables of stone. The other hath something in the Scripture to countenance it. For in the thirty-ninth chapter of this book, where Moses sets down the making of all those things which are here ordered, he mentions only the four rows of stones, in the same manner as he doth here: but saith not a word of putting the *urim* and *thummim* in the breastplate: though he spake particularly of other things, even of the rings, and the chains, and the lace, whereby it was tied to the ephod. And, on the other side, when he speaks of habiting Aaron with all these vestments, in order to his consecration, he only saith (Lev. viii. 8), that *he put the breastplate upon him, also he put in the breastplate the urim and the thummim*; but saith not a word of the four rows of stones. For which it is hard to give a reason; unless it be, because the *urim* and the *thummim* were one and the same thing with the twelve precious stones; so that it was indifferent, whether he said, *urim* and *thummim* were put into the breastplate, or the twelve precious stones; which are the only things in all this description of the holy vestments that can be thought to be *urim* and *thummim*. And, indeed, there being such a particular direction for everything else, and also a description of their form and fashion (as, that the chains should be of *wreathen work*), one cannot but think there would have been something said of

these, if they had been distinct from what was mentioned before. Mr. Mede, indeed, thinks that nothing is said concerning them, because they were things well known to the patriarchs. But this is well confuted lately by another great man, Dr. Pocock, in his late learned commentary upon the prophet Hosea (p. 149), unto which I refer the reader, because I have other things to note, and would not willingly enlarge too much on this subject.

As for that which some have said concerning two little images, or representations of angels, which were put in the hollow of the breastplate, I see no foundation for such a conceit. One may better say, that these two words *urim* and *thummim* were written or wrought on the breastplate; signifying that from hence they should receive the clearest and most perfect resolution of all their doubts. And of this opinion was R. Asaria in his *Meor Enajim*, cap. 46.

But if we take the former to be the truer account, that he only repeats what he said before (as he doth what he had said of the rings belonging to the breastplate, ver. 14, 22), then the meaning is, that the twelve stones should be the most sparkling, and most perfect in their kind, that could be got (for *urim*, all acknowledge, signifies *fires*, or *illuminations*; and *thummim*, the greatest *perfection*), and that all belonging to the breastplate (the *square stuff*, the *stones* engraved, the *rings*, the *chains* and *lace*) should be prepared and made ready before they were set in the breastplate.

And of this opinion (that the precious stones were the *urim* and the *thummim*, were Josephus and the Talmudic doctors, who therein, I take it, were in the right; though they do not give a likely account how the mind of God was declared by them).

*They shall be upon Aaron's heart.*] So it is said concerning the names of the children of Israel (ver. 29), which were engraven on the twelve stones; and seems to confirm the foregoing interpretation.

*Pool.*—The words *urim* and *thummim* confessedly signify *light*, or *illuminations* and *perfections*, which may be understood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of virtues and graces, which were required in the high priest, and which were in Christ in an eminent degree, and from him alone communicated to his people, or of one

and the same thing, noting perfect light or illumination, by a figure called *hendiadys*, oft used in Scripture, as Deut. xvi. 18; Matt. iv. 16, compared with Job x. 21; John iii. 5; Acts xvii. 25, compared with Gen. ii. 7. Which may seem probable, 1. Because the great use of this instrument was to give light and direction in dubious and difficult cases, and not to confer any other perfection upon any person. 2. Because sometimes both these words and things are expressed only by one of them, and that is by *urim*, Numb. xxvii. 21; 1 Sam. xxviii. 6, which signifies *lights*. And the name seems to be given from the effect, because hence the Israelites had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, what this *urim* and *thummim* was, and in what manner God answered by it; which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to inquire, and positively to determine. Many conceive it was nothing else but the twelve precious stones, wherein the names of the twelve tribes were engraven, and that the answer of God was composed out of those letters which either shone more brightly, or thrust themselves further outward, than the rest did; which seems a frivolous and ungrounded conjecture, both because all the letters of the alphabet were not there, and so all answers could not be given by them; and because it was shut up within the duplicature of the breastplate, and therefore could not be seen by the high priest; and there is not a word to signify that he was to take it out thence, and look upon it, but rather the contrary is evident. And that this *urim* and *thummim* are not the same thing with those twelve stones may be easily proved: 1. Because the stones were *set* and *engraven* in the breastplate, ver. 17, 21, this was only *put* into it, which is a word of quite different and more loose and large signification, and therefore probably doth not design the same thing. 2. It is not likely that in such a brief account of the sacred utensils the same command would be repeated again, especially in more dark and general words than it was mentioned before. And how could Moses now put it in, when the workmen had fastened it there before? or why



should he be required to put it in the breastplate, when it was fastened to it already, and could not without violence be taken from it? 3. Because the stones were put in by the workmen, Exod. xxxix. 10, the urim and thummim by Moses himself, Lev. viii. 8. It is objected, that where the stones are mentioned there is no mention of urim and thummim, as Exod. xxxix., and that where the urim and thummim are mentioned there is no mention of the stones, as Lev. viii. 8, which shows they were one and the same thing. But that is not necessary, and there is an evident reason of both those omissions; of the former, Exod. xxxix., because he mentions only those things which were made by the workmen, whereas the urim and thummim seems to have been made immediately by God, or by Moses with God's direction; of the latter, Lev. viii., because the stones are implied in the breastplate as a part of it, and being fastened to it, whereas there he only mentions what was put in by Moses himself. There are other conjectures, as that it was the name Jehovah, or some visible representations, &c. But such conjectures are as easily denied as affirmed. It is therefore more modest and reasonable to be silent where God is silent, than to indulge ourselves in boundless and groundless fancies.

*Gesen.*—**אֲבִיבִים**, m. *Fire*. Plur. **אֲבִיבִים** or **אֲבִיבִים** mostly (compare, however, Numb. xxvii. 21) joined with **אֲבִיבִים**. Luth., *Licht und Recht*, better LXX, *δὴλωσις καὶ ἀλήθεια*, perhaps plur. *excellētia*: light, i.e., *revelation and truth*, the *sacred oracle* of the Hebrews which the high priest wore in the breastplate (**אֲבִיבִים**), and which he consulted in difficult legal points, Exod. xxviii. 30; Levit. viii. 8; Ezra ii. 63; Neh. vii. 65. Of what it consisted is disputed. Josephus (*Archæol.*, iii. 9) and the Rabbins say that it consisted of the stones of the breastplate itself, but the cited passage (Ex. xxviii. 30), affords ground for a more probable explanation, (comp. *Philo's Leben Moses*, t. ii., s. 152, ed. Mangey,) namely, that the urim and thummim were small oracular images, like the teraphim, by which revelation and truth were personified, and which were placed in the inner cavity of the breastplate. The Egyptians appear to have had a similar custom. *Diod. Sic.*, i. 48, 75; *Ælian.* v. *Hist.* 14, 35.

*Prof. Lee.*—*The Urim*, worn in the breast-

plate of the high priest, which, with the *thummim*, were perhaps intended to typify the influence and value of revealed religion. Occasionally, by way of distinction, with the article, **אֲבִיבִים הַזֵּה**, Exod. xxviii. 30; Lev. viii. 8, &c.; LXX, literally, *δὴλωσις καὶ ἀλήθεια*. In Ex. xxviii. 17—21, this breastplate is particularly described: and, from the circumstance of its being used in obtaining answers from Jehovah, it is there termed, **אֲבִיבִים יְהוָה**. One would be disposed to think that the *urim* and *thummim* added, as it seems to have been, to this breastplate (ib. ver. 30), was intended *particularly* to shadow out Him, who was to be *the light, the truth, and the life*; and that, from its being attached to the breastplate, bearing twelve precious stones, representing perhaps the twelve tribes,—as their names were engraven on these,—the whole was intended to represent the true church, and its influence with God, under both Testaments. See Rev. xxi. 11, 12, 13, 14, 19, 20, 23: which seems to me to apply all this to Christ, and to the Christian Church. Dr. Gesenius, however, as the manner of his school is, finds here nothing beyond mere idols, such as the Egyptians had. *Diod. Sic.* i. 48, 75, *Ælian.* var. *Hist.* 14, 34. He then goes to Philo's *Life of Moses* (tom. ii., v. 152, edit. Mangey), where he makes his author style these *images*, following, in this case, our Spencer. But why did he not refute the note of Mangey, ib., who shows that the whole is a mistake, founded on a wrong interpretation of the word *ἀγαλμαροφορῆ*? Nor can I see why the accounts of Diodorus, or *Ælian*, are to be preferred to those of Moses himself, just alluded to; unless, indeed, heathen writers are the only safe expositors of Holy Writ! It is not impossible, indeed, that the Egyptians might have had something representing these instruments of the Hebrew ritual, which they had borrowed from the Jews; and which would, of course, be made to quadrate with their own notions; just as the idolatrous Arabs made the Hebrew **אֲבִיבִים**, *kaḥn*, a *magician*, and the **אֲבִיבִים**, *ṭamām*, *amulets* to hang about the necks of children. See Hariri's *Second Consensus*. The age of Diodorus and *Ælian* will admit of this.

*Rosen.*—30 *De Urim et Thummim* multæ et variæ sunt sententiæ. Nos opiniones notatu dignissimas breviter recensebimus. Spenserius (*de Legg. Hebr. Rituall.*, l. iii.,

Diss. 7) multis probare studuit, Urim et Thummim idem fuisse ac Theraphim (cf. ad Gen. xxxi. 19), id est, duas imagunculas diversas, sive idola, quæ ad interrogata responderint; quum enim mos iste simulacra fatidica in dubiis consulendi longe lateque per gentes invalisset, Deum, cui res fuisset cum populo contumacis ingenii, reliquisse ei veterem hunc ritum a Theraphim oracula petendi, et ipsum hæc vere per illos edidisse. Braunius (*de vestitu sacerdotum Hebr.*, Amstel., 1698, 4, p. 606, 613, ed. 2), cui adsentitur Jo. Joach. Schroeder (in Diss. erudita *de Urim et Thummim*, Marburg. 1744, 4) et Dathius, ipsos illos lapides preciosos nomine Urim et Thummim insigniri putat; præcipi enim in hoc vs., ut lapides illi sint lucidissimi et perfectissimi, quum in antecedentibus iidem descripti essent secundum nomina sua et ordinem, quo in pectorali essent collocandi. Ex hac igitur sententia vox *אור* h. l. significat *splendorem*, et verba *אורים* vertenda *splendor perfectissimus*. Maxime huic sententiæ favere loca parallela, in quibus Moses promiscue utitur nomine *אור* Urim et Thummim et lapidum pretiosorum. Sic xxxix. 8, sqq. ubi tota illa structura pectoralis, quæ fuerit, repetitur, nullam injici mentionem *אור* Urim et Thummim, et Lev. viii. 8, loqui Moysen de Urim et Thummim et silere de lapidibus. Quod ad modum attinet, quo Deus per hæc Urim et Thummim responsa dederit, existimant illi, Deum summo pontifici ephodo et hoc pectorali ornato, suam voluntatem revelasse ad eundem modum, quo prophetis, ita ut ille non minus atque hi de veritate responsi divini certi esse potuerint. J. D. Michaelis in notis ad h. l. et in *Jure Mos.*, p. i., § 52, p. vi., § 304, inde, quod non describitur Urim et Thummim, colligi posse existimat, eam rem Israelitis jam notam fuisse, Urimque et Thummim fuisse tres sortes inde ab antiquis temporibus apud Hebræos asservatas, quarum una affirmandi, altera negandi et tertia in neutram partem decidendi vim notamque habuerit; pectorale ideo instar marsupii comparatum fuisse, ut ei sortes illæ injici possent. Sanctas has sortes potissimum in causis forensibus majoribus vel ad detegendum sotentem vel ad dirimendam litem adhibitas fuisse, ut colligi possit ex Jos. vii. 13—21; 1 Sam. xiv. 40—43, et in primis vs. 41, in textu Hebræo, Prov. xvi. 33; xviii. 18. Fuisse igitur Urim et Thummim mirabile *συγκαρα-*

*βάρεος* divinæ exemplum. Nobis quidem verisimile, Urim et Thummim nomen fuisse monilis sive gemmæ diversæ a ceteris pectoralis gemmis. Id enim postulare videntur verba: *אורים וטומים יחדיו יאמר אור* *pones ad s. super pectorale judicii Urim et Thummim*. Adpensa autem fuisse videtur ista gemma lapidibus illis, quibus nomina duodecim tribuum Israelitarum insculpta erant, ut indicetur, Pontificem Max. simul esse populi Israelitici supremum judicem, qui in rebus et causis gravioribus nomine Dei et ab eo edoctus decerneret. Hinc illa gemma sive illud monile nomen *lucis* et *integritatis*, i. e., perfectæ veritatis, s. justitiæ videtur habuisse. Philo *de vita Moysi*, l. iii., p. 152, t. ii., edit. Mang., simile quid videtur innuere: *Pectorale*, inquit, *quadratum, duplexque velut basis quadam conficiebatur, ut duarum simulachrum virtutem gereret, declarationis et veritatis*. Gesenius quoque in *Lexico Hebr. teuton. min. s. v. אור*, et De Wette *Lehrb. d. Hebr. Archæol.*, p. 237, arbitrantur, hæc signa imagunculas fuisse inter duplicem (Exod. xviii. 16) pectoralis pannum insertas, quarum altera *doctrinam divinitus patefactam*, altera *veritatem* repræsentaret. *Deum per Urim et Thummim interrogare* significare videtur, qui Urim et Thummim gestabat, et qui hoc ipso, quod hoc judicis supremi signum gestabat, jus potestatemque habebat Deum consulendi, et ejus nomine decernendi. In pluribus antiquis rebus publicis sacerdotes simul fuisse magistratus constat, qui in omnibus gravibus et magni momenti rebus consulerentur. Eadem res adhuc hodie invenitur apud nondum satis excultas gentes, ut apud Turcas, ubi Pontifex Max. *Mufti* dictus in omnibus rebus gravibus consuli solet, et cujus responsum judiciumque proximum a lege locum habet. Tota autem illa res a Mose ad exemplum Egyptiorum instituta esse videtur. Apud hos Pontifex Max. simul fuit judex supremus, in cujus rei signum in pectore gestabat gemmam, cui erat justitiæ imago insculpta. *Ælianus var. Histor.*, 14, 34: *Judices apud Egyptios iidem quondam fuerunt qui et sacerdotes. In his princeps erat maximus natus, et in omnes statuendi jus habebat. Eum omnium hominum esse justissimum et sincerissimum oportebat, qui circa collum imaginem ex sapphiro gemma confectam gestabat, quæ vocabatur veritas*. Hinc forsân factum, quod LXX, homines Alexandrini, vocem

פֶּרֶךְ h. l. vertunt ἀθήβαιαν. Diod. Sic. i. 3, ubi de sacerdotibus Ægyptiorum disserit: *Ferebat præses judicum circa collum ex aurea catena pendens signum pretiosorum lapidum, quod vocabant veritatem. Inchoabant autem disceptationes, cum veritatis imaginem adposuerat sibi judicum præses.* Hebræi suo Urim et Thummim arcanum quoddam scriptum, pectorali inditum, cui nomen divinum fuerit insculptum fuisse judicant; vid. Saalschütz l. l., p. 91. Certe rem non ignotam tum temporis fuisse, colligi potest inde, quod Moses non describat pluribus Urim et Thummim. Quomodo vero Pontifex Max. consuluerit Deum, et quam ratione is responsa dederit, certo quidem dici vix poterit, haud tamen plane improbabilis est Saalschützii (p. 104) et Bellermannii (p. 22) sententia, Pontificem Max., hoc pectorali ornatum adytumque ingressum, se mentis viribus excitatum et quasi divino quodam spiritu afflatum sensisse, ut quæ ipsi tunc oborientur cogitationes pro divinitus sibi impertitis haberet.

## Ver. 33.

— ῥοῖσκους ἐξ ὑακίνθου, καὶ πορφύρας, καὶ κοκκίνου διανειησμένον, καὶ βύσσου κεκλωσμένης.

*Au. Ver.*—33 And beneath upon the hem [or, skirts] of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof, &c.

*Blue, purple, &c.* See notes on xxv. 4. *Scarlet.*

*Ged.*—Scarlet and twisted cotton [Sam., LXX, and parallel passage xxxix. 24].

## Ver. 35.

*Au. Ver.*—To minister.

*Ged., Booth.*—When he ministereth.

## Ver. 36.

וַעֲשִׂיתָ אֵיךְ זָתָב כְּתֹרֶת הַפָּתָח עֲלָיו  
כְּתֹרֶתִי חֹלֶם לְהַזְהִיר :

καὶ ποιήσεις πέταλον χρυσοῦν καθάρων. καὶ ἐκτυπώσεις ἐν αὐτῷ ἐκτύπωμα σφραγίδος, ἀγίασμα κυρίου.

*Au. Ver.*—36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

*Bp. Horsley.*—A plate of pure gold; rather, a flower-bud of gold. (See Parkhurst, γρ., III. and compare Josephus's description of this ornament, lib. iii., cap. 7 and 8.) From which it appears, that this

flower-bud formed the top of the mitre. (See also chap. xxxix. 31.)

*Bp. Patrick.*—Make a plate of pure gold.] The Hebrew word zitz is translated πτερόλον by the LXX, which signifies a leaf expanded. And such was this plate (as we render it), a thin piece of gold, two fingers broad (as Jarchi tells us), and so long as to reach from one ear to the other; being bound to the forehead with a string, which was tied behind the head; and thence is called a crown (xxxix. 30), as all things are which compass the forehead. And crowns being anciently made of flowers or leaves, which we call garlands, Josephus saith this crown was adorned with the figures of that flower which the Greeks call κυανός, of which there were three rows (lib. iii. Antiq., cap. 8). And indeed the Hebrew word zitz signifies a flower; which hath made some think this plate had its name from the flowers which were wrought in it, to make it look more beautiful (see xxix. 6).

*Genenius.*—זִיז m. Anything glittering, shining, especially the gold plate which the high priest wore on his forehead, Exod. xxviii. 36, 38. Compare Ps. cxxxii. 18.

*Prof. Lee.*—Anything of a bright, shining appearance, a polished plate of metal.

*Rosen.*—זִיז h. l. non est flos, ut Job. xiv. 2, quomodo et hic quidam vertunt. Est potius proprie micatio. Dicebatur ita antiquissimis temporibus diadema illud, quale regum in oriente esse solebat, constans lamina aurea et ad eximium fulgorem expolita. Hoc diadema impositum cidari cum splendore emicabat, tanquam præclarum eminentis dignitatis insigne. Plenior phraai dixerunt זִיז זִיז micationem diadematis, pro diademate in summo capite emicante, coll. xxxix. 30. Hinc זִיז pro זִיז pontificis substituitur xxix. 6. Et Lev. viii. 9, hæc vocabula ita conjunguntur, ut se invicem explicant. Sicuti Urim et Thummim significabat, Pontificem Max. etiam esse supremum judicem: ita illud diadema illius dignitatem regiam indicare debuit.

*Holiness to the Lord.*

*Ged.*—Holy to the Lord. *Houb., with Vulg.*—Sanctum Domino. *Castalio.*—Jovæ sacrum.

## Ver. 37.

וַעֲשִׂיתָ אֶת־עֲלֵיהֶם כְּתֹרֶת חֹלֶם  
כְּתֹרֶתִי חֹלֶם לְהַזְהִיר :  
καὶ ἐπιθήσεις αὐτὸ ἐπὶ ὑακίνθου κεκλωσμένης. καὶ ἔσται ἐπὶ τῆς μίτρας, κ.τ.λ.

*Au. Ver.*—37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

*Pool.*—The words may be rendered, *thou shalt put it on, or, bind it* [so *Ged.*, *Booth.*], as the Vulgate renders it, *with a blue lace*, to wit, upon the mitre, as it follows.

## Ver. 38.

*Au. Ver.*—38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, &c. So the Heb.

*Ged., Booth.*—38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity which the Israelites may commit, in the holy things which they shall hallow in all [*Ged.*, any of] their holy gifts, &c.

## Ver. 39.

וְשָׂבַעְתָּ הַחֹדֶת לְשֵׁשׁ וְעֶשְׂרֵת מְצָנֶיךָ  
לְשֵׁשׁ וְאַבְנֵי מְצָנֶיךָ מְצָנֶיךָ לְרֹאשׁ׃

*kal oi kosymbwtoi twn chitonwn ek byssou. kal poihsais klidaw byssion. kal zwnh poihsais, ergon poukilotou.*

*Au. Ver.*—39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

*Bp. Horsley.*—And thou shalt embroider the coat of fine linen; rather, And thou shalt make a strait coat of fine linen.

*Ged., Booth.*—39 And thou shalt make of cotton the strait tunic, and the mitre of cotton; but the girdle thou shalt make of embroidered work.

*Gesen.*—Piel עָבַד, 1. *To work, weave*, but of a peculiar kind of work, viz., *to weave in a checkered or cellular kind of texture*, and in white stuff only, after the manner of our quilting, so that the checks or cells resemble the setting of jewels, see (signification, No. 2) Exod. xxviii. 39: עָבַד עָבַד עָבַד, *and thou shalt work in checker a coat of byssus*. This coat is called in verse 4: עָבַד עָבַד, *a coat of checkered cloth*. Thus the Greek σφαιρῆς signifies 1. collet of a ring, 2. a certain figure which was woven into stuff. According to Salmasius on the cited passage, *opus ocellatum*, better *opus tessellatum, reticulatum*.

*Prof. Lee.*—עָבַד, v. Kal non occ. Pih. עָבַד. According to some, *Quilted*; others, *wrought with checker-work*; others, *fastened*,

Exod. xxviii. 39. The signification is very doubtful. LXX, *oi kosymbwtoi*. Aquila, Symm., and Theod., *ai sosphigxeis*. These take the word as a noun. Vulg. *strings*.

*Needlework.* See notes on xxvi. 36.

## Ver. 40.

*Au. Ver.*—40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets thou shalt make for them, for glory and for beauty.

*Ged., Booth.*—40 And for Aaron's sons thou shalt make tunics; and thou shalt make for them girdles; and turbans shalt thou make for them, for ornament and for beauty.

## Ver. 43.

*Au. Ver.*—To minister in the holy place. So most commentators.

*Ged.*—To perform the holy function.

*Au. Ver.*—Tabernacle of the congregation. See note on Exod. xxvii. 21.

## CHAP. XXIX. 2.

וְלֶחֶם מִצֹּחַ וְחֵלֶת מִצֹּחַ בְּלֹאֵל  
בְּשֶׁמֶן וְיֶהֱוְאֵי מִצֹּחַ מְשִׁתִּים בְּשֶׁמֶן וְיֶהֱוְאֵי

*kal artous azymous pefuraménous en elaiφ, kal lagana dzuma kechrisména en elaiφ, κ.τ.λ.*

*Au. Ver.*—2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil, &c.

*Tempered.*

*Gesen.*—בָּלָ fut. Kal בָּלָ occurs in three conjugations; in Kal, 1. *To wet, to moisten*. (In Arabic, *idem*.) Hence Part. בָּלָה, *moistened with oil*, Lev. ii. 4, 5. בָּלָ, according to the LXX, is rendered here *to mix*, hence בָּלָה, *mixed with oil*, and frequently *intrans.* Ps. xcii. 11: יָבִילָהּ בָּשֶׁן רָגֵן, *I am poured over* (i.e., anointed) *with fresh oil*.

*Rosen.*—בָּלָ sunt *placentæ*, et quidem, uti videtur, *crassiores*; opponuntur enim עָבַד, *tenuis*. בָּלָה מִצֹּחַ significant *placentas oleo perfusas*, quæ opponuntur *placentis unctis oleo*, quibus manu et digitis infricatur oleum. Etiamnum Orientales *placentas suas tenuis oleo tingere et ita iis vasci solent*.

## Ver. 4.

*Tabernacle of the congregation.* See notes on xxvii. 21.

## Ver. 5.

וְלֶמְחֹת אֶת־הַבְּגָדִים וְהַלְבִּישָׁתָּ אֶת־  
אֶחָדָם אֶת־הַבְּגָדֹת וְאֶת־מְעִילֵי הָאֶפֶד

וְאֶת־הַחֲלָלִים וְאֶת־הַחֲלָלִים וְאֶת־הַחֲלָלִים  
: קִבְּצָהּ הָאֵלֶּךְ

καὶ λαβὼν τὰς στολὰς ἐνδύσεις Ἀαρὼν τὸν ἀδελφόν σου, καὶ τὸν χιτῶνα τὸν ποδήρη, καὶ τὴν ἐπωμίδα, καὶ τὸ λογεῖον. καὶ συνάψεις αὐτῷ τὸ λογεῖον πρὸς τὴν ἐπωμίδα.

*Au. Ver.*—5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

*Bp. Horsley.*—*The coat, and the robe of the ephod, and the ephod, and the breastplate.* Read, with the Samaritan, “the coat, and thou shalt gird him with the girdle, and put upon him the robe, and over it thou shalt put the ephod and the breast-plate.” (Compare Leviticus viii. 7.)

*Ibid.*—*And gird him with the curious girdle of the ephod.* Rather, “and thou shalt bind the ephod upon him, בָּשָׂה, with the band.” Or, “and thou shalt draw the ephod close upon him by the added piece.” This passage, I think, proves that בָּשָׂה here, and in verse 8, and in verses 27 and 28, of the preceding chapter, signifies something by which the ephod was drawn close together in front. Probably a broad slip of the same stuff of which the ephod was made, fastened to the edge, or to both edges in front.

*Ged., Booth.*—5 And then take the garments: and thou shalt clothe Aaron with the tunic and gird him with the girdle; then thou shalt clothe him with the robe, and over it thou shalt put the ephod and the breastplate [Sam., and pp. Levit. viii. 7], which thou shalt fasten to the fancy work of the ephod.

*Which thou shalt fasten to the fancy work of the ephod.* Lit., *Thou shalt fasten to it the ephod at the fancy work*; for so, I think, we ought to understand the comma, referring the word וְאֶת not to Aaron, but to בָּשָׂה.—*Geddes.*

*Au. Ver.*—*Curious girdle.* See notes on xxviii. 8.

Ver. 9, 10.

*Au. Ver.*—9 And thou shalt gird them with girdles, Aaron and his sons, and put [Heb., bind] the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate [Heb., fill the hand of] Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

*Ged., Booth.*—9, 10 And thou shalt gird them with girdles, Aaron and his sons, and bind the turbans on them; and the priest's office shall be theirs by a perpetual statute. And thus thou shalt consecrate Aaron and his sons. Thou shalt bring the steer before Jehovah, to the door of [Sam.] the congregation-tabernacle, &c.

*Tabernacle of the congregation.* See notes on xxvii. 21.

Ver. 13.

וְלִמְחֶה אֶת־זֵיתֹן הַמִּכְסָּה אֶת־הַחֲלָלִים  
הַקֶּבֶץ וְאֶת הַיִּתְרֹת עַל־הַקֶּבֶץ וְגו'

καὶ λήψῃ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας, καὶ τὸν λοβὸν τοῦ ἥπατος, κ.τ.λ.

*Au. Ver.*—13 And thou shalt take all the fat that covereth the inwards, and the caul [it seemeth by anatomy, and the Hebrew doctors, to be the midriff] *that is* above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

*Bp. Patrick.*—*Take all the fat that covereth the inwards.* He means that part of the beast which is called the *omentum* [so Rosen.], in which all the bowels are wrapped; which in Lev. ix. 19, is simply called *that which covereth*. This hath a great deal of fat upon it, to keep the bowels warm, and was much used in ancient sacrifices, both among the Greeks and Romans, who herein followed the Jews.

*The caul that is above the liver.* Our interpreters take this for the *diaphragm*, or the *midriff*, upon which the liver hangs. But Bochart hath demonstrated, I think, that it signifies the greatest lobe of the liver, upon which the bladder of gall lies (lib. ii., Hierozoic., par. 1, cap. 45). The only argument against it is, that this *jothereth* (as the Hebrews call it) is said here to be *above the liver*, and therefore must signify the *diaphragm*, upon which the liver depends. But the particle *al* signifies *upon*, as well as *above*: and is to be here so translated, *upon* or *by* [so Rosen., “לְ h. l. non significare super, sed ad, res ipsa docet”] *the liver*. And the reason why this *lobe* of the liver was peculiar to the altar, was because of the fat that is upon it.

*Gesen.*—זֵיתֹן, fem. properly, *that which is*

*superabundant, hangs over; redundans*, especially, *הִתְרַחַץ עַל הַכֶּבֶד*, Exod. xxix. 13; Levit. iii. 4, or, *יִתְרַחַץ הַכֶּבֶד*, Exod. xxix. 22, and *יִתְרַחַץ כֶּן הַכֶּבֶד*, Levit. ix. 19, *the great lobe of the liver, major lobus hepatis*. LXX, *λοβὸς τοῦ ἥπατος*. Saad., *زائدة*, *idem*, and with the same etymology, for *זא* is i.q., *זר*, see *Bocharti Hieroz.*, t. i., p. 498, &c. It might be rendered the lobe *over* the liver, although it makes a part of the liver itself; and this appears to be more applicable than the (insignificant, thin) net over the liver *omentum minus hepatico-gastricum*. Vulg., *reticulum hepatis*.

Ver. 18.

— עֲלֶה הוּא לִיהֹנֶה בֵּית נִחֹחַ  
אֲשֶׁה לִיהֹנֶה הוּא :

— ὀλοκαύτωμα τῷ κυρίῳ εἰς ὄσμην εὐωδίας. θυμίαμα κυρίῳ ἑστί.

*Au. Ver. 18*—It is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

*Ged.*—*Lit.*, An offering is it to the Lord, an odour of sweetness by fire to the Lord is it.

*Gesen.*—אֲשֶׁה לִיהֹנֶה הוּא, a sweet savour, a sacrifice which is (agreeable) to Jehovah, Exod. xxix. 18; xxv. 41, or, אֲשֶׁה לִיהֹנֶה, a sacrifice of sweet savour unto Jehovah.

Ver. 20.

*Au. Ver.*—The blood.

*Ged., Booth.*—The rest of the blood.

Ver. 21.

*Ged.* and *Booth.* place this verse after verse 28.

*Au. Ver.*—And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle, &c.

*Ged., Booth.*—And thou shalt take some of the anointing oil and some of the blood that is upon the altar [Sam.], and sprinkle, &c.

Ver. 22.

*Au. Ver.*—22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration.

*The rump.*

*Gesen.*—אֵזָא, f. *The fat tail* of a certain breed of Oriental sheep (*Ovis laticaudia*, &c.), which is said to weigh from twelve to twenty pounds. It is laid on a little cart with two wheels, which the sheep drags after it. Lev. iii. 9; vii. 3; viii. 25; ix. 19. *Herodot.*, iii. 113. (Root אָזָא, Arabic *الي*, of men: "to have fat buttocks," to be fleshy, muscular.) So *Rosen.*, *Geddes*, *Lee*, &c.

*Rosen.*—אֵזָא, est cauda crassa et adiposa ovis vel arietis. Vocem אֵזָא LXX nunc omittunt, nunc reddunt ὀσφύν, lumbum, quum tamen in Ægypto nec vox nec res ipsa ignota esse potuerit. Sed videntur interpretes illi existimasse vocabula Græca οὐρὰ et κεράκος, quæ tantum caudam vulgarem denotant, non respondere voci אֵזָא.

*The fat that covereth the inwards and the caul above the liver.* See notes on ver. 13.

Ver. 25.

וְלִמְחֹתָ אֹהֶם מִיָּנָם וְהִקְטַרְתָּ  
הַמִּזְבֵּחַ עַל־הָעֹלָה וְגו'

καὶ λήψῃ αὐτὰ ἐκ τῶν χειρῶν αὐτῶν, καὶ ἀνοίσεις ἐπὶ τὸ θυσιαστήριον τῆς ὀλοκαυτώσεως, κ.τ.λ.

*Au. Ver.*—25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

*For a burnt-offering.*

*Ged., Booth.*—Together with the burnt-offering.

Ver. 27.

*Au. Ver.*—27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons.

*Ged., Booth.*—So thou shalt sanctify the breast, that hath been waved as a wave-offering, and the shoulder, that hath been heaved as a heave-offering (of the ram by which Aaron and his sons are consecrated).

Ver. 30.

שְׂבַעַת יָמִים יִלְבָּשֶׁם הַכֹּהֵן תַּחֲתָיו  
מִבְּנֵי אֶשֶׁר יָבֹא אֶל־אֹהֶל מוֹעֵד לְשֹׁמֵר  
בְּיָדָם :

ἐπτά ἡμέρας ἐνδύσεται αὐτὰ ὁ ἱερεὺς ὁ ἀντ



offering upon the altar, thou shalt anoint it to make it holy.

In this verse our common translation is erroneous: *לְרַחֵם עַל הַמִּזְבֵּחַ* cannot signify "thou shalt cleanse the altar;" although the Septuagint even give it that meaning: *καὶ καθαρῶς το θυσιαστήριον*, and Vulg., *Mundabisque altare*. Much better here Gr. Ven., *καὶ ἀμαρτωσεῖς ἐπὶ τοῦ θυσιαστήριου*. Delgado saw this, and properly corrected the English version: "Thou shalt offer it for a sin-offering upon the altar." The preposition *ἐπὶ* excludes the other signification. See Houbigant, who, nevertheless, in my apprehension, has not hit upon the true meaning. His version is, *et quoniam macula erit in altari, dum tu expiabis eum* (Aaronem), *altare inunges*, &c. I believe I have rightly rendered; yet Le Clerc, Dathe, and Michaelis follow Luther and the earliest modern interpreters. Bate is an exception, whose version is: "and thou shalt burn it upon the altar;" explained in his note thus: Heb., Thou shalt sin it upon the altar; i.e., do with it what was done to the sin-offering. —Geddes.

Ver. 38.

— פָּקֵדִים בְּגִי' שָׁנָה שְׁנִים לַיּוֹם קָמִיד —  
— ἀμνούς ἐνιαυσίους ἀμώμους δύο τῇν ἡμέραν ἐπὶ τὸ θυσιαστήριον ἐνδελεχῶς, κάρπωμα ἐνδελεχισμοῦ.

*Au. Ver.*—38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

*Continually.*

*Ged., Booth.*—As a perpetual offering [Sam., LXX, and four MSS.].

Ver. 39, 40.

*At even.* See notes on xii. 6.

Ver. 40.

וְעֹשֶׂיךָ סֶלֶת בְּלִיל בְּשֶׁמֶן קִתִּיף רֹבֵעַ  
חֵייו וְרֹבֵעַ רִבְעֵת חֵייו וְגו' לַפָּקֵד  
הַמִּזְבֵּחַ :

*καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ κεκομμένη τῷ τετάρτῳ τοῦ Εἵν. καὶ σπονδῆν τὸ τέταρτον τοῦ Εἵν οἶνον τῷ ἄμωφ τῷ ἐνί.*

*Au. Ver.*—40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering.

*Flour.*

*Ged., Booth.*—Fine flour.

*Prof. Lee.*—*סֶלֶת*, f. Arab. *سَلْت*, *detergendo, vel decorticando eduxit; deterisit. Cleaning grain by removing the husk. Grain thus cleaned; flour cleared of the bran, fine flour*, Gen. xviii. 6; Exod. xxix. 2; Lev. ii. 5, &c.

*Bp. Patrick.*—*With the one lamb a tenth deal of flour.*] Most understand the tenth part of an ephah, which was an omer. And so Moses afterward expressly orders by God's command (Numb. xxviii. 5).

*Mingled with the fourth part of an hin of beaten oil, &c.*] A hin was the sixth part of an ephah; containing one wine gallon, two pints, and fifteen inches (as Bishop Cumberland computes, in his learned treatise of Scripture Measures). So that the fourth part of it was a quart, and something more than a quarter of a pint.

*Mingled.* See notes on xxix. 2.

*Beaten oil.*

*Gesen.*—*דָּחַץ*, m. *pounded or beaten oil*. Exod. xxvii. 20; xxix. 40; Levit. xxiv. 2, i.e., according to Rabbi Solomon, such oil, as is extracted from olives by beating them with a pestle in a mortar, and not by the press, by which means only the purest and best oil was extracted.

Ver. 41.

*Even.* See notes on xii. 6.

*Sweet savour, &c.* See notes on verse 18.

Ver. 42.

*Au. Ver.*—42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.

*Tabernacle of the congregation.* See notes on xxvii. 21.

*Where I will meet you, &c.*

*Ged., Booth.*—Where I will meet with thee [Sam., LXX, Arab., and one MS.], &c.

Ver. 43.

וְלִעֲרִיתִי שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִחַשְׁתָּ  
בְּקִבְבִּי :

*καὶ τάξομαι ἐκεῖ τοῖς υἱοῖς Ἰσραὴλ, καὶ διασθήσομαι ἐν δόξῃ μου.*

*Au. Ver.*—43 And there I will meet with [so the Heb., and most commentators] the



children of Israel, and *the tabernacle* [or, Israel] shall be sanctified by my glory.

*Ged.*—There will I be consulted by [Sam., יְיָשׁוּר] the children of Israel.

*And the tabernacle shall be sanctified, &c.*

*Ged.*—Delgado blames our translators for supplying here the word “tabernacle,” and thinks that the antecedent to נִקְדַּשׁ is יִשְׂרָאֵל Israel. This idea is favoured by the reading of Sam. נִקְדַּשׁ, but four Sam. MSS. read with Heb., and so read Jerom, both Arabs., Pers., and Gr. Ven. But Sept., Syr., Onk., Tharg., seem to have read נִקְדַּשְׁתִּי, I will be sanctified. In my version I adhere to the common reading, and make *place* the supplied antecedent, with the English of Geneva, Briccioli, the Tigurines, &c.

Ver. 44.

*Au. Ver.*—And I will sanctify, &c.

*Ged., Booth.*—For I will sanctify, &c.

#### CHAP. XXX. 1—10.

Ken., *Ged.*, and Booth. place these ten verses after the thirty-fifth verse of chap. xxvii. See the notes there.

Ver. 1, 5.

*Shittim wood.* See notes on xxv. 5.

Ver. 2.

*Shall be of the same.* See notes on xxvii. 2.

Ver. 3.

*Au. Ver.*—A crown. See notes on xxv. 11.

Ver. 4.

*Au. Ver.*—4 And two golden rings shalt thou make to it under the crown of it, by the two corners [Heb., ribs] thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

*Upon the two sides of it shalt thou make it.*

*Booth.*—Shalt thou make them.

Ver. 6.

וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּדֶת מִשְׁכָּן עַל-  
אֵלֶיךָ הַקֹּדֶשׁ לִפְנֵי הַפָּדֶת מִשְׁכָּן עַל-  
הַעֲדָת מִשְׁכָּן אֲנֹכִי לִפְנֵי שְׁמִי :

καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος, τοῦ ὄντος ἐπὶ τῆς βιβρωῦ τοῦ μαρτυρίου, ἐν οἷς ἐπισθῆσθαι σοὶ ἐκέλευ.

*Au. Ver.*—6 And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

*Testimony.* See notes on xxv. 16.

*Mercy seat.* See notes on xxv. 17.

*Before the mercy seat that is over the testimony.* Kennicott considers these words to be an interpolation. They are omitted in the Sam. Pent.

*Ken.*—The progress of error in this place is remarkable. The great error has been noted already; which is, that the first ten verses, now here, belong to chapter xxvi. The second error is, that here, in the sixth of these ten verses, six words have been carelessly expressed twice; though the fifth of them has been (in the repetition) since omitted, except in a few MSS. But the chief circumstance is, that the word וַעֲרֹךְ, *the veil* is changed to a word very different in sense, though consisting of the same letters (with one transposed) וַעֲרֹכֶה, *the mercy-seat*: and yet here four MSS. have the word rightly expressed, that is, the same as the veil. These words, here repeated, are not in the Sam. text, nor in the Gr. and Ar. versions; and eighteen Hebrew MSS. confirm these authorities. It must also be observed, that by this corruption of a corruption (the whole repetition, and the subsequent alteration of this one word) the Hebrew text is now made to contradict itself, as well as the Epistle to the Hebrews. For it places the altar of incense *before* (לְפָנֶיךָ in the presence of) the mercy-seat; and if so, it must have been in the holy of holies: whereas, the altar of incense was attended every day, and yet the holy of holies was entered but once a-year.

*Ged.*—All this is very specious, and the same considerations induced Houbigant to eject the second comma as an interpolation. I am, nevertheless, inclined to think that there is not only no interpolation, but no corruption in the passage. I believe, indeed, that a word is wanting in the present text, which however is supplied in at least eight MSS.; namely, the word אֵין ark. I would also read וַעֲרֹכֶה with about eighty MSS. and four of the most ancient editions; although the text can do without it. The text thus arranged will give the following literal version: *Et dabis illud ante velum quod (est) ante arcam testimonii; et e contra operculi arcæ testimonii.* And thou shalt place it before the veil which is by the testimonial-ark; over against the lid of the testimonial-ark. There is here nothing redundant nor contradictory. The first comma

directs the incense altar to be placed before the veil; and the second marks the precise place; namely directly opposite to the lid of the ark, the supposed residence of Jehovah. Before this residence, but without the veil, the incense altar was to be placed, between the table of the presence bread and the chandelier.

Ver. 7.

*Au. Ver.*—7 And Aaron shall burn thereon sweet incense [Heb., incense of spices] every morning: when he dresseth the lamps, he shall burn incense upon it.

*Ged., Booth.*—And on it Aaron shall burn sweet incense. Every morning when he dresseth the lamps, he shall burn incense upon it.

Ver. 10.

*Au. Ver.*—It is.

*Ged., Booth.*—It shall be.

Ver. 13.

*Au. Ver.*—13 — (a shekel is twenty gerahs.)

*Ged., Booth.*—(The shekel of the sanctuary [Sam.] being twenty gerahs.)

Ver. 16.

*Au. Ver.*—Unto the children of Israel.

*Ged., Booth.*—For the children of Israel.

Ver. 18.

וַעֲשֵׂתָ כִּיֹּר נְחֹשֶׁת וְכֶנֶף נְחֹשֶׁת  
לְרַחֵץ בָּהֶן אֹתוֹ בְּיָדֶיךָ מוֹעֵד וְכִיֹּר  
הַמִּזְבֵּחַ וְנִתְּנָה שָׁמָּה מִים :

ποίησον λουτήρα χαλκοῦν, καὶ βάσιν αὐτῷ χαλκῆν, ὥστε νίπτεισθαι. καὶ θήσεις αὐτὸν ἀνὰ μέσον τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου. καὶ ἐκχεῖς εἰς αὐτὸν ὕδωρ.

*Au. Ver.*—18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat.

*His foot.* So Patrick, Rosen., Gesen., Lee, &c.

*Ged., Booth.*—Its cover.

Our translators render כִּי, *his foot*, or *stand*, or *base*, after Sept., and all the antient, and most modern, interpreters, in the supposition that the word is derived

from כָּן. But it may come from כָּן, and although I consider not the *dageshed nun* as an indisputable proof, it is sufficient to make one doubt, at least, as it tells us that the punctator, whoever he was, considered the word as coming from what is called a germinating root. As כָּן then, in Arabic, signifies to cover, it is very probable that כָּן here denotes a cover. This derivation was thought of by Louis de Dieu, and has been adopted by Clemens, Dathe, and Schulze. And, indeed, we might expect to find a *cover* for the *laver* mentioned among the utensils of the tabernacle. As the *laver* stood in the open court, the water would soon be liable to be sullied without such a cover.—*Geddes.*

*Rosen.*—כָּן interpretes fere vertunt *basin* aut *scapum ejus*, labri, quasi nomen כָּן sit a כָּן deductum, quod in conjugationibus derivatis *stabilire*, *firmare* significat. Sed *dagesch forte* in כָּן, ut monet Dathius, innuit radicem mediæ geminatæ, non mediæ quiescentis. Quare ei præferenda videtur interpretatio Ludov. de Dieu (in *Crit. Sacr.* ad h. l.) et Clementis (*de labro æneo*, Græc. ingæ, 1732. Cap. 2), qui, quum Arabibus כָּן, *textit*, denotet, deductum inde substantivum *tegmen*, sive *operculum*, significare statuunt. Usus enim, inquit, cui hoc labrum destinatum fuit, necessitatem attulit, ut operculo tegeretur. Nam quum vas sub dio, non in loco tecto esset collocatum, aqua facile potuisset inquinari, nisi illud tectum fuisset. Deinde Moses, quoties hujus labri mentionem facit, inprimis in initiatione ejus et consecratione (vs. 28; xxxi. 9; xxxv. 16; xxxviii. 16, etc.), semper et τοῦ כָּן meminit. Jam vero non apparere, cur hoc fecerit, si כָּן, *basin* vel *scapum* notat, isque scapus vel ea basis unam cum labro partem constituit. Quodsi vero separata et distincta ejus pars fuit, utique necesse erat, ut utriusque faceret mentionem. Verum utut speciose hæc dicta sunt, tamen *operculi* significatio nullo modo quadrat loco Jes. xxxiii. 23, ubi de mali navis basi כָּן dicitur, neque illis locis, quibus *locum*, quem quis obtinet, dignitatem, indicare, dubio caret, veluti Gen. xl. 13; xli. 13; Dan. xi. 7; xx. 21. Retinenda itaque vulgo recepta illius nominis significatio, quam veteres omnes exprimunt. LXX, βάσις, Chaldæi כָּן, quod est ipsum Græcum βάσις. Nec obstat, quod כָּן a verbo כָּן deducitur. Constat enim, verba geminantia mediam ra-

dicaem, et verba secundæ quiescentis *Vav* significationes frequenter invicem mutuas sumere; vid. Gesenii *Lehrg.*, pp. 369 et 453.

*Au. Ver.*—And thou shalt put water therein.

*Ged.*—And thou shalt put water thereby.

19 *Au. Ver.*—For Aaron and his sons shall, &c.

*Ged., Booth.*—That Aaron and his sons may, &c.

Ver. 25.

*Au. Ver.*—25 And thou shalt make it an oil of holy ointment.

*Ged., Booth.*—And thou shalt make of these a holy anointing oil.

*Au. Ver.*—*Apothecary* [or, perfumer].

*Ged., Booth.*—Perfumer.

Ver. 28.

*Au. Ver.*—His foot.

*Ged., Booth.*—Its cover. See notes on verse 18.

Ver. 31.

לִי שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה יָהּ לִי  
לְדֹרֹתֶיךָ :

— ἔλαιον ἀλειμμα χρίσεως ἁγίου ἔσται τοῦτο ὑμῖν εἰς τὰς γενεὰς ὑμῶν.

*Au. Ver.*—31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

*Ged., Booth.*—A holy anointing oil shall this be esteemed by you [LXX, and one MS.] throughout your generations.

Ver. 32.

*Au. Ver.*—32 Upon man's flesh shall it not be poured.

Upon the body of no man, *but the priests*, shall it be poured.

Ver. 33.

*Au. Ver.*—33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

A stranger, i.e., one not of the sacerdotal order.—*Ged., Rosen.*

Ver. 34.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לְךָ סָמִים  
וְשִׁחֲלֵת יְהוָה לְבָבָהּ סָמִים וְלִבָּנָהּ  
וְכִהֵן בְּבֶד יִתֵּן :

καὶ εἶπε κύριος πρὸς Μωσὴν. λάβε σε-  
αυτῷ ἡδύσματα, στακτήν, ὄνυχα, χαλβάνην  
ἡδυσμου, καὶ λιβανὸν διαφανή. ἴσον ἴσφ ἔσται.

*Au. Ver.*—34 And the Lord said unto

Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight.

*And the Lord said unto Moses.*

*Ged., Booth.*—Again Jehovah spoke unto Moses, saying [Sam. and one MS.].

*Au. Ver.*—*Stacte.*

*Gesen.*—A fragrant gum. Exod. xxx. 34. LXX, στακτή. According to the Hebrew commentators, opobalsamum, according to others, storax.

*Prof. Lee.*—Myrrh.

*Rosen.*—סָמִים proprie gutta, deinde κατ' ἐξοχήν ita vocatur liquor aromaticus, admodum pretiosus, ex myrrha et cinnamomo stillans, quem Græci vocant στακτήν (στάξω, stillo). Dioscorides i. 74. Στακτήν vocari ait pinguedinem recentis myrrhæ, cum exigua aqua tusæ et origano expressæ.

*Au. Ver.*—*Onycha.*

*Ged., Booth.*—Bdellium.

*Bp. Patrick.*—*Onycha.*] The Hebrew word *secheleth* is translated by Jonathan *ceseth*, which the famous Bochartus proves, by many arguments, to be *ladanum*, which was one of the principal aromatics among the Arabians. The stream of interpreters, indeed, carry it for *onycha*, but are not agreed what that is; for some take it for the hoof or claw of an animal (as Maimonides), others (as Jarchi) for the root of a plant, which is smooth and transparent as the nail of a man's hand, which the Greeks call *onyx*; but there are others, and more numerous, who take it for the shell of a fish, in the fens of India, that are full of *spikenard*, upon which this fish feeding, it makes the very shell odoriferous (see Hierozoic, par. ii., lib. v., cap. ult.). He observes also, par. i., lib. iii., cap. 1, that there was such a shell-fish in Babylonia, which was nearer to the Jews than the Indians. The Greeks called it *onyx*, from the form of it; and the Hebrews *secheleth*, from its colour, which was black.

*Gesen.*—סָמִים, fem. Exod. xxx. 34, according to most versions, Hebrew interpreters and Talmudists, ὄνυξ, i.e., *unguis odoratus*, the well-known Constantinople sweet-hoof, *blatta byzantina* of the shops. It consists of the shells of several kinds of muscles, which, when burned, produce a scent similar to that of the storeum. See *Dioscorid.*, ii. 10, and the passages of Arabic authors, in Bochart. (*Hieroz.*, ii. 803,

&c.) Root  $\text{קלף}$ , probably i. q. Arab.  $\text{سقل}$ , to peel off, to shell (comp.  $\text{שיטה}$ , a date-tree), hence  $\text{קלף}$ , a muscle-shell. Without this authority of the ancient versions, the Syr. etymol.,  $\text{سلس}$ , to run in drops, exude, to distil, would lead to the idea of a resinous and odoriferous substance of the vegetable kingdom, perhaps *bdellium*; and this is preferred by Bochart in the cited passage. Moreover, Dioscorides and Pliny compare the fragments of this gum, on account of their smoothness, with nails (*unguibus*).

*Au. Ver.*—Galbanum; these sweet spices.

*Ged.*—Sweet-scented galbanum.

*Bp. Patrick.—Galbanum.*] That which is sold in our shops is of an offensive smell ; but there was another in Syria, in the mount Amanus, which had an excellent scent. And, therefore, to distinguish it from ordinary *galbanum*, there is a word added to it, as the Vulgar Latin takes it, in which it is called *galbanum boni odoris*. For that translation joins the next word (which we translate *sweet spices*) unto *galbanum*: as if he had said, aromatic *galbanum*.

*Rosen.*—**הגנה**, quod in textu Samaritano scriptum **הגנה** enuntiandum), LXX, verterunt **γαλβανη**, *galbanum*, quod est gummi seu resina grave olens, ferulæ galbaniferae, in Syria et Arabia nascentia. initio coloris albidus, unde ex **לבן** *adeps*, hinc *gummi*, et **לבן** *albus* recte dici potuit. Vetus flavescit albicantibus tamen maculis distinctum. Quum autem galbanum sit mali odoris (quod et innere videtur Hebraicum **רשף רחוק** *adpositum*, ita ut vertendum sit *acris odoris*, non, ut vulgo, *boni odoris*, Arab. **س** enim de quovis odore ponitur); plures quæsivere, cur hoc suffitui sacro admixtum fuerit? Haud improbable est, hoc ideo factum esse, ut aromatum aliorum odorem acueret. Sæpe enim accidere solet, ut graveolentia cum suaveolentibus mixta suavissimum præbeant odorem. Cujus rei exempla attulit Hillerus *Hierophyt.* p. i. p. 450, qui aliam præterea attulit causam, cur suffitui admixtum fuerit galbanum: videlicet quum galbanum sit medium inter resinarum et gummi genera, et aliorum aromatum odorem diutius continuisse; tradere enim Plinium *H. N.* 13, 1, adijci ungentis resinam et gummi ad continendum odorem in corpore; celerrime eum evanescere, si non sit hæc addita; hinc galbanum etiam

**Mendosio, laudatissimo unguento, adjectum esse.**

*Au. Ver.*—Of each there shall be a like weight. So most commentators.

*Rosen.*—יָבֵר בְּיָבֵר *Solum in solo erit,* quod LXX reddunt *τοον τοφ εἶται*, Vulgatus: *æqualis ponderis erunt omnia.* Similiter Onkelos et Jonathan: *pondus in pondere erit*, quod Fagius sic explicat: *æqualis ponderis erunt.* Alios autem sic accipere ait, ut sensus sit: uniuscuiusque pondus sit seorsim. Nescio tamen, annon præferenda sit Aben-Esra sententia, verba Hebræa hoc velle, unumquodque aromatum seorsim comminuendum, ac postea omnia inter se miscenda fuisse. Ceterum notatu haud indignum est, consuevisse et Ægyptios sacerdotes speciem aliquam aromatis, ex pluribus rebus compositi, quotidie circa occasum solis magno huic lumini mundi adolere, teste Plutarcho de *Iside*, p. 372.

**Ver. 35.**

וְעָשִׂיתָ אֵת־הַקִּטְרֹת רֶקֶחַ מִצִּמְעָח  
רוֹקֵחַ מִמֶּלֶח טְהוֹר קָדֵשׁ :

καὶ ποιήσουσιν ἐν αὐτῷ θυμίαμα μυρεψικὸν  
ἔργον μυρεψοῦ μεμιγμένον. καθαρὸν ἔργον  
ἀγιον.

*Au. Ver.*—35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together [Heb., salted], pure *and* holy.

*Tempered together.* So Booth.

*Rosen., Gesen., Lee.*—Salted.

*Bishop Horsley. — Tempered together.* Margin, *salted*. Both I think wrong; מלח, as a verb, is properly to dissolve. Hence מלח, as a noun, becomes a name for salt, from its characteristic property of solubility. The word סמלח, used here, probably signifies a substance of the most easy and perfect solubility, i.e., a volatile substance, which, in the fire, would be perfectly dissipated, without leaving any cinder or ash. "And thou shalt make of it an incense of perfume; a perfume the work of the perfumer: a volatile substance, pure, holy."

*Pool.—Tempered together*, Heb., *salted*; either, 1. Properly, for *salt* was to be *offered with all offerings*, Lev. ii. 13. And the Hebrew doctors tell us that six egg-shells full of salt were used. Or, 2. Metaphorically, well mixed together, as salt was with things either offered to God, or eaten by man.

*Ged.*—A composition pure and sacred. By Arias Montanus rendered *salitum mundum sanctitas*: and some modern interpreters, among whom Michaelis, think that סלח here implies the addition of a sort of salt, namely, nitre, or saltpetre; which, mingled with the other ingredients, gave a stronger and more extensive flavour to them. So Dathe: *adhibito sale puro et sancto*. But there is no vestige of this additional salt in the ancient versions; and, indeed, the construction will not admit of it. The most that can be inferred from the etymon of סלח is, that the composition was made up, or granulated, in the manner of salt. The Sam. reading סלח corresponding with the preceding סלח is in favour of this idea.

*Rosen.*—סלח, *salitum*. LXX, μεμυγμένον *miztum*, Vulgatus: *mistum diligenter*. Onkelos and Jonathan: *miztum*. Sunt qui putent, interpretes illos subaudisse *sale*, quum *salire* et *miscere sale* idem sint. Recte vero Moses Mendelii fil. observat, voce סלח *salitum* denotante innui, suffitui sal Sodomiticum admiscendum fuisse, uti tradunt Talmudici, in *Cerithuth*, fol. 6, col. 8, ubi de præparatione illius sacri suffitus agitur. J. D. Michaelis *de nitro Hebræorum*, § 7 (in *Commentatt. per annos 1758, sqq. prælectt.*, Brem. 1774) verba סלח סלח vertit *salitum pure, sanctum*, statuitque, Hebræos distinxisse, ut Ægyptii, salem purum et impurum. Impurus eis sal *marinus*, purus autem *nitrum* (s. *Salpeter*), quod Ægyptii in sacrificiis adhibebant, teste Arriano *de Expediit. Alexandri M.*, lib. iii., p. 161, edit. Blancardi. De hoc nitro et nostro loco Mosen loqui putat Michaelis, et Lev. ii. 13, ad quem loc. vid. tamen not. Esse autem nitrum saliendo suffimento aptissimum, quippe cujus dissultu et ignis celerius et fumus latius spargitur.

## Ver. 36.

*Au. Ver.*—36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee, &c.

*Testimony.* See notes on xvi. 34.

*Bp. Patrick.*—Put of it before the testimony.] Burn it upon the altar of incense, which was placed before the ark, as we read ver. 6. This seems to be the meaning, and not that he should put it in a dish upon the table, ready to be burned; for the table did not stand before the ark of the testimony.

*Tabernacle of the congregation.* See notes on xxvii. 21.

## CHAP. XXXI. 7.

*Tabernacle of the congregation.* See notes on xxvii. 21.

*Testimony.* See notes on xvi. 34.

*Mercy seat.* See notes on xxv. 17.

## Ver. 8.

*Au. Ver.*—8 And the table and his furniture, and the pure candlestick with all his furniture, &c.

*Ged., Booth.*—The table and all [Sam., LXX, Syr., Arab., Targ., and MSS.] its utensils, and the chandelier of pure gold with all its utensils, &c.

## Ver. 9.

*Au. Ver.*—And the laver and his foot.

*Ged., Booth.*—And the laver and its cover. See notes on xxx. 18.

## Ver. 10.

וְאֵת בְּגָדֵי הַשָּׂרָד וְאֵת־בְּגָדֵי הַקֹּדֶשׁ  
לְאַהֲלֵן הַפֶּלֶן וְאֵת־בְּגָדֵי כְהֵן לְבָקֶן :

καὶ τὰς στολὰς τὰς λειτουργικὰς Ἀραὼν, καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ ἱερατεύειν μοι.

*Au. Ver.*—10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

*Ged.*—And the service-cloths for the service of the sanctuary [so seven Hebrew MSS., four copies of the Chald., and the parallel places], and the holy garments, &c.

*Bp. Horsley.*—"And the clothes of service," בני שרד. Our translators seem to follow the Samaritan שרד for שרד. But שרד I take to be the true reading, though I am much in doubt what these שרד בני might be. They are clearly distinguished in this place from the vestments of the priests. And still more clearly in other places where they are mentioned, viz. chap. xxxv. 19, and chap. xxxix. 1, 41. Some understand by them the hangings of the tabernacle. Some the wrappers for covering the sacred furniture and utensils, when the camp moved. (See Numbers, chap. iv.) Some the ordinary garments of the priests, "quæ exutis pontificalibus residuæ erunt et reliquæ." Some certain loose frocks which they threw over the sacred vestments, to keep them clean, when they were washing out the vessels, or sweeping the court of the taber-

nacle, or engaged in other services of the like kind. The chief objection I have to any one of the three last interpretations, is, that no directions have been given about the material or the make of any such things.

*Gesen.*—תָּפַח only in the phrase תָּפַח תָּבָשֶׁת, Exod. xxxi. 10; xxxv. 19; xxxix. 1, 41, according to the most ancient translators, *garments of service* or *office*. Compare the expressions added to the three last passages: תָּבָשֶׁת תָּפַח, *to serve in the sanctuary*. But *the holy garments*, תָּבָשֶׁת תָּפַח, are still distinguished from the former. Perhaps better, *garments of various colours*, according to the Samarit. תָּבָשֶׁת, *a coat of various colours*.

*Prof. Lee.*—תָּפַח, m. only in the phr. תָּבָשֶׁת תָּפַח, Exod. xxxi. 10; xxxv. 19; xxxix. 1, 41. The LXX translate τὰς στολὰς τὰς λειτουργικὰς, as if the word were τῶς; and similarly the Vulg. Gesenius takes the Arab. سُرْنَج, *conterxuit conseruitque lorica*; سُرْنَج, *lorica*; and translates the word *knitting-work*. From Exod. xxxix. 1, it appears that these garments were of various colours; and hence, comparing the preceding word, as well as the Samaritan תָּבָשֶׁת, *variè picta, et colorata vestis*, it seems likely that *colour* is the true signification of this word, and *coloured dresses* the meaning of the phrase.

*Rosen.*—תָּבָשֶׁת תָּפַח, LXX explicant καὶ τὰς στολὰς τὰς λειτουργικὰς Ἀραβῶν, et eodem sensu Onkelos et Jonathan: תָּבָשֶׁת תָּפַח, *et vestes ministerii*. Videntur תָּפַח significatione non diversum credidisse a תָּבָשֶׁת, quod ipsum h. l. legitur in textus Samaritani libris editis, sed invitis octo codd. manu scriptis, nec in reliquis locis, quibus תָּפַח occurrit, xxxv. 19; xxxix. 1, 41; textus Sam. ab Hebræo discedit. Sed vestes, quibus dum sacra ministrabat Aaron, indutus esset, statim vocantur תָּבָשֶׁת תָּפַח, *vestes sacrae*, et a תָּבָשֶׁת תָּפַח disserte discernuntur. Rectum vidisse non dubito Jarchium, תָּפַח esse vocem Aramæam, et תָּבָשֶׁת תָּפַח eadem esse, quæ תָּבָשֶׁת apud Onkelosum xxvii. 9 (ubi cf. not.) pro Hebraico תָּבָשֶׁת, *aulæa*, et significari tam tabernaculi aulæa, quam vela, quibus utebantur Levitæ ad tegenda vasa sacra, dum ea bajulabant; cf. Num. iv. 7, 13.

## Ver. 12.

*Au. Ver.*—*And the Lord spake.*

*Ged., Booth.*—Again Jehovah spake.

## Ver. 13.

— אָתָּה אֲמַלְשֶׁבְתָּהּ תְּשַׁמְרֶהּ וְגו' —

— ὁράτε, καὶ τὰ σάββατά μου φυλάξεσθε, κ.τ.λ.

*Au. Ver.*—13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep.

*Verily my sabbaths, &c.*

*Rosen., Booth.*—Nevertheless my sabbaths ye shall keep.

*Rosen.*—Attamen sabbatha mea custodietis. Recte post Jarchium et Aben-Esram monet Clericus, in hoc versu non esse sermonem de quovis labore, sed de laboribus his sacris perficiendis. Poterant enim Israelitæ existimare, labores, quos rebus sacris impenderent, septimo die esse licitos. Sed his quoque Deus vult abstinere die sabbati. Quo nexu neglecto plane non apparet, cur Deus in fine descriptionis sacrarii sibi exstruendi præceptum repetat de sabbato diligenter observando. Igitur particula הִנֵּה h. l. est vertenda *verumtamen*, ut Genes. xxxiv. 15; 2 Sam. iii. 13; 2 Reg. xxiii. 26.

## Ver. 14.

אֲשֶׁר תִּשְׁמְרֶהֶם אֲתִישְׁבֹּתָם כִּי קֹדֶשׁ הוּא לָהֶם

καὶ φυλάξεσθε τὰ σάββατα, ὅτι ἁγίον τοῦτό ἐστι κυρίῳ ὑμῖν.

*Au. Ver.*—14 Ye shall keep the sabbath therefore; for it is holy unto you.

*For it is holy, &c.*

*Ged.*—Because for you it hath been hallowed.

*Booth.*—For holy shall it be esteemed by you.

## Ver. 16, 17.

16 וְשָׁמַרְתָּ בְּיִשְׂרָאֵל אֲתִישְׁבֹּתָם לְעֶשְׂרֹת אֲתִישְׁבֹּתָם לְדֹרֹתָם בְּרִית עוֹלָם : 17 בְּיָמֵי וְגו' בְּיִשְׂרָאֵל הוּא לְעֶלְיָם כִּי־שִׁשְׁתָּ יָמִים וְגו'

16 καὶ φυλάξουσιν οἱ υἱοὶ Ἰσραὴλ τὰ σάββατα ποιεῖν αὐτὰ εἰς τὰς γενεὰς αὐτῶν. διαθήκη αἰώνιος. 17 ἐν ἔμοι καὶ τοῖς υἱοῖς Ἰσραὴλ, σημεῖόν ἐστιν ἐν ἔμοι αἰώνιον. ὅτι ἐξ ἡμέραις, κ.τ.λ.

*Au. Ver.*—16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the chil-



possit ad עֲלֵי referri, quum pronomen proxime sequentis מִן־הָעֵץ ad הָעֵץ, quod vs. 3, præcessit, referendum esse, dubio careat, et ad idem illud nomen et אֶרֶץ referendum esse, nemini, verba מִן־הָעֵץ—הָאֶרֶץ legenti obscurum esse potest. Quænam enim narrationis series hæc foret: *sumsit e manibus eorum* sc. aurum, *formavitque eum*, sc. vitulum, *stilo, fecitque illud*, sc. aurum, *vitulum fustum*? Alii quidem אֶרֶץ referunt ad הָעֵץ, et particulam ו' ante מִן־הָעֵץ vertunt *postquam*, ita ut sensus sit: *formavit aurum* (tenuiora ejus lineamenta) *cælo, postquam vitulum fustum ex illo fecerat*. Verum cælo aut stilo, instrumento tenui et acuto, pro vitulo expoliendo et complanando nequaquam uti potuit Aaron, nam id lima fieri debet, vel scobina; cælo autem contrarium potius effecisset, ejusque cuspidi vituli superficiem reddidisset inæqualem et fistulosam. Alii indicari volunt, Aaronem stilo vel cælo notas hieroglyphicas insculpsisse. Sed neque אֶרֶץ, neque cognatum אֶרֶץ in V. T. notat *signa* quædam, aut *characteres*, *vel figuras*, in aliqua materia *exarare*, sed constanter usurpatur pro *dare alicui materiæ rudi formam quandam externam*: ut 1 Reg. vii. 15; Ps. cxxxix. 5: *Retro et ante formasti me*. Et Jes. xlv. 9: *An dicet lutum formasti me*. Ut et xlv. 9: *formasti ipsam*? Ut et xlv. 9: *formantes idolum omnes sunt vani*. Quod ipsum obstat interpretationi Michaelis in vers. germ., vertentis *delineavit stilo* (*er machte mit dem Griffel eine Zeichnung*). Tamen idem Michaelis in *Suppl.*, p. 917, mavult eos sequi, qui אֶרֶץ vertunt *formam*. Ita Syrus *typus*, Arabs uterque *forma*, in qua, s. *ad quam aliquid effingitur*. Hinc vertit Michaelis: *formavit formam* ligneam, *fecitque eam vitulam fusilem* (*Er machte ein Modell, und goss dieses ab*). Sed merito Bochartus (*Hieroz.*, t. i., p. 342, edit. Lips.) illam *formæ* notionem voci אֶרֶץ tributam, *novam* vocat et *inauditam*. Additque, nihil necesse fuisse, ut de *typo* s. *forma* Moses ageret, quia ex hoc ipso, quod vitulum vocet *fusilem*, illum satis evidenter constat ex typo fuisse expressum. Hezel (in Bibliis vernaculis a se Notis illustratis) vertit: *formavit*, s. *scalpsit id, idolum, cælo vel scalp pro* (*er bildete, schnitzte es mit dem Meissel*), scil. e ligno. Verbis autem, quæ sequuntur, מִן־הָעֵץ אֶרֶץ, *fecit illud*, sc. quod e ligno sculptum fuit, *vitulum fusionis*, hoc significari ait: obducebat vitulum e ligno sculptum fusione auri, i.e., auro liquefacto.

Verum simulacrum ligneum auro obductum Mosen vocare מִן־הָעֵץ, ob radicis עֵץ significationem haud est verisimile. Ubi de ligno auro obducendo loquitur, utitur verbo מִן־הָעֵץ addito מִן־הָעֵץ, xxx. 3, 5. — Probabilissimam hujus loci explicationem proposuit Bochartus, et commendavit Schræderus de *vestitu mulier*. *Hebr.*, p. 288. אֶרֶץ hic idem denotare sumunt, quod cognatum אֶרֶץ, 2 Reg. v. 23, nempe *marsupium*; אֶרֶץ vero, uti et cognatum אֶרֶץ, quoque notat *ligare*, vel *colligare*, in specie in *marsupio*, ut 2 Reg. xii. 11; Deut. xiv. 25; Prov. xxx. 4. Unde hæc prodit loci interpretatio: *et sumsit a manibus eorum, et colligavit illud*, sc. aurum, quod ab Israelitis acceperat, *in loculo, et fecit illud vitulum fusilem*. In hunc sensum vertit Jonathan: *et colligavit illud in linteo* s. *sudario*. Eadem, quam hic Moses usurpat, phrasis habetur 2 Reg. v. 23: אֶרֶץ, *et colligavit duo talenta argenti* אֶרֶץ, *in duobus loculis*. Hac interpretatione admissa totus textus facillime fluit, et pron. אֶרֶץ ad verum suum subjectum (אֶרֶץ) redit. Mirum quidem videri possit, idem voc. אֶרֶץ res admodum diversas, *stilum* s. *graphium* Jes. viii. 1, et h. l. *marsupium* denotare, præsertim quum ad id designandum proprium nomen, אֶרֶץ habeant, 2 Reg. v. 23; Jes. iii. 22. Sed fieri potuit, ut Mosis ævo אֶרֶץ de *marsupio* usurpari soleret, quod senioribus temporibus nomine אֶרֶץ designaretur. — אֶרֶץ אֱלֹהֵינוּ, *Hic est Deus vester*, i.e., simulacrum Dei, s. Jovæ, *Israelitæ, qui vos ex Egypto eduxit*. Nomen et verbum in plurali posita h. l. rursus intelligenda esse de uno Deo, apparet e loco Neh. ix. 18. Israelitæ non ipsum simulacrum pro Deo habebant, sed peccabant in eo, quod violabant legem illam xx. 4.

Ver. 7.

*Au. Ver.*—7 And the LORD said unto Moses.

*Ged., Booth.*—Jehovah now spoke to Moses, saying [Sam., LXX, Vulg.].

Ver. 8.

*Au. Ver.*—8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

*I commanded.* So the Masoretic text and most commentators.



*Ged.*—Thou commandedst. So the unpointed text of Heb., Sam., LXX, and Vulg.

*Au. Ver.*—*These be thy gods, O Israel, which have brought thee, &c.*

*Rosen., Ged., Booth.*—This is thy God, O Israel, who brought thee, &c. See ver. 4.

Ver. 10.

*Au. Ver.*—10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Geddes and Boothroyd follow the Sam. Pentateuch, which, after this verse, adds:—For Jehovah was so wroth with Aaron, that he would have destroyed him; but Moses interceded for Aaron.

Ver. 11.

*Au. Ver.*—*With a mighty hand.* So the Hebrew.

*Ged.*—*With an outstretched arm.* So Sam., LXX, Syr.

Ver. 13.

וְכָל־הָאֶרֶץ תְּהֵי לְאֹהֶיךָ אֱלֹהִים  
וְאֵתָּה לְיִרְעָתָם וְנָתַתָּ  
אֹתָם לְיִרְעָתָם וְנָתַתָּ  
אֹתָם לְיִרְעָתָם

*kai pāsān tēn gēn taūtēn ēn elpas doūnai autōis, κ.τ.λ.*

*Au. Ver.*—13 And all this land that I have spoken of will I give unto your seed, &c.

*Ged., Booth.*—And all this land (as I have said) will I give unto your seed, &c.

Ver. 15.

*Testimony.* See notes on xvi. 34.

Ver. 18.

וַיֹּאמֶר אֵין קוֹל עֲנֹת גְּבוּיָה וְאֵין  
קוֹל עֲנֹת חֲלֹשָׁה קוֹל עֲנֹת אֲנָקִי  
שָׁמָע :

*kai léγει, ouk ēsti phōnē ēxarchōntōn kar' israhēl, ouδē phōnē ēxarchōntōn trophēs, allā phōnē ēxarchōntōn oīnou ēgō akōūō.*

*Au. Ver.*—18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome* [Heb., weakness]: *but the noise of them that sing do I hear.*

*Bp. Patrick.*—It was neither the cry of strength, nor of weakness (as the words are in the Hebrew), i.e., of conquerors, as we rightly translate it, or of those that are overcome.

*But the noise of them that sing do I hear.* Out of merriment in a festival.

*Bp. Horsley.*—18 And he said, It is not the sound of the shout of victory, nor the sound of the cry of defeat, the sound of the shout [which] I hear.

*Rosen.*—18 קוֹל עֲנֹת גְּבוּיָה וְאֵין קוֹל עֲנֹת חֲלֹשָׁה, *Non est vox clamandi fortitudinem, nec vox clamandi stragem, i.e., non est strepitus, qualis esse solet vincendum, qui ob victoriam ovant, neque eorum, qui vincuntur, quæ est vox calamitosa et tristitiæ plena.* LXX, Οὐκ ἔστι φωνὴ ἐξαρχόντων κατ' ἰσραὴν, οὐδὲ φωνὴ ἐξαρχόντων τροφῆς. Quæ Vulgatus sic reddidit: *non est clamor adhortantium ad pugnam, neque vociferatio compellentium ad fugam.* Onkelos: אֵין קוֹל עֲנֹת גְּבוּיָה וְאֵין קוֹל עֲנֹת חֲלֹשָׁה, *non est vox prævalentium in prælio, neque est vox debilium, qui superantur.* Addit Moses: קוֹל עֲנֹת אֲנָקִי שָׁמָע, *sed vocem cantandi ego audio, i.e., vocem eorum, qui in honorem idoli cantant, qui laudem idoli celebrant.* Aben-Esra ait hoc id respicere, quod dictum est vs. 6, Israelitas ad ludendum surrexisse.

Ver. 25.

וַיֵּרָא מֹשֶׁה אֶת־הָעָם כִּי פָרַע הָיָא  
כִּי־פָרַע הָיָא לְשִׁמְצָה בְּרִמְיָהֶם :

*kai idōn Moūshēs tōn laōn ὅτι διεσκίδασται, διεσκίδασσε γὰρ αὐτοὺς Ἀαρὼν ἐπίχαρμα τοῖς ὑπεναντίοις αὐτῶν.*

*Au. Ver.*—25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies [Heb., those that rose up against them]:)

*Bp. Horsley.*—*that the people were naked, for Aaron had made them naked.* Rather, *that the people were broken loose, for Aaron had given them occasion to break loose, so as to bring a reflection upon them from their adversaries.* Broken loose from the true religion, had apostatized. (See Parkhurst, שִׁמָּצ.)

*Bp. Patrick.*—*When Moses saw that the people were naked.* Without the Divine protection. For the glory of the Lord in the cloud, it is likely, departed and went up from them; which we read descended again, xxxiii. 9.

*For Aaron had made them naked, &c.]* Laid them open by this sin, to the scorn of all their enemies, who should hear of such a shameful revolt from their God.

*Pool.*—*That the people were naked,* i.e., That they were stripped both of their

ornaments, which was not so much the jewels of their ears, as the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were secured from the Egyptians, and were to be defended against those many and mighty enemies towards whom they were about to march; and that being thus disarmed and helpless, they would be a prey to every enemy: when Moses considered this, he took the following course to cover their nakedness, to expiate their sins, to regain the favour of God, and by punishing the most eminent and incorrigible offenders, to bring the rest to repentance. *Aaron had made them naked*, as Ahaz is said to have made Judah naked, 2 Chron. xxviii. 19. *Quest.* How were they made naked or ashamed amongst their enemies, when at this time they were in their own camp, remote from all their enemies? *Ans.* He speaks not only of their present shame, but of their everlasting reproach, especially among their and God's enemies, who, being constant to their idols, would justly scorn the Israelites for their levity in forsaking their God so quickly and easily. See Jer. ii. 11. But the Hebrew word may be, and is by some, translated thus, *amongst those that do or shall rise up or be born of them*, i.e., that shall succeed them; for so the word *rising* is used, Exod. i. 8; Matt. xi. 11. And so the Chaldee here renders it, *amongst their generations*; and the other Chaldee interpreter, and the Syriac, *in their latter days*, or *in aftertimes*. So the sense is, that Aaron had put a note of perpetual infamy upon them, even to all after-ages.

*Ged.*—When Moses saw that the people were in disarray (for Aaron had disarrayed them), so that they might be easily smitten by their assailants;

*Booth.*—And when Moses saw that the people were in disorder (for Aaron had put them in disorder, so that they might be smitten by their enemies:)

*Gesen.*—עָרָה in three conjugations; in Kal, *To make bare, to uncover*, e.g., the head. *To free from any obligations, to set at liberty* a people, i.e., to make them licentious, Exod. xxxii. 25: *when Moses saw* עָרָה לָהֶם וְהָיָה לָהֶם, *that they were (set at liberty), licentious, for Aaron had (set them at liberty) made them licentious.* עָרָה, fem. Exod. xxxii. 25: עָרָה לָהֶם, fem.

*to be overthrown by their enemies*; comp. the Arab. root شمس, *to drive away, thrust, smite*, pass. *to hasten*. According to the ancient versions and Hebrew interpreters, *an ill report, disgrace*. Comp. עָרָה (by an interchange of ז and ע), whence עָרָה likewise may be explained.

*Rosen.*—25 *Vidit Moses populum* עָרָה לָהֶם. Ad quæ verba plerique interpp. substantivum aliquod (e. c. *gratiam, praesidium Dei*, alii *legem*) subaudiendum putant, quoniam עָרָה, *nudatum* aut *spoliatum* vertunt, ut intelligatur, quam re populus dicatur nudatus aut spoliatus. Præferenda videtur interpretatio Dathii, intelligentis voc. עָרָה de populo *dissoluto*, qui frenis quasi detractis feriis istis celebrandis sese dedit; quod bene convenit iis, quæ sequuntur. עָרָה לָהֶם, *nam laxavit eum, frena ei remisit, Aaron*, qui populo concessit hunc festum *celebrare*, vs. 5, Verba עָרָה לָהֶם recentiores fere ita vertunt: *ad stragem per insurgentes in ipsos*, i.e., ut cædi posset, si qui contra eum surgerent; ut significetur, populum effrenatum, disgregatum et saltationes agentem, fuisse facilem in fugam verti et occidi, si qui in eum impetum facerent. Nomini עָרָה tribuunt stragis significatum ex Arab. עָרָה *propellere, abigere violento impulsu*, hinc *percutere, verberare*. Veterum tamen nullus de *strage* cogitavit; sed consentiunt in *opprobrii, infamiae, ludibrii* notione, quæ עָרָה capiunt. LXX, ἐνίσταμα, *gaudium*, præsertim, quod quis ex inimicorum calamitatibus percipit (ut Sir. xviii. 31, ποιήσει σε ἐνίσταμα τῶν ἐχθρῶν σου), *ludibrium, irrisorem*. Hieronymus: *propter ignominiam sordis*, i.e., sordidi cultus, quasi compositum putarit ex עָרָה nomen et עָרָה *sordes*. Onkelos: *contaminando eos nomine pessimo*. Jonathan: *exiit fama eorum mala in populos terræ, et compararunt sibi nomen malum*. Syrus: *ut sint nomen fastidium*, i.e., ignominiae. Arabs Erpenii: *ignominiae*. Saadias: *infames* (eos reddidit Aaron). Probabilis et cum interpretatione עָרָה LXX, congrua est A. Schultensii sententia, עָרָה *ludibrium* notare, coll. Arab. עָרָה *lusi, risit, jocusus est*, in conjug. 2, *ludibrio exposuit, risi habuit*. Hanc significationem potuit עָרָה apud Hebræos obtinuisse, unde Arabes עָרָה formaverint, uti pro עָרָה *exuere*, عَرَا; literas ז et ע esse permutabiles, satis notum est. Irrisuri enim erant alii populi, populum antea idolorum spretores, et mox a numine

inconspicuo leges accepturum, jam Ægyptiacam superstitionem revocare. Posset quoque hic esse sensus, Deum, qui præsidium et decus Israelitarum fuerat, effeceratque, ut fama et terror Israelis late spargeretur; jam vitulino simulacro alienatum, passurum a finitimis vinci fugarique, et omnibus ludibrio esse.

Ver. 29.

וַיֹּאמֶר מֹשֶׁה מֵלֹאֵי יְדֵיכֶם הַיּוֹם  
לַיהוָה כִּי אִישׁ בְּבָרְכּוֹ וּבִחְתּוֹ וּלְהָתָּה  
עֲלֵיכֶם הַיּוֹם בְּרָכָה :

καὶ εἶπεν αὐτοῖς Μωϋσῆς. ἐπληρώσατε τὰς χεῖρας ὑμῶν σημερον κυρίῳ, ἕκαστος ἐν τῷ υἱῷ ἢ ἐν τῷ ἀδελφῷ αὐτοῦ, δοθῆναι ἐφ' ὑμᾶς εὐλογίαν.

*Au. Ver.*—29 For Moses had said, Consecrate yourselves [Heb., fill your hands] to-day to the LORD, even every man upon his son, and upon his brother [*or*, And Moses said, Consecrate yourselves to-day to the LORD, because every man *hath been* against his son, and against his brother, &c.]; that he may bestow upon you a blessing this day.

*Ged., Booth.*—And Moses said, To-day ye have devoted yourselves to Jehovah, even every man against his own son, and against his own brother; that he may bestow this day a blessing upon you.

*Rosen.*—וַיֹּאמֶר in plusquam. vertendum: *dizerat* Moses.

Ver. 31.

*Au. Ver.*—31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

*Gods of gold.*

*Ged., Booth.*—A god of gold. See notes on verse 1.

Ver. 32.

וְעַתָּה אֲדֹתָנִי אֱלֹהִים וְאֲמֹרָתָם  
מִחֲנִי לֹא מִסְפָּרָה אֲשֶׁר בְּחִבָּתָהּ :

καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἀφες. εἰ δὲ μὴ, ἐξάλειψόν με ἐκ τῆς βίβλου σου, ἥς ἔγραψας.

*Au. Ver.*—32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

*Ged., Booth.*—Yet now, if thou wilt forgive their sin, forgive [Sam., LXX];

and if not, blot me, I pray thee, out of the book which thou hast written.

*Rosen.*—*Et nunc, si condonabis peccatum eorum, et si non, dele me, s. tunc vivere non recuso, uti recte Jarchi supplevit* non ellipsin, quali nil est tritius Arabibus. Vid. de Sacy *Mémoire sur la version Arabe des livres de Moïse à l'usage des Samaritains in Mémoire de l'Académie des Inscript. et belles lettres*, t. xlix., p. 96, not., ubi pluribus de hoc loco egit, et similis ellipseos exemplum attulit e *Vita Timuri*, t. i., p. 126, ed. Mang. Nec est illa ellipsis Græcis inusitata, neque sacris (Luc. xiii. 9), neque profanis (Il. i. 135).

Ver. 34.

*Au. Ver.*—Behold.

*Ged., Booth.*—For [Sam., Syr., and three MSS.] behold.

#### CHAP. XXXIII. 1.

*Au. Ver.*—1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

*And the Lord said unto Moses.*

*Ged.*—And the Lord spoke to Moses, saying [Sam., LXX].

*Au. Ver.*—Unto thy seed will I give it.

*Dimock, Ged., Booth.*—Unto thy seed will I give it: into a land flowing with milk and honey [transposed from the beginning of verse 3].

Ver. 2.

*Au. Ver.*—2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

*Au. Ver.*—An angel.

*Booth.*—Mine [LXX] angel.

*Au. Ver.*—The Hittite, and the Perizzite.

*Ken., Ged., Booth.*—The Hittite, and the Girgasite [Sam., LXX], and the Perizzite.

Ver. 3.

*Au. Ver.*—3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

*Bp. Horsley.*—Unto a land flowing, &c. Read with LXX, וְהָיָה לְךָ אֶלְיָהּ, “And he shall lead thee unto a land,” he, viz., the angel.



simile igitur est, quod Hebræorum quidam statuerunt, Israelitas jam antea habuisse tentorium sacrum, s. templum portatile a majoribus traditum, quod Moses jam e castris per idoli cultum profanatis jussit efferrī. Respicit ad illud, quod vs. 3, dixerat Deus, se non amplius in medio castrorum commoraturum.

Ver. 11.

*Au. Ver.*—11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

*Ged., Booth.*—And he returned, at times, to the camp; but the young man, his attendant, Joshua, the son of Nun, departed not from the tent.

Ver. 13.

— הוֹדַעְנִי נָא אֶת־דְּרָכְךָ וְאֶת־עֲצָתְךָ לְפָנַי אֲמַצְאֶחֶן בְּצִיגְךָ וְיָדָח פִּי עֲמֶךָ חֲזִי הַנָּה :

— ἐμφάνισόν μοι σεαυτὸν, γνωστῶς ἵνα ἴδω σε, ὅπως ἂν ὦ εὐρηκὼς χάριν ἐναντίον σου, καὶ ἵνα γνῶ, ὅτι λαός σου τὸ ἔθνος τοῦ μέγα τοῦτο.

*Au. Ver.*—13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

*Ged., Booth.*—Now therefore, I pray thee, if I have found favour in thy sight, make known to me thy designs; [Sam. and twenty MS. וידך] and let me thereby know, that I have found favour in thy sight: for consider that this nation is thy people.

*Pool.*—Show me now thy way; the course and manner of thy dealings with men, and particularly thy purpose and will concerning me and thy people, and the method which thou wilt choose for the fulfilling of thy promise, and the course which thou wouldst have me take, and the way by which I shall conduct thy people to the promised land. That I may know thee, i.e., thy mind herein; men are said to know God when they know his mind and will; or that I may experimentally know thee to be what thou hast promised thou wilt be to me and to thy people; or rather, that I may thereby know

thee; namely, that I shall find grace in thy sight, as it follows; that I may be assured that thou wilt be reconciled to and present with me and thy people.

*Rosen.*—13 Sensus: si me gratia tua dignaris, indica mihi, quæ sit tua circa hunc populum (qui certe tuus est) voluntas. Sic enim intelligam, te mihi favere.

Ver. 14.

*Au. Ver.*—Here.

*Ged., Booth.*—Now.

Ver. 19, 20.

19 וַיֹּאמֶר מֹשֶׁה אֶצְבִּיר קֶלֶט־עָלַי פָּנֶיךָ וְהִרְאֵיתִי כְּשֶׁם יְהוָה לְפָנֶיךָ וְחִנֵּיתִי אֶת־אֲשֶׁר אֲחֻזֶּה וְהִרְאֵיתִי אֶת־אֲשֶׁר אֲחֻזֶּה : 20 וַיֹּאמֶר לֹא חֲגֹל לִרְאֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵהוּ הָאָדָם :

19 καὶ εἶπεν. ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου, καὶ καλέσω τὸ ὄνοματί μου, κύριος ἐναντίον σου. καὶ ἐλεήσω, ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω, ὃν ἂν οἰκτειρῶ. 20 καὶ εἶπεν. οὐ δύνησῃ ἰδεῖν τὸ πρόσωπόν μου. οὐ γὰρ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου, καὶ ζήσεται.

*Au. Ver.*—19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

*Ged.*—The Lord said: "All that is good for thee to see of me, I will make pass before thee; while I proclaim: IN THE NAME OF THE LORD (for whom I favour, I favour indeed; and whom I love, I love indeed): but my face (said he) thou canst not see; for no one can thus see me, and live."

*In the name of the Lord.*] This seems to have been a solemn mode of announcing the presence of a person, as if you should say, *The king!* To denote to the company that the king was at hand. It is remarkable that the Jews used a similar proclamation at our Saviour's triumphant entry into Jerusalem. "Blessed is he who cometh in the name of the Lord."

*Booth.*—19 And he said, I will make all my goodness pass before thee, while I proclaim before thee the name of Jehovah (for I favour whom I will favour, and show.

mercy to whom I will show mercy). But said he, My face thou canst not see; for no man can thus see me and live.

*Pool.*—*All my goodness, or, my beauty;* for so that Hebrew word is sometimes used, Gen. vi. 2; 1 Sam. ix. 2; or *my excellency, or my glory*, as appears from ver. 22, which was the thing Moses desired to see; and the difference between his request and God's answer doth not lie in *glory* and *goodness*, but in *showing* his glory so as Moses might gaze upon it, and making it only, as it follows, *to pass before him*, to wit, in a sudden and very transitory vision; though it may be understood properly of God's goodness and kindness to men, of which the following words speak, and that was the great, if not the only thing ascribed to God, chap. xxxiv. 6, 7. *The name of the Lord*, i.e., my name; the noun for the pronoun, as is very frequent. I will give thee notice when I come, that thou mayst attend; I will not surprise thee, nor steal by thee. Or *will proclaim, or publish of the name of the Lord*, or of my name, i.e., some part of it, especially my goodness, which may seem to be here principally intended, 1. By comparing this with chap. xxxiv. 6, 7. 2. By the following words, which seem a limitation of this general expression: q.d., I will proclaim, manifest, and impart my goodness, but with a difference, not to all men, but to whom I please. 3. By other places, where *the name of the Lord* is principally, if not solely, understood of his goodness, as Isai. i. 10, and in many places of the Psalms. *I will be gracious to whom I will be gracious*: this may seem to be added, with reference to the people for whom Moses is interceding, lest Moses should misunderstand or misapply what is said here, and chap. xxxiv. 6, 7. The sense is, I will show this peculiar favour to thee, I will also be gracious towards the people thou pleadest for, but not promiscuously. Some of them I will severely and eternally punish for this and their other sins; and some of them I will pardon and save, not because they are righteous, or innocent, or less sinners than the rest, but merely out of my own good pleasure and most free grace, whereby I will show mercy to some, when I will not show mercy to others. Thus this place is interpreted by the apostle, Rom. ix. 16, &c.

*Bp. Patrick.*—19 *I will make all my goodness pass before thee.*] Which Maimonides

thinks signifies his making Moses to understand the nature of all creatures, and how they are knit and united together, and after what manner they are governed, both in general and particular; because when God had made all his works, he saw that "they were very good" (Gen. i. 31). But that text is a very slender ground for such an interpretation. The LXX seem to come nearer to the matter, who interpret this passage, *παρελεύσομαι πρότερός σου τῇ δόξῃ μου*, "I will pass before thee with my glory." That is, he promises to give him a transient view of his glory, while it passed by him (ver. 22), though it could not be seen in its full majesty. And then the word *tobh* (which we translate *my goodness*) must rather be rendered *my beauty*, it being the same with *glory*, only a softer word, to express such a degree of its splendour as would not hurt him, but be delightful to him. And thus the word *tobh* is used in the second chapter of this book, ver. 2, and 1 Sam. ix. 2. Or, if this be not the meaning, *all his goodness* must signify his gracious intentions concerning the children of Israel, to whom, he assures him, he would fulfil all his promises, which was sufficient for him to know.

*I will proclaim the name of the Lord before thee.*] The LXX seem to have understood this right, when they translated it, "I will call to thee by my name (saying), The Lord is before thee." That is, lest, when I pass by thee, thou shouldest not observe it, I will admonish thee, by a voice calling to thee, and telling thee, that now the Lord is presenting himself to thee. And so we find he did, xxxiv. 6.

*And will be gracious to whom I will be gracious, &c.*] This is the substance of the words, which he tells him he would proclaim, after notice given him of his coming to pass by him. And their meaning is, that he would dispense his favours, according to his own good pleasure, as he did now to Moses; unto whom he vouchsafed such a revelation of himself, as he did not make to others. For thus he explains it, xxxiv. 6, 7, where he tells him, he would be very gracious, patient, and long-suffering, unto some; but punish severely the iniquity of others.

*Bp. Horsley.*—Moses desires that God would show him his glory (v. 18). Jehovah promises to make all his *goodness* pass before him. To favour him with a scene exhibiting

the whole scene of Divine mercy for fallen man. To exhibit himself to him in the act of intercession. "I will call upon the name of Jehovah before thee" (v. 19). He declares his purpose of general gratuitous mercy, and promises that Moses should see his back parts; rather, his hinder parts; see him as he was to be seen in the hindmost, i.e., in the latter ages of the world. (Compare Houbigant on the 5th and 14th verses.)

*And I will proclaim the name of the Lord before thee. Rather, and in thy presence I will call upon the name of Jehovah.*

*Dr. A. Clarke.*—18 *Shew me thy glory.* Moses probably desired to see that which constitutes the peculiar glory or excellence of the Divine nature as it stands in reference to man. By many this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was now doing had the most important and gracious designs which at present he could not distinctly discover; therefore he desires God to show him his glory. God graciously promises to indulge him in this request as far as possible, by *proclaiming his name, and making all his goodness pass before him*, ver. 19. But at the same time he assures him that he *could not see his face*—the fulness of his perfections and the grandeur of his designs, *and live*, as no human being could bear, in the present state, this full discovery. But he adds, *Thou shalt see my back parts*, אַחֲרָי *eth achorai*, probably meaning *that appearance which he should assume in after times*, when it should be said, *God is manifest in the flesh*. This appearance *did* take place, for we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a *human similitude*. John may have had this in view when he said, *The Word was made flesh, and dwelt among us, full of grace and truth, and we beheld his glory*. What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

19 *I will make all my goodness pass before thee.* Thou shalt not have a sight of my justice, for thou couldst not bear the infinite splendour of my purity; but I shall show myself to thee as the fountain of inexhaustible compassion, the sovereign dispenser of my own mercy in my own way, being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.

*I will proclaim the name of the Lord.*] See the note, chap. xxxiv. 6.

*Rosen.*—18, 19 אֲרָא אֶת־כַּחֲצֵי אַחֲרָי, *Ostende mihi gloriam tuam. Quemadmodum* בְּרִי שָׂעִיּוּס דֵּאֲנִימָא, nobilissima hominis parte dicitur (cf. ad Gen. xlix. 6); ita et h. l. *gloria Dei pro ipsa Dei substantia s. essentia* satis probabiliter sumitur; ex more Orientalium, qui plura ejusmodi ex nominibus factitia pronomina pro ipse habent. Splendidam nubem, Dei imaginem, Schechinam, dudum viderat Moses. Jam vero postquam a Deo petiisset cognitionem attributorum Dei, et ut populo propitius esse velit, respondensumque a Deo de gratia populo exhibenda accepisset vs. 13, sqq., ulterius progressus est et petiit: *Ostende mihi te ipsum* (LXX quoque: ἐμφανίσθαι μοι σεαυτὸν). Quod tamen fieri posse Deus negat, quamdiu Moses in vivis sit, vs. 20. — 19. אֲרָא אֶת־כַּחֲצֵי אַחֲרָי, *Transgredi faciam omnem meam bonitatem ante te*, manifestabo tibi cognomina mea, ex quibus perspicue intelliges, quem animum, quos affectus erga homines geram; cf. xxxiv. 6. Audita est vox, laudans Dei beneficentiam et misericordiam. אֲרָא אֶת־כַּחֲצֵי אַחֲרָי, *Clamabo nomine Jova coram te*, i.e., dum te prateribo, clamabo nominatim Jova, ut scias me eum esse, qui ante te transibit. Similis loquendi formula xxxi. 2; xxxv. 10; Jes. xliii. 1. Ne te non animadvertentem transream, monebo te clamore meo (xxxiv. 6). אֲרָא אֶת־כַּחֲצֵי אַחֲרָי, *Ei faveo, cui favebo, et cujus me miseret, ejus misereor*. His verbis respondet ad verba Mosis vs. 16, ubi gratiam Dei confirmari petierat, non solum erga se, verum etiam erga populum. Significat igitur, se non singulos e populo gratia sua dignari, et quod Moses petiit pro toto populo, restringit Deus ad beneplacitum suum.

Ver. 23.

*Au. Ver.*—23 — but my face shall not be seen.

*Ged.*—But my face may not be seen.

*Booth.*—Cannot be seen.

*Rosen.*—אֲרָא אֶת־כַּחֲצֵי אַחֲרָי, *Non conspicientur*, i.e., non possunt conspici. Si enim futuro adjecta est negatio, sæpe significatur id, quod non debet aut non potest fieri; ut Gen. xx. 9; xxxiv. 7.

CHAP. XXXIV. 4.

*Au. Ver.*—And he hewed.

*Ged., Booth.*—And Moses [Sam., Arab.] hewed.

Ver. 5.

וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְחַבֵּב עִמּוֹ אֱלֹהִים  
וַיִּקְרָא בְּשֵׁם יְהוָה :

καὶ κατέβη κύριος ἐν νεφέλῃ, καὶ παρέστη αὐτῷ ἐκεῖ, καὶ ἐκάλεσε τὸ ὄνομα κυρίου.

*Au. Ver.*—5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

*Bp. Patrick.*—*Proclaimed the name of the Lord.*] Gave him notice of his presence, as he had promised (xxxiii. 19), and is more fully expressed in the next verse.

*Ged.*— and proclaimed IN THE NAME OF THE LORD. See notes on xxxiii. 19.

*Pool.*—5 *Invocans nomen Domini.*] Ita Mo. Non satis constat quis vocaverit, Moseh, an Deus. Potest de Mose intelligi, et verti, *invocavit nomen*, &c. Sic phrasis sumitur Gen. xii. 8. Crediderim Moseh primò Deum invocasse, dicendo, *Domine*. Verba autem sequentia sunt verba Dei, non Moseh. Alii ad Deum referunt. Ita M. F. V. G. *Et clamavit nominatim, Jehovah est*, ut xxxiii. 19. *Et stetit cum eo* [quod Vulg. etiam ad Mosen refert], *et clamavit*, &c., de Deo dicuntur, congruenter eis quæ suprà xxxiii. 19.

Ver. 6, 7.

וַיַּעֲבֹר יְהוָה וַיִּתְחַבֵּב עִמּוֹ אֱלֹהִים  
וַיִּקְרָא בְּשֵׁם יְהוָה :  
וַיִּתְחַבֵּב עִמּוֹ אֱלֹהִים  
וַיִּקְרָא בְּשֵׁם יְהוָה :  
וַיִּתְחַבֵּב עִמּוֹ אֱלֹהִים  
וַיִּקְרָא בְּשֵׁם יְהוָה :

v. 7.

6 καὶ παρήλθε κύριος πρὸ προσώπου αὐτοῦ, καὶ ἐκάλεσε. κύριος ὁ θεὸς οἰκτιρῶν καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, 7 καὶ δικαιοσύνην διατηρῶν καὶ ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας, καὶ ἀδικίας, καὶ ἁμαρτίας, καὶ οὐ καθαριεῖ τὸν ἔνοχον, ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα, καὶ ἐπὶ τέκνα τέκνων; ἐπὶ τρίτην καὶ τετάρτην γενεάν.

*Au. Ver.*—6 And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting

the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

*Pool.*—*Abundant in goodness and truth*; in fulfilling all his gracious promises made to Abraham, and to his seed, and to all his people; wherein he is said to be abundant, because he generally is better than his word, and gives more than he promised. There is a truth in Divine threatenings, but here the situation of this word in the midst of the attributes of Divine goodness plainly shows that it is to be restrained to the promises; this being usual and reasonable, that general words have their signification limited by the context. And indeed here seems to be a *hendyadis*, *goodness and truth*, for *true*, *sincere*, and *hearty goodness*, as *mercy and truth* are oft put for true and real mercy. See Psal. xxv. 10; lvii. 3, &c.

7 *For thousands*; the Chaldee and some others render it, *for a thousand generations*. *Iniquity, and transgression, and sin*; sins of all sorts and sizes, secret or open, infirmities or presumptions, against God or men, as the heap of various words here put together signifies. *That will by no means clear the guilty*: this is commonly esteemed a title of justice or vengeance, which is here added by way of correction, lest men should mistake or abuse God's mercy. God is most gracious indeed, but so as he is also just, and will not pity nor spare impudent and impenitent transgressors, but will severely punish them. And the Jewish doctors hereupon observe, that the mercy of God doth far exceed his justice; here being, as they number them, thirteen attributes of mercy, and but one of justice. But this translation and interpretation is rejected by some late learned interpreters, who make this an attribute of God's goodness or clemency, and render the words thus, *In destroying he will not utterly destroy*, though *visiting*, &c.: q.d., He is so gracious, that though he will severely punish the iniquity of the fathers, and especially their idolatry, upon themselves, and upon their children, &c., as he hath said, Exod. xx. 5, yet in judgment he will remember mercy, and will not utterly destroy his people for their sins. There are many things which favour this interpretation. 1. This suits most with Moses's solicitude and prayer for the people of Israel, which was that God would not utterly destroy them, as he threatened to



do. 2. This sense best agrees with God's promise, chap. xxxiii. 19, *I will make all my goodness pass before thee*; which general promise is particularly explained and performed in these two verses. 3. This place doth not speak of God's disposition and carriage towards his enemies, against whom he proceeds with great severity, and commands the Israelites to do so in the verses here following; but towards his people, whose cause Moses is all along pleading with God. See chap. xxxii. 11—13, 31, 32; xxxiii. 13, 15; xxxiv. 9. The Hebrew verb here used frequently signifies to *make empty* or *desolate*, to empty men of their goods, or places of men. See Isa. iii. 26; Amos. iv. 6. So here, *he will not utterly empty or destroy*: though he will leave the marks of his vengeance for this sin upon thy people, even to their third and fourth generation; or, if it may be, further; yet he will not utterly root them out, which is the great thing thou fearest and labourest to prevent. And this very phrase, here used, we have in Jer. xxx. 11, and repeated Jer. xlv. 28, where, though interpreters generally render it, *I will not leave thee altogether unpunished*, which may make a good sense, yet it seems much better to be rendered, *I will not utterly destroy thee*, (1.) Because hereby these words exactly answer to the foregoing clause, *yet will I not make a full end of thee*, and so the same thing is elegantly repeated in other words, which is very frequent in Scripture. (2.) Because here is an opposition between the severity God useth to other people, and the kindness he useth to his own people, which is manifest in the former member of the verse, and therefore most probable and agreeable in this. This is much confirmed from Numb. xiv. 18, where Moses, pleading with God for the pardon of his people's sin, useth this very phrase and argument, as taken out of God's mouth, which in this sense was very proper and prevalent, Thou hast said, that even when thou dost visit iniquity, &c., thou wilt not utterly destroy them. And God answers him, ver. 20, *I have pardoned according to thy word*, i.e., so as not utterly to destroy them. *But truly as I live*, &c., ver. 21—23, i.e., But I will severely punish them. But if this had been the meaning, Lord, thou hast said—*thou wilt by no means clear the guilty*, as we render it, it was a most improper argument, and put a sword into the Lord's

hand to slay them even by virtue of this consideration.

*Bp. Patrick.*—6 *The Lord passed by before him.*] Which Onkelos translates, "the Lord made his majesty to pass before him." Which exposition Maimonides acknowledges to be right; and confirmed by the Scripture itself, when it saith (xxxiii. 22), "While my glory passeth by," &c., which he confesses signifies not the Divine essence itself; but some created splendour, which no eye was able to behold (More Nevoch., par. i., cap. 21).

*Proclaimed.*] As the glory of the Lord passed by he heard a voice proclaiming this description of the Divine nature.

*The Lord.*] Some join the next word to this, as if the voice said, *The Lord, the Lord*: the more to awaken his attention, to mind what he heard (see xxxiii. 19). And this name of his signifies his self-existence, and his absolute dominion over all creatures which received their beginning from him (see vi. 3).

*God.*] The Hebrew word *el* signifies strong and mighty; in one word, his irresistible power (Job ix. 4).

*Merciful.*] The word *rachum* signifies that which we call *tender mercies*; such as parents have to their children, when their bowels yearn towards them.

*Gracious.*] We call that *chaninah* (grace or favour), saith Maimonides, which we bestow upon any man to whom we owe nothing (Gen. xxxiii. 5, 11). And therefore God is here called *chanum* (gracious), with respect to those whom he created, preserves, and governs, but is not obliged by any rite to these things; as his words are, More Nevoch., par. i., cap. 45.

*Abundant in goodness.*] The Hebrew word *chesed*, which we translate *goodness*, signifies, as Maimonides saith (More Nevoch., par. iii.), the excess and highest degree of anything, whatsoever it be; but especially the greatest benignity. And therefore, with the addition of *rabh* (abundant), denotes long-continued kindness; as is more fully declared in the next verse.

*Truth.*] Most faithful and constant to his promises; which he stedfastly keeps throughout all generations. The word *abundant* refers both to this and to his benignity (Psalm cxlvi. 6).

7 *Keeping mercy for thousands.*] The same word *chesed*, which before we trans-

lated *goodness*, we here translate *mercy*: and the Hebrews observing the letter *nun* to be greater in the word *notzer* (*keeping*) than is usual, fancy that it denotes the immense treasures of the Divine bounty. But the word *thousands* fully explains how abundant his mercy is.

*Forgiving iniquity and transgression and sin.*] Here are three words, to signify all sorts of offences, which he passes by, till men grow intolerably wicked. But some distinguish them by making *iniquity* signify offences against men; and *transgressions*, offences against God himself; and *sin*, all the errors, childishnesses, and follies, which men are guilty of, in the conduct of themselves. But they may as well signify the offences which were committed against the moral, ceremonial, and political laws.

*And that will by no means clear the guilty.*] These words, according to Maimonides, belong still to the loving-kindness of God, as all the foregoing do; signifying, that when he doth punish, he will not utterly destroy and make desolate. For so the Hebrew words *nakkeh* to *jenakkeh*, he thinks, are to be literally rendered, "in extirpating he will not extirpate;" as the word *nakah* he observes is used, Isaiah iii. 26, "She shall sit desolate on the earth." And to the same sense these words are expounded by many modern interpreters, particularly Lud. de Dieu: "When he empties, he will not empty; or make quite desolate." For the maxim of the Hebrew is (as Maimonides there observes, More Nevoch., par. i., cap. 54), that "the property of goodness far excels that of severity." For here being thirteen properties of God mentioned (I can find but ten, besides the name of the Lord) there is but one of them that belongs to the latter (*viz.*, that which follows), all the rest belong to the former. And, indeed, we find that Moses urges these very words, among other, why God should not destroy the Israelites as one man (Numb. xiv. 18), which had been very improper, if God would *by no means clear the guilty*.

*Visiting the iniquity of the fathers upon the children.*] This is meant, saith the same Maimonides, only of the sin of idolatry; unto which God threatens, in the second commandment, this punishment to the third and fourth generation, upon those that hate him. For no man is called a hater of God, but only an idolater; according to what we

read, Deut. xii. 31, "Every abomination which the Lord hateth," &c.

*Unto the third and to the fourth generation.*] He mentions, saith the same author, none beyond these; because the utmost that any man can live to see of his seed, is the fourth generation. And therefore, when an idolatrous city was destroyed, the old idolater, with children, grandchildren, and great-grandchildren, were all cut off; according to the precept (Deut. xiii. 15), "Destroy it utterly, and all that is therein."

*Dr. A. Clarke.*—6 *And the Lord passed by—and proclaimed, The Lord, &c.*] It would be much better to read this verse thus: "And the Lord passed by before him, and proclaimed JEHOVAH," that is, showed Moses fully what was implied in this august name. Moses had requested God to show him his glory (see the preceding chapter, 18th verse), and God promised to proclaim or fully declare the name JEHOVAH (verse 19); by which proclamation or interpretation Moses should see how God would "be gracious to whom he would be gracious," and how he would "be merciful to those to whom he would show mercy." Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word יהוה JEHOVAH, *Yehovah, Yehue, Yehveh, or Yeve, Jeue, Jao, Iao, Jhush, and Jove*; for it has been as variously pronounced as it has been differently interpreted. Some have maintained that it is utterly inexplicable; these of course have offered no mode of interpretation. Others say that it implies the essence of the Divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation; the letter *yod* standing for the Father, *he* for the Son, and *vau* (the connecting particle) for the Holy Spirit: and they add that the *he* being repeated in the word, signifies the human nature united to the divine in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men have discovered that God himself interprets this name in verses 6 and 7 of this chapter! "And the Lord passed by before him, and proclaimed יהוה JEHOVAH the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no

means clear the guilty. These words contain the proper interpretation of the venerable and glorious name JEHOVAH. But it will be necessary to consider them in detail.

The different names in this and the following verse have been considered as so many attributes of the Divine nature. Commentators divide them into eleven, thus: 1. יהוה JEHOVAH. 2. אל EL, the strong or mighty God. 3. רחום RACHUM, the merciful Being, who is full of tenderness and compassion. 4. חנון CHANNUN, the gracious One; he whose nature is goodness itself; the loving God. 5. ארך אפים ERECH APPAYIM, longsuffering; the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long and is kind. 6. רב RAB, the great or mighty one. 7. צדק CHESED, the bountiful Being; he who is exuberant in his beneficence. 8. אמת EMETH, the truth, or true One; he alone who can neither deceive nor be deceived, who is the fountain of truth, and from whom all wisdom and knowledge must be derived. 9. שומר חסד NOTSER CHESED, the preserver of bountifulness; he whose beneficence never ends, keeping mercy for thousands of generations, showing compassion and mercy while the world endures. 10. נשם און נפשות ופחש וצחלל נשם NOSH AVON VAPHESHA VECHALLAACH, he who bears away iniquity and transgression and sin: properly, the REDEEMER, the Pardoner, the Forgiver; the Being whose prerogative alone it is to forgive sin and save the soul. 11. נקד נקי לא ינקד NAKKEH LO YENAKKEH, the righteous judge, who distributes justice with an impartial hand, with whom no innocent person can ever be condemned. And 12. פקד פקד און, &c.; he who visits iniquity, who punishes transgressors, and from whose justice no sinner can escape. The God of retributive and vindictive justice.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH, and are, as we have before seen, the proper interpretation of it; but the meaning of several of these words has been variously understood.

7 *That will by no means clear the guilty.*] This last clause is rather difficult; literally translated it signifies, *in clearing he will not clear*. But the Samaritan, reading ו, lo, to him, instead of the negative לא lo, not, renders the clause thus: *With whom the innocent shall be innocent; i.e., an*

innocent or holy person shall never be treated as if he were a transgressor, by this just and holy God. The Arabic version has it, *He justifies and is not justified*; and the Septuagint is nearly as our English text, *καὶ οὐ καθαρῶν τὸν ἐνοχόν, and he doth not purify the guilty*. The Alexandrian copy of the Septuagint, edited by Dr. Grabe, has *καὶ τὸν ἐνοχὸν καθαρῶς οὐ καθαρῶν, and the guilty he will not cleanse with a purification-offering*. The Coptic is to the same purpose. The Vulgate is a paraphrase: *nullusque apud te per se innocens est*, "and no person is innocent by or of himself before thee." This gives a sound theologic sense, stating a great truth, *That no man can make an atonement for his own sins, or purify his own heart; and that all have sinned and come short of the glory of God*.

*Ged.*—6, 7 And as he passed before him he again proclaimed: "The LORD! the LORD! A God compassionate and gracious, slow to anger, but abounding in mercy and truth; who continueth his mercy to the thousandth generation, pardoning iniquity, transgression, and sin; acquitting even him who is not innocent, and punishing the iniquity of the fathers in their children and grand-children to the third or fourth generation only."

*Acquitting even him who is not innocent.* By Montanus rendered *purificando non purificabit*; and by our last English translators, "And that will by no means clear the guilty." The Septuagint took it in the same sense, and so equivalently Onk., Tharg., Erp., and Pers. The Syr. and Saad. may also be understood in the same sense. Gr. Ven. is singular: *καὶ ἀθὼς οὐκ ἀθωώθησεται, and the innocent shall not be deemed innocent*. He understood the words in their proper sense, but thought that נקי related to the innocent man, not to God. Nay, so seems Jerom to have done, who thus paraphrases: *Nullusque apud te per se innocens est*: an unwarrantable version on two accounts; first, because it gives a false nominative to נקי and secondly, because it puts the words in the mouth of Moses, as is done throughout the whole verse. There is a various reading in the Sam. copy, which changes the meaning: it has ו instead of לא and this forms a consensaneous meaning: *And to, or with him, the innocent will be accounted innocent*. Yet I am persuaded it is not the genuine reading, and suspect that an מ has

been dropped out of the Samaritan text, which had originally מל written full. We must then be contented with the present reading, and try to make it congruous; for every version that I have seen is harsh, unanalogous, and discordant; that of De Dieu, adopted by Dathe and Rosenmüller, not excepted. For, granting that נקא signifies *perdere*, which I very much question, where is there an example of its also signifying *impius* in any oriental dialect? I am ever loath to wrest a word to a meaning which it seemingly cannot bear; and therefore I here take נקא in its common and well-known acceptance. Then, I think, it will be readily allowed, that נקא is in the same participial, or gerundive form, as נצח and נשח which precede, and נקא that follows; and that נקא has a similar signification. This being granted, I consider the words נקא לא נקא as equivalent to נקא לא ינקא. Every novice in Hebrew grammar knows that נשח is often elegantly suppressed in similar phrases. I shall only quote a few from the Psalms, in which this *ellipsis* is frequent, Psalm xxiii. 12, דעם בדר, *The people whom he chose*, xci. 6, כדף יפה יום, *From the arrow which flieth by day*. And with the negative לא as here, Psalm xviii. 44, עם לא ידעו, *A people whom I knew not*; lii. 9, דובר לא שים, *The man who putteth not*; lxxxi. 6, שפה לא ידעו, *A tongue which I knew not*. And what is remarkable, our own language often admits a similar mode of phrasing; as, in the last example, we might say, *He spoke a tongue I knew not: he is a man I never saw: it is a book I have not read*: and so with regard to the other personal pronouns, both singular and plural. This *ellipsis* being admitted, and the vowel points changed, the literal version will be *mundans eum, qui non mundus est*; or, as I have rendered in my version, *acquitting him even who is not altogether innocent*.—*Ged.*

*Booth.*—6 And Jehovah passed by before him, and proclaimed, יְהוָה, יְהוָה, a God merciful and gracious, longsuffering, and abounding in goodness and truth; 7 Keeping mercy to a thousand generations; forgiving iniquity, transgression, and sin; and not altogether destroying; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third, or to the fourth generation only.

*Gesen.*—7 *Who forgiveth iniquity and transgression and sin*, נקא לא ינקא, *but will*

*not always pardon* (the guilty), &c. Numb. xiv. 18; also Jer. xxx. 11; xlv. 28: נקא לא ינקא, *I chastise thee in measure, I cannot leave thee unpunished*. Nah. i. 3: *Jehovah is long-suffering, great in might*, נקא לא ינקא, *but will not leave unpunished*.

*Rosen.*—נקא לא ינקא, *Et impunitum dimittendo non dimittit impunitum*, i.e., qui quamvis clemens sit, et peccatorum poenas remittat, tamen non semper peccatorem impunitum dimittat; hunc enim sensum importat infinitivus verbo finito junctus, ut Jesai. xxx. 19. נקא לא ינקא, *flendo non flebis*, i.e., non semper flebis. Cf. Gesenii *Lehrgeb.*, p. 779, נקא est poena vacuum dimittere, ut Jerem. xxv. 29; xxx. 11. Lud. de Dieu in *Animadverss.* ad h. l. נקא hic vacuum esse a viris, incolis, opibus, vita omnique bono, i.e., vastari et succidi notare putat, ut Zach. v. 3, ut non ad justitiam Dei punientem, sed ad ejus misericordiam parcentem, hæc verba, ut ea, quæ præcedunt, spectent. Illa igitur notione adscita totus versus ita sit vertendus: *qui servat benignitatem in millesimos, qui ignoscit delicto, defectioni et peccato, nec tamen prorsus perdit, sed tantum animadvertit peccata patrum in filiis, nepotibus, pronepotibus et abnepotibus*, q. d. tanta est ejus misericordia, ut etiam, quando succenset et punit, non tamen prorsus perdat; animadvertit quidem peccata patrum in filiis, sed in tertium tantummodo et quartam progeniem. Quæ interpretatio tamen admodum coacta videtur, neque, quod Ludovic. de Dieu contendit, favet ei locus Num. xiv. 18, quam Moses ibi absque controversia de justitia Dei puniente loquatur.

Ver. 9.

נְבִי עִמְקֵי-חַיִּי הָיָה לִּי וְהוּא יְהוָה

— ὁ λαὸς γὰρ σκληροτράχηλος ἐστὶ, κ.τ.λ.

*Au. Ver.*—9 And he said, If now I have found grace in thy sight, O LORD, let my Lord I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

*For it is a stiffnecked people.*

*Pool, Ged., Booth., Gesen., &c.*—Although it is a stiffnecked people.

נ, 5. *Notwithstanding, although*, Psalm cxvi. 10; Exod. v. 11, also נב and נב נ, Eccles. iv. 14.—*Gesen.*

*Bp. Patrick.*—*It is a stiff-necked people.*] If we adhere to this translation, the mean-



to erect, to set up. (Comp. Dan. xi. 45; Isai. li. 16.) Very ancient groves were indeed most frequently fixed on for the worship of idols, but to begin by making a grove round the altar of God, and consequently round that of the temple at Jerusalem, would of itself have been a strange undertaking.

5. In speaking of the destroying of the  $\text{מִזְבֵּחַ}$ , words are used, which are peculiar to the overthrowing of the instruments of idolatry, as  $\text{נָשַׁף}$ , 2 Chron. xxxiv. 4;  $\text{נָשַׁף}$ , 2 Chron. xiv. 2; xxxi. 1;  $\text{נָשַׁף}$ , Exod. xxxiv. 13; 2 Chron. xviii. 4; xxiii. 14;  $\text{נָשַׁף}$ , 2 Chron. xxxiv. 7. So also  $\text{נָשַׁף}$ , 2 Chron. xvii. 6; xix. 3;  $\text{נָשַׁף}$ , Mic. v. 13, signifies indeed, to pluck up, but also, to destroy, e.g., cities.

Of the foregoing collection of passages (there still remain, Isai. xvii. 8; xxvii. 9; Jer. xvii. 2), the context of which I recommend to the most attentive examination of the inquiring reader, No. 1, 2, 4, 5, refer most evidently to an idol-statue: No. 3, makes it very probable, that this idol is Astarte. To this may be added the Syriac translation of Judg. vi. 25, 26, 28, 30, by  $\text{ܐܝܕܝܢܐ}$ , which indeed is at first rendered in Castellus agreeably to the Hebrew signification by *Lucus*, but which certainly only differs from  $\text{ܐܝܕܝܢܐ}$ , *Venus orthographically*, as its signification is afterwards expressed by *Stella Veneris*. The Latin version retains therefore more correctly *Ester*. The Arabic also has here, independently of the LXX,  $\text{أشيرة}$ , *Asira*, to which *idolum fœmineum*, is added in ver. 25.

In the remaining passages, namely, throughout the books of Kings, the Syriac has  $\text{ܐܝܕܝܢܐ}$ , *idolum*; only a few times, as Deut. xvi. 21; Micah v. 14,  $\text{ܐܝܕܝܢܐ}$ , *a plant*. The Arabic has even several times in the book of Kings  $\text{صنم}$ , as 2 Kings

xvii. 16; xxi. 16; and  $\text{أنساك}$ , *statues of idols*, where it otherwise follows the LXX. Kimchi, in his Lexicon of roots, renders  $\text{ܐܝܕܝܢܐ}$  by *omne lignum, quod colitur*. Under the circumstances of the case, the  $\text{ἀλσος}$  of the LXX can scarcely serve as an argument against it, since they make use of it almost

without any meaning in such passages, as 2 Kings xxiii. 6, and even  $\text{ܐܝܕܝܢܐ}$ , vid. *Tromm's and Biel's Lexicon*. 2 Chron. xv. 16, only, they use  $\text{ܐܝܕܝܢܐ}$  for  $\text{ܐܝܕܝܢܐ}$ . But when we are convinced that *idol-statue* is the true meaning, we are then not to deviate from the once established signification, even in the passages, Deut. xvi. 21; Micah v. 13, although they admit of both interpretations. One part of these reasons has been already exhibited by *Selden de diis Syris Synt.* ii., cap. ii., p. m. 232—37 (*ed. Elzevir, Lugd.*, 1629). He explains himself thus: that the word indeed signifies *wood, grove*, but was used of the statues of Astarte, to whose name it at the same time alludes. *Simulacra igitur lignea Astarte, seu ܐܝܕܝܢܐ dicata Asherim et Asheroth seu lucos æpius dicta sentio, ut et ad nomen simul alluderetur, et tam impari Divinitati materiæ contumelia ipso vocabulo exprobraretur*. Some suppose the Ashera to be a goddess of fortune (from  $\text{ܐܝܕܝܢܐ}$ , No. 2).

*Prof. Lee.*— $\text{ܐܝܕܝܢܐ}$ , once  $\text{ܐܝܕܝܢܐ}$ , pl.  $\text{ܐܝܕܝܢܐ}$ , and  $\text{ܐܝܕܝܢܐ}$  lit. *Set up, erected; an erection, &c.* Gesenius, Winer, &c., consider this word as equivalent to  $\text{ܐܝܕܝܢܐ}$ , pl.  $\text{ܐܝܕܝܢܐ}$ ; and signifying, generally, *Any idol*. It had been shown by Kimchi, Procopius of Gaza, Castell, Spencer, Selden, Lette, and some others, long ago, that it could not signify *a grove* in many passages in which it was found. Gesenius, in his Comm. on Is. ch. lxv. 11, and again, in his Thesaurus, p. 162, renews the inquiry, as if these his worthy predecessors had done nothing. And it may be doubted whether he has at all settled the question, or, indeed, added any thing to their lucubrations on the subject. If, for example,  $\text{ܐܝܕܝܢܐ}$ , and  $\text{ܐܝܕܝܢܐ}$ , really mean the same thing, Why are they completely different words? From the various passages and combinations in which  $\text{ܐܝܕܝܢܐ}$  is found, we are sure that it was something that could be made, set up, placed in a building, cut down, put away, burnt, reduced to powder. Hence, as Selden, and after him Gesenius, has well remarked, it could not possibly be *a grove*. Again, from its occurring with  $\text{ܐܝܕܝܢܐ}$ ,  $\text{ܐܝܕܝܢܐ}$ ,  $\text{ܐܝܕܝܢܐ}$ ,  $\text{ܐܝܕܝܢܐ}$ ,  $\text{ܐܝܕܝܢܐ}$ , it should seem to be something differing from either of them, if, at least, there is any precision in the language. Now, what could this be? Among the important, and almost necessary, parts of an idol was its *Shrine, or chapel*; and this, I think it pro-

bable, the פָּנָיו was. For, &c., &c., &c.  
See Lee's Lexicon.

Ver. 15.

וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו  
וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו

*μή ποτε θῆς διαθήκην τοῖς ἐγκαθημένοις ἐπὶ τῆς γῆς, καὶ ἐκπορεύσων ἐπίσω τῶν θεῶν αὐτῶν, κ.τ.λ.*

*Au. Ver.*—15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice.

*Ged., Booth.*—Make then no covenant with the inhabitants of the land, lest, &c.

Ver. 19.

See notes on xiii. 2.

Ver. 24.

*Au. Ver.*—Brass. See notes on xxv. 3.

Ver. 25.

*Au. Ver.*—Neither shall the sacrifice of the feast of the passover be left unto the morning.

*Ged., Booth.*—Nor shall any part of the sacrifice, &c.

Ver. 28.

*Au. Ver.*—28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments [Heb., words].

*And he was there.*

*Ged., Booth.*—And Moses [LXX] was there.

*And he wrote.*

*Pool.*—He wrote, not Moses, but the Lord, as appears from ver. 1, and from Deut. x., the relative pronoun being here referred to the remoter antecedent, of which there are many instances, as Gen. x. 12; 1 Sam. xxi. 14; xxvii. 8; Psal. xcix. 6. So Patrick, &c.

Ver. 29.

*Testimony.* See notes on xvi. 34.

*Au. Ver.*—Moses wist not that the skin of his face shone while he talked with him. [Heb., וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו.]

*Ged., Booth.*—From his having talked with God.

Ver. 32.

*Au. Ver.*—And afterward all the children of Israel came nigh.

*Ged., Booth.*—Came nigh unto him [Sam., LXX, Syr., Vulg.].

Ver. 33.

וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו  
וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו וַיִּתֵּן אֶת הַחֹמֶת לְפָנָיו

*καὶ ἐπεὶ κατέπαυσε λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα.*

*Au. Ver.*—33 And till Moses had done speaking with them, he put a vail on his face.

*Rosen., Ged., Booth.*—And when he had done speaking with them, he put a veil on his face.

33 And when he had done speaking, &c.] Some modern interpreters imagine that there is here a *hysteron-proteron*, and that the words should be rendered, as in our common version, "And till Moses had done speaking with them, he put a veil on his face;" or, as Dathe, *Quando Moses ad eos loquebatur, velamen faciei suæ imposuit*. They ground this mode of rendering chiefly on the authority of St. Paul, 2 Cor. iii. 13, who says : *καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου*. But Paul is here acting not the part of an interpreter or of an historian, but that of a mere allegorist. It was enough for his purpose that it is said in Exod. xxxiv. 30, that when the children of Israel saw the splendour of Moses's countenance, they were afraid to approach him. Approach him, however, they did, at his own desire : and Moses talked with them ; during which talk it is not said that he veiled his face. But verses 34 and 35 (say Dathe and others) explain this, and put it beyond all doubt that Moses put on his veil as often as he spoke to the people. I am of a very different opinion, and think that it is clear from these very verses, as well as from ver. 33, that his face remained unveiled all the time in which he delivered to the people his Divine oracles, and that it was covered only in common conversation. Not one of the ancient interpreters thought of rendering ver. 33 in any other sense. Vulg., *Impletisque sermonibus, posuit velamen super faciem suam*. So equivalently all the other versions. With these agree the most learned Jewish

interpreters, whose opinion is well represented by Delgado.\* The objections from ver. 34 and 35 are perfectly removed in my version. [Whatever objections Dr. Geddes may have removed, it appears to me, that he has translated verse 34 in a way which the Hebrew will not admit of.] It is but doing justice to Houbigant to say that he had well rendered the whole passage before me. "Et cum Moses finem faciebat loquendi, ponebat velamen super vultum suum. Sed cum Moses Dominum adibat, ut cum eo loqueretur, auferebat velamen, donec ab eo degrederetur; deinde, egressus, filius Israel, referebat ea quæ sibi Dominus mandarat filiis Israel, faciem ejus rutilantem videntibus: qui postea velamen in vultum referebat, donec iret, ut cum Domino loqueretur." To the same purport Michaëlis and Hezel.—*Geddes*.

\* *Delgado*.—By the addition of the word *till* in the beginning of this verse, the English translator plainly discovers that he did not understand the meaning of this passage. The use of this veil was to cover from the people the *schechina*, or glory, that was on Moses's face: but *that* he did not dare to do while he was rehearsing the Lord's words to them; for that glory was his credentials, as if the Lord was speaking to them through his mouth: so that Moses could not put on the veil till he had done speaking to them, which is quite opposite to the meaning which the English translator gives to this passage, and which is certainly erroneous. And here Moses, to remove their fears, accosted them by degrees; first Aaron, then the princes, and then the people; and delivered to them the Lord's word, without any veil.

*Rosen*.—*Quum autem absolvisset Moses cum iis loqui, posuit super faciem suam velamen*. Nonnulli hunc locum male sic reddiderunt: *quando Moses ad eos loquebatur, velamen faciei suæ imposuit*: quum tamen ex hac narratione manifestum sit, Mosen dum cum Israelitis loqueretur, velamen deposuisse, quod utique necesse erat, ut loquentis verba percipere possent. Neque, quod illi putarunt, in loco Paulino 2 Cor. iii. 13, dicitur, Mosen, *dum loqueretur cum Israelitis*, vultum velasse, sed in universum, faciei suæ velamen impositum habuisse, quod, uti e nostro loco liquet, non removit nisi tum, cum vel tabernaculum ingrederetur, cum Deo colloquuturus, vel quæ ab eo mandata accepisset ad populum

referret. Cf. vs. 35. Quod vero Moses, nisi illorum alterutrum fieret, semper capitis involucro tectus suis se conspiciendum præbuit, forsan minus insoliti quid fuerit, quum et multis post Mosen seculis primæ dignitatis in Oriente viros vultu velato prodire et conspici solitos esse, discimus e libro Arabico, qui *Rihhan olalbabi*, i.e., ocimum cordium inscribitur.

Ver. 34, 35.

וַיִּסֹּר מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אִתּוֹ  
וַיִּסֹּר אֶת־הַפָּנֶה עַד־צֵאתוֹ וַיָּצֵא וַיְדַבֵּר  
אֶל־בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יָצָא:

ἡνίκα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντι κυρίου λαλεῖν αὐτῷ, περιηρείτο τὸ κάλυμμα ἔως τοῦ ἐκπορεύεσθαι. καὶ ἐξελθὼν ἐλάλει πᾶσι τοῖς υἱοῖς Ἰσραὴλ, ὅσα ἐνετείλατο αὐτῷ κύριος.

*Au. Ver.*—34 But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses's face shone: and Moses put the veil upon his face again, until he went in to speak with him.

*Ged.*—34, 35 As often as he went into the presence of the Lord to converse with him, he took off the veil until he came out; and until on coming out, he announced to the children of Israel whatsoever had been given him in command; while they, *all the time*, saw that the skin of his face was resplendent. He then put on the veil again, until he went to converse with the Lord.

*Booth*.—But when Moses went in before Jehovah to speak with him, he took off the veil, until he had come out; and when he had come out, until he had spoken to the Israelites whatsoever he had commanded him. And the Israelites saw that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with Jehovah.

CHAP. XXXV. 4.

*Au. Ver.*—And Moses, &c.

*Ged.*, *Booth*.—Again Moses, &c.

*Au. Ver.*—Commanded.

*Ged.*, *Booth*.—Hath commanded.

Ver. 5.

*Brass*. See notes on xxv. 3.





*Au. Ver.*—26 And all the women whose heart stirred them up in wisdom spun goats' hair.

*Pool.*—*In wisdom*: this word seems better to agree with the following than with the foregoing word, *they spun with wisdom*, i.e., with skill and art. So Patrick.

*Ged., Booth.*—And all those women whose heart inclined them, spun skilfully goats' hair.

Ver. 29.

*Au. Ver.*—29 — which the LORD had commanded to be made by the hand of Moses.

*Booth, &c.*—Which Jehovah, by Moses, had commanded to be made.

*Bp. Patrick.—By the hand of Moses.*] Whom he employed to deliver these commands to his people.

**Ver. 31.**

*Au. Ver.*—And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship.

*Bp. Horsley.*— knowledge, and in all manner of workmanship. Omit the ו prefixed to כל, which is omitted in Kennicott's MS. 389 B.—knowledge in all manner of workmanship.

**Ver. 32, 33.**

32 וְלִחְשֹׁב מַחֲשָׁבֹת לַעֲשׂוֹת בְּיָדָהּ  
וּבְבִסָּהּ וּבְנִחָשָׁתָּהּ : 33 וּבְהִרְשָׁתָּהּ  
לְמַלְאֲתָהּ וּבְהִרְשָׁתָּהּ 34 לַעֲשׂוֹת בְּכָל־  
מַלְאֲכָתָהּ מַחֲשָׁבֹת :

32 ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας, ποιεῖν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν, 33 καὶ λιθουργῆσαι τὸν λίθον, καὶ κατεργάσθαι τὰ ξύλα, καὶ ποιεῖν ἐν παντὶ ἔργῳ σοφίας.

*Au. Ver.*—32 And to devise curious works, to work in gold, and in silver, and in brass.

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

*Bp. Horsley.*—32 And to design designs to be executed in gold, and in silver, and in copper. 33 And for graving of stone for setting, and for carving of wood, to execute designs in every sort of workmanship.

32 *Copper*. See notes on xxv. 3.

**Ver. 35.**

*Au. Ver.*—35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

*Bp. Horsley.*—35 — *and of the weaver.* In this verse the word *מן* is certainly out of its place. The weaver should certainly be mentioned with the other workmen. *מן*, therefore, should probably follow *עֵלָּה*. "He hath filled them with wisdom of heart, to execute all manner of work, of the engraver and embroiderer, and needle-worker, and weaver in sky-blue, and in purple, and in scarlet, and in white; workers of all manner of work, and designers of designs."

*Cunning workman.* See notes on xxvi. 1.  
*Embroiderer,* Heb. צַיִן. See notes on  
xxvi. 36.

*Blus, purple, &c.* See notes on xxv. 4.

## CHAP. XXXVI. 1.

**Au. Ver.**—1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

*Bp. Horsley.—Then wrought. Rather,  
Then set to work.*

**Bagster's Bible.**—Junius properly connects this verse with the end of the preceding chapter, and begins this chapter with the second verse. This is an expedient which frees the sacred text from a manifest inconsistency according to the present division; since it represents Bezaleel and Aholiab setting about their work before called to it by Moses (ver. 2). By thus connecting it, and reading *וַעֲשׂוּ*, *wēdsah*, in the future time, the proper sense is elicited: "And Bezaleel and Aholiab *shall work*." &c.

**Ver. 8.**

See notes on xxvi. 1.

**Ver. 10.**

*Au. Ver.*—He coupled. So the Heb.  
*Ged., Booth.*—They joined.

**Ver. 11.**

וַיַּעַשׂ לָלֵאָה תְּכֵלֶת עַל שְׂפָתָהּ  
תְּחִירֵיָהּ חֲמֹלֶת מְקַצָּה עֲמֻת־עֵרָת בֶּן

עָשָׂה בַשֹּׁמֶר הַיְרִיעָה הַקִּיצוֹנָה  
בַּמִּתְבָּרַת הַשְּׁנִיָּת :

*Au. Ver.*—11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

*Ged.*—Loops of blue they made in the edge of the outmost curtain of one of the joined pieces; and so also in the edge of the outmost curtain of the other *joined* piece.

*Booth.*—And they made loops of blue on the edge of one curtain, on the outmost edge at the joining; and so also they made on the outmost edge of another curtain, that it might be joined to the next.

See notes on xxvi. 4.

Ver. 12.

חֲמִשִּׁים לָלֶאֱת עָשָׂה בִּירֵיעָה הָאַחַת  
וְחֲמִשִּׁים לָלֶאֱת עָשָׂה בְּהֵעָה הַיְרִיעָה  
אֲשֶׁר בַּמִּתְבָּרַת הַשְּׁנִיָּת מִקְבִּילָהּ  
חֲלָלָת אַחַת אֶל־אַחַת :

*Au. Ver.*—12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

*Ged.*—Fifty loops they made in the *edge* of one of the *outmost* curtains of *one piece*; and fifty corresponding loops in the edge of one of the outmost curtains of the other piece.

*Booth.*—Fifty loops made they on the edge of one curtain, and fifty loops made they on the edge of the other curtain, which was to be joined to the next. The loops held one curtain to another.

See notes on xxvi. 5.

Ver. 17.

וַיַּעַשׂ לָלֶאֱת חֲמִשִּׁים עַל שֹׁמֶר  
הַיְרִיעָה הַקִּיצוֹנָה בַּמִּתְבָּרַת וְחֲמִשִּׁים  
לָלֶאֱת עָשָׂה עַל־שֹׁמֶר הַיְרִיעָה הַחֲבֵרָה  
הַשְּׁנִיָּת :

*Au. Ver.*—17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

*Ged.*—Fifty loops they made in the edge of one of the outmost curtains of the one

*piece*, and fifty loops in the edge of the *outmost* curtain of the other piece.

*Booth.*—And they made fifty loops on the outmost edge of the curtain at the joining; and fifty loops made they on the edge of another curtain that it might be joined to the next.

See notes on xxvi. 10.

Ver. 19.

*Badgers' skins.* See notes on xxv. 5.

Ver. 20, 31, 36.

*Shittim wood.* See notes on xxv. 5.

Ver. 22.

שְׁתֵּי יָדָה לַיָּרֵשׁ הָאֶחָד מִשְׁלֶבֶת  
אַחַת אֶל־אַחַת בֵּין עָשָׂה לְכָל יָרֵשׁ  
הַמִּשְׁכָּן :

*Au. Ver.*—22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

*Ged.*, *Booth.*—Each board had two tenons, made exactly similar one to another, &c. See notes on xxvii. 17.

Ver. 23.

*Au. Ver.*—23 And he made boards for the tabernacle: twenty boards for the south side southward:

*Booth.*—And they made the boards for the tabernacle: twenty boards for the south, or right hand side:

See notes on xxvi. 18.

Ver. 24, 25, 30.

*Au. Ver.*—Sockets. See notes on xxxvi. 19.

Ver. 28, 29.

28 וַיַּשְׂגִּי הָרָשִׁים עָשָׂה לַמַּהֲצָעַת  
חֲמִשָּׁנָן בִּירְבָּקָהִים : 29 וַיְחַיֵּי הַיּוֹמָמִים  
מִלְמַשָּׁה וַיַּחֲדּוּ יָחִיד תַּסִּים אֶל־רֵאשׁוֹ  
אֶל־הַטִּבְעָה הָאַחַת בֵּין עָשָׂה לַשְּׁנִיָּהֶם  
לַשְּׁנֵי הַמַּהֲצָעַת :

*Au. Ver.*—28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled [Heb., twined] beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

*Ged.*—28, 29 And for the two back end corners two boards, which were connected with the adjoining boards (both below and at

the top) by one staple: they were both made alike, for the two corners.

*Booth.*—28 And two boards made they for the corners of the tabernacle at the two ends. 29 And they were joined beneath, and at the top, by one staple: they were both of them made alike, for the two corners.

See notes on xxvi. 23, 24.

Ver. 32.

See notes on xxvi. 27.

Ver. 33.

וַיַּעַשׂ אֶת־הַבָּרִית חֲמִילָן לְבָרֶיהָ  
בָּתוֹרָהּ חֲמִשָּׁה מִן־הַקֹּדֶחַ אֶל־הַקֹּדֶחַ :

*Au. Ver.*—33 And he made the middle bar to shoot through the boards from the one end to the other.

*Pool.*—Not within the thickness of the boards, as the Jews conceive, but in the length of them; as appears, 1. Because this bar, as well as the rest, was gilded, ver. 29, which was frivolous if it were never seen. 2. Because all the bars had rings made to receive and hold them up, ver. 29.

*Ged.*—And the middle bar, at the middle of the boards, they made reach from end to end.

*Booth.*—And they made the middle bar to pass along the boards from end to end.

Ver. 34.

*Au. Ver.*—And he overlaid. So the Heb. *Ged.*, *Booth.*—And they overlaid.

Ver. 36.

See notes on xxvi. 37.

Ver. 37.

See notes on xxvi. 36.

Ver. 38.

וַאֲתֵּי עֲשִׂיָּהּ הַמִּשְׁחָה וְאֶת־נֹוֹתָהֶם  
וַאֲתֵּי רִאשֵׁיהֶם וְחֲשִׁמֵּיהֶם זָהָב וְאֶת־גִּבֵּיהֶם  
הַמִּשְׁחָה נְחֹשֶׁת :

καὶ τοὺς στύλους αὐτῶν πέντε, καὶ τοὺς κρίκους. καὶ τὰς κεφαλίδας αὐτῶν, καὶ τὰς ψαλίδας αὐτῶν κατεχύρωσαν χρυσίῳ. καὶ αἱ βάσεις αὐτῶν πέντε χαλκαί.

*Au. Ver.*—38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

*Ged.*—With its five pillars; of which the tenter hooks, the teguments of the capitals, and their own sheathings, were gold; but their five bases were of brass.

*The tegument of their capitals.* This, I think, is the true meaning of מִשְׁחָה without even supposing the text to be corrupted; for מִשְׁחָה may be a singular noun (the absolute for the constructed), although I am apt to think that the original reading was מִשְׁחָה as in ch. xxxviii. 17. See also Isaiah xxx. 22, where we have a similar construction מִשְׁחָה סִלִּי. The common mode of pointing and rendering the words contradicts the order in ch. xxvi. 37, where Moses is expressly bid to overlay, not only the *chapiters* and *fillets*, as they are rendered in our Vulgar Version, but also the pillars themselves.

*Booth.*—And its five pillars with their hooks; and the covering of their capitals and their fillets was gold: but their five bases were of brass.

*Au. Ver.*—Fillets. See notes on xxvii. 10.

*Brass.* Others, *copper*. See notes on xxv. 3.

CHAP. XXXVII. 1, 4, 10, 25.

*Shittim wood.* See notes on xxv. 5.

Ver. 2, 12.

*Au. Ver.*—A crown. See notes on xxv. 11.

Ver. 3.

וַיִּצָק לוֹ אַרְבַּע סָבְעֹת זָהָב עַל  
אֶרְבַּע פְּעֻמֹּתָיו

καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτύλους χρυσοῦς.

*Au. Ver.*—3 And he cast for it four rings of gold, to be set by the four corners of it.

*Ged.*, *Booth.*—And he cast for it four staples of gold, for its four corners.

Ver. 5.

*Au. Ver.*—5 And he put the staves into the rings by the sides of the ark, to bear the ark.

*Ged.*, *Booth.*—And he put the staves into the staples, along the sides of the ark; that by them [Sam.] the ark might be carried.

Ver. 6.

*Au. Ver.*—Mercy seat. See notes on xxv. 17.

Ver. 7.

See notes on xxv. 18.

Ver. 8.

See notes on xxv. 19.

Ver. 12.

See notes on xxv. 25.

Ver. 13.

See notes on xxv. 26.



*mulieres quæ veniebant ad obeundam vicem ad ostium tentorii conventus.* מִנְּיָן non simpliciter agminatim convenire notat, sed per vices advenire ad ministeria obeunda, coll. Num. iv. 23; viii. 24, ubi dicitur de Levitis in tabernaculo sacro ministeria obeuntibus, quia perinde ut milites certum ordinem et tempus observare tenebantur. Onkelos: *mulieres quæ veniebant ad orandum.* Expressit sensum, qui hic ei subesse videbatur, et מִנְּיָן cepit hoc significatu: *turmatim* (instar מִנְּיָן *exercitus*), *cultus divini causa.* Ejus præcipua pars est oratio, hinc ejus facere voluit mentionem. Eadem est ratio versionis τῶν LXX, qui ἡστυευσασῶν αἱ ἐνήστευσαν, *jejunantium quæ jejunabant*, non quod מִנְּיָן מִנְּיָן legerunt, sed quod pro oratione substituerunt jejunium, alteram divini cultus speciem. Hinc de Hanna legitur Luc. ii. 37, *eam non discessisse a templo, et jejunis ac deprecationibus Deo servisse.* Verum ob usum verbi מִנְּיָן supra indicatum, probabile est, מִנְּיָן fuisse mulieres ministrantes, quæ per vices ad tabernaculum venerunt, ut manuali opere, nendo, texendo, acu pingendo, lavando, verrendo, juvarent cum opifices, tum etiam tabernaculi ministros. Istæ igitur mulieres specula, quæ, pro more seculi, secum gerebant, vel ultro, vel a Mose monitæ, conferebant ad labrum æneum conficiendum.

Ver. 9, 10, 11, 12.

See notes on xxvii. 9, 10, 11, 12.

Ver. 13.

*Au. Ver.*—And for the east side eastward fifty cubits.

*Ged., Booth.*—And for the east or sun-rising side, were hangings fifty cubits long.

Ver. 14, 15.

14 הָעֵצִים הַמִּשְׁעָרָה אֶמְחָה אֶל-הַבְּתָחָה עֲמֻדֵיהֶם שְׁלֹשָׁה וְאַדְנֵיהֶם שְׁלֹשָׁה : 15 וְלִבְתָּהּ הַשְּׂנִית מִנְּחָה וּבִנְיָהּ לְשַׁעַר הַחֲצָר הָעֵצִים הַמִּשְׁעָרָה אֶמְחָה עֲמֻדֵיהֶם שְׁלֹשָׁה וְאַדְנֵיהֶם שְׁלֹשָׁה :

14 πεντεκαίδεκα πηχῶν τὸ κατὰ νότον. καὶ οἱ στύλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς. 15 καὶ ἐπὶ τοῦ νότου τοῦ δευτέρου ἔνθεν καὶ ἔνθεν κατὰ τὴν πύλην τῆς αὐλῆς, αὐλαῖαι πεντεκαίδεκα πήχεων. στύλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.

*Au. Ver.*—14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

*Bp. Horsley.*—Hangings fifteen cubits on this side and on that side of the gate of the court. On the one side hangings fifteen cubits; their pillars three, and their sockets three. (See Houbigant's emendation of the original.)

*Sockets.* See xxvi. 19.

Ver. 17.

See notes on xxvii. 17.

Ver. 18.

*Au. Ver.*—18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

See notes on xxvii. 16.

*Bp. Patrick.*—*The height in the breadth, &c.*] This is a Hebrew phrase, signifying the height of the hanging itself: whose breadth, when it lay along, was called its height when it was hung up. And that was five cubits; proportionable to the hangings of the court, which was five cubits high (xxvii. 18).

Ver. 19.

See notes on xxvii. 10.

Ver. 21—23.

21 אֶלֶּה קְהָדָי הַמִּשְׁכָּן מִשְׁכַּן הָעֹדֹת אֲשֶׁר פָּקַד עַל-פִּי מֹשֶׁה עֲבֹדָה קְלָיִים בְּיַד אִיתָמָר בֶּן-אֶהֱרֹן חֹפֶהן :

καὶ αὕτη ἡ σύνταξις τῆς σκηπῆς τοῦ μαρτυρίου, καθὰ συνετάγη Μωυσῇ, τὴν λειτουργίαν εἶναι τῶν Λευιτῶν διὰ Ἰθάμαρ τοῦ υἱοῦ Ἀαρὼν τοῦ ἱερέως.

*Au. Ver.*—21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an en-

graver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

*Ged., Booth.*—This is the sum of the parts of the tabernacle, even of the tabernacle of testimony [*Ged.*, of convention; see notes on xxv. 16] which, by the command of Moses, was committed to the charge of the Levites, under the hand of Ithamar, son of Aaron the priest.

*Bp. Horsley.*—21, 22, 23. These verses are unquestionably misplaced. The 22d and 23d should follow the 20th, and the 21st should come in between the 23d and the 24th.

21. "This is the sum." Rather, "These were the contributions."

*Ibid.*—"as it was counted,"—"what was contributed."

*Ibid.*—"for the service." For עֲבֹדָה, read, with Houbigant, הַעֲבֹדָה, "by the ministry."

23 *Au. Ver.*—Cunning workman. See notes on xxvi. 1.

*Embroiderer.* See notes on xxvi. 36.

*Blue, purple, &c.* See notes on xxv. 4.

Ver. 26.

זֶל הַעֲלָר עַל־הַפְּקָדִים וְגו' —

*Au. Ver.*—Every one that went to be numbered.

*Ged., Booth.*—Every head of those that passed muster.

*Gesen.*—Every one that passeth among, or belongeth to the numbered, quisquis in censum venit.

Ver. 27.

*Au. Ver.*—27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil.

*Ged., Booth.*—And of the hundred talents of silver were cast the bases for the boards of the sanctuary, and the bases for the pillars of the veil.

Ver. 28.

וְאֶת־הָאֵלֶף וּשְׁבַע הַמֵּאוֹת וְחֲמֵשֶׁה  
וּשְׁבַעִים עֶקֶד וָוִים לַעֲמֻדָּיִם וְצִפָּה  
רִאשֵׁיהֶם וְחִשְׁקָם אֹהֶם :

καὶ τοὺς χιλίους ἑπτακοσίους ἐβδομηκονταπέντε σίκλους ἐποίησεν εἰς τὰς ἀγκύλας τοῖς στύλοις. καὶ κατεχύρωσε τὰς κεφαλίδας αὐτῶν, καὶ κατεκόσμησεν αὐτούς.

*Au. Ver.*—28 And of the thousand seven

hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

*Hooks.* See notes on xxvi. 32.

*Filleted them.* See notes on xxvii. 17.

*Ged.*—And of the thousand seven hundred and seventy-five *shekels* were made the tenterhooks for the pillars, the overlappings of their capitals, and their own sheathings.

*Overlayings.* See notes on xxxvi. 38.

*Booth.*—And of the thousand seven hundred seventy and five *shekels*, were made hooks for the pillars, and the overlaying of their capitals, and their fillets.

Ver. 31.

*Au. Ver.*—And the sockets of the court round about, and the sockets of the court gate, &c.

*Ged., Booth.*—And the bases of the pillars of the court round about; and the bases of the pillars of the court gate, &c.

CHAP. XXXIX. 1, 2, 3.

*Blue, purple, &c.* See notes on xxv. 4.

*Cloths of service.* See notes on xxxi. 10.

Ver. 4.

בְּחֵפְתָּ עָשִׂרְלֹז חֲבֵרֶת עַל־שְׁנֵי הַצּוּרֹתָ  
רִפְּרָ :

ῥ ριφρ

ἐπωμίδας συνεχούσας ἐξ ἀμφοτέρων τῶν μερῶν, ἔργον ὑφαντὸν εἰς ἀλλήλα συμπεπλεγμένα καθ' ἑαυτό.

*Au. Ver.*—4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

*Ged.*—For the ephod they also made shoulder-pieces to be joined to it; at its two extremities was the joining.

*Booth.*—They made for it shoulder-pieces, to be joined to it; at its edges was the joining.

See notes on xxviii. 7.

Ver. 5.

See notes on xxviii. 8.

Ver. 6.

וַיַּעֲשֵׂה אֶת־אֲבָנֵי הַשֹּׁהַם רִמְסָה  
מִשְׁבָּצֵת זָהָב מְסֻחָה פְּתִיתִי חוּמָם  
עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל :

καὶ ἐποίησαν ἀμφοτέρους τοὺς λίθους τῆς σμαράγδου συμπεπορημένους καὶ περισειαλωμένους χρυσίῳ, γεγλυμένους καὶ ἔκκεκο

λαμμένους ἐγκόλαμμα σφραγίδος ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραήλ.

*Au. Ver.*—6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

*Ged.*—And in gold they encased onyx stones; on which were engraven, like the engravings on a signet, the names of the sons of Israel. See notes on xxviii. 11.

Ver. 7.

*Au. Ver.*—Unto the children of Israel.

*Ged., Booth.*—For the children of Israel.

Ver. 8.

See notes on xxviii. 15.

Ver. 10—13.

See notes on xxviii. 17—20.

Ver. 15.

See notes on xxviii. 22.

Ver. 16.

*Ouches.* See notes on xxviii. 11.

Ver. 17—21.

See notes on xxviii. 24—27.

After the 21st verse *Ged.* and *Booth.* add on the authority of the Sam., "They also made the Urim and Thummim; as Jehovah had commanded Moses."

Ver. 26.

*Au. Ver.*—A bell.

*Ged., Booth.*—A golden [Sam.] bell.

Ver. 29.

See notes on xxv. 4, and xxvi. 36.

Ver. 30.

See notes on xxviii. 36.

Ver. 32.

*Au. Ver.*—Tabernacle of the congregation. See notes on xxvii. 21.

Ver. 33.

*Au. Ver.*—Sockets. See notes on xxvi. 19.

Ver. 34.

See notes on xxv. 5.

Ver. 35.

*Testimony.* See notes on xxv. 16.

*Mercy seat.* See notes on xxv. 17.

Ver. 37.

*Au. Ver.*—The pure candlestick.

*Ged., Booth.*—The chandelier of pure gold.

Ver. 39.

*Au. Ver.*—The laver and his foot. See notes on xxx. 18.

Ver. 40.

*Au. Ver.*—Sockets. See notes on xxvi. 19.

Ver. 41.

*Au. Ver.*—Cloths of service. See notes on xxxi. 10.

CHAP. XL. 2, 6.

בְּיֹמֵי-הָחֹדֶשׁ הָרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ  
תָּקְנוּ אֶת-מִשְׁכַּן אֱהִל מוֹעֵד :

ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ πρώτου νομηνίᾳ στήσεις τὴν σκητὴν τοῦ μαρτυρίου.

*Au. Ver.*—2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

*The tabernacle of the tent of the congregation.*

*Ged.*—The tabernacle or convention tent.

*Booth.*—The tabernacle, the tent of the congregation.

Ver. 3.

*Au. Ver.*—Testimony. See notes on xvi. 34.

Ver. 4.

וְהִכָּאֵף אֶת-הַמִּנְלָח וְהַעֲלִיתָ אֹתוֹ  
בְּרִחִיָּה :

— καὶ εἰσίοσεις τὴν λυχνίαν, καὶ ἐπιθήσεις τοὺς λύχνους αὐτῆς.

*Au. Ver.*—And thou shalt bring in the candlestick, and light the lamps thereof. So Gesen.

*Ged., Booth.*—And thou shalt bring in the chandelier, and put its lamps on it.

Ver. 7.

*Au. Ver.*—And shalt put water therein.

*Ged.*—And shalt place water by it. See notes on xxx. 18.

Ver. 9, 10.

*Au. Ver.*—And it shall be.

*Ged.*—That it may be.

Ver. 11.

*Au. Ver.*—Foot. See notes on xxx. 18.

Ver. 15.

*Au. Ver.*—For their anointing shall surely be an everlasting priesthood throughout their generations. So the Heb.

*Ged.*—For by this anointing they shall be established in a perpetual priesthood, throughout all their generations.



*Booth.*—For their anointing shall be a token of a perpetual priesthood, throughout their generations.

Ver. 17.

*Au. Ver.*—17 And it came to pass in the first month in the second year, on the first day of the month, *that* the tabernacle was reared up.

*Ged., Booth.*—And it was in the first month, in the second year, from their departure from Egypt [Sam., LXX], on the first day of the month, that the tabernacle was set up.

Ver. 19.

*Au. Ver.*—19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

*Bp. Patrick.*—*Spread abroad the tent over the tabernacle.*] The *ohel*, which we translate *tent*, sometimes signifies the whole house of God (see ver. 19), but here only the external part of it, which covered that which was properly called *mishchan* [the *tabernacle*]. Which Moses having erected with all its sockets, boards, bars, and pillars, ver. 18 (and hung it, we must suppose, with the inward hangings, which were the richest), he spread abroad over them the curtains of goats' hair, called the *tent* (xxvi. 11), to be a covering over the tabernacle (xxvi. 7, xxxvi. 14, 19).

*Put the covering.*] Mentioned in xxvi. 14.

Ver. 20, 21.

*Au. Ver.*—*Testimony.* See notes on xxv. 16.

*Mercy seat.* See notes on xxv. 17.

Ver. 27.

*Au. Ver.*—27 And he burnt sweet incense thereon; as the LORD commanded Moses.

*Ged.*—*On which he made aromatic incense to be burnt.* The Heb. lit., *he burnt*, &c. But as this was the task of Aaron, I have given the phrase another turn, which the idiom of the original readily admits, both here and in many other similar cases.

Ver. 29.

*Au. Ver.*—And offered upon it.

*Ged.*—And made, &c., to be offered upon it.

*Booth.*—That he might offer upon it.

Ver. 30, 31.

*Au. Ver.*—30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

30 *Au. Ver.*—*There.* See notes on xxx. 18.

31 *Ged., Booth.*—That Moses and Aaron and his sons might wash, &c.

Ver. 34.

*Au. Ver.*—The work.

*Ged.*—The whole [Sam., LXX, Arab., and two MSS.] work.

Ver. 38.

כִּי עָנָן יִהְיֶה עַל־הַמִּשְׁכָּן יוֹמָם וָלַיְלָה  
וְהָיָה לְלִיָּהּ לְבָנֵי בְּרִית־יִשְׂרָאֵל  
בְּכָל־מַסְעֵיהֶם :

νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας, καὶ πῦρ ἦν ἐν αὐτῇ νυκτὸς ἐναντίον πάντων Ἰσραὴλ, ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν.

*Au. Ver.*—38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

*Ged., Booth.*—For the cloud of Jehovah was upon the tabernacle by day, and became as a blaze of fire by night, in the sight of all the house of Israel, throughout all their journeys.

*Bp. Patrick.*—*And fire was on it by night.*] The *fire* and the *cloud* (as I said, ver. 35) were not different things; but the same pillar which was dark by day, when there was no need of light, shone like fire by night, when the dark part of it could not be seen, to lead and conduct them. It appeared, therefore, like a cloud by day, and turned the light side to them (which was as bright as fire) by night, that they might march, if there were occasion, by its direction, both day and night. And thus it is described, xiii. 21, 22; Numb. ix. 15, 16, &c. And so this verse may be translated, "the cloud of the Lord was upon the tabernacle by day, and the fire was [be] in it (i.e., in the cloud) by night." For so they are elsewhere described, as one within the other (Deut. v. 22): "The Lord spake unto all your assembly out of the midst of the fire of the cloud, and of the thick darkness."

# LEVITICUS.

## CHAP. I. 1.

*Tabernacle of the congregation.* See notes on Exodus xxvii. 21.

## Ver. 2.

דָּבָר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
אֲדָם בְּיָהֳרִיב מִכֶּם הִרְצֹן לַיהוָה מִן  
הַבְּהֵמָה מִדְּחִבָּקָר וּמִדְּחִצְאוֹן מִקְרִיבֵי  
אֶת־הֶזְבֵּהּ :

λάλησον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτούς. ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ δῶρα τῷ κυρίῳ, ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων προσοίσετε τὰ δῶρα ὑμῶν.

*Au. Ver.*—2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

*Bp. Horsley.*—"If any man of you—*flock.*" Rather, "If any man of you bring an offering to Jehovah of cattle, of the herd, and of the flock shall you bring your offering." God does not command that an offering should always be of beasts; but, when any one shall choose to make an offering of beasts, he prescribes what beasts they must be. Namely, kine, sheep, or goats, not asses, swine, horses, dogs, &c.

## Ver. 3.

אִם־עֹלָה הִרְצֹנִי מִדְּחִבָּקָר זָכָר תָּמִים  
יִקְרִיבֶנּוּ אֶל־זֶבֶחַ אֹהֶל מוֹעֵד יִקְרִיב  
אֹתוֹ לִרְצֹנִי לִבְנֵי יִהְיֶה :

ἐὰν δλοκαύτωμα τὸ δῶρον αὐτοῦ, ἐκ τῶν βοῶν ἄρσεν ἄμωμον προσάξει πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου, προσοίσει αὐτὸ δεκτὸν ἐναντίον κυρίου.

*Au. Ver.*—3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

*He shall offer it of his own voluntary will, &c.*—before the Lord.

*Bp. Horsley, Pool, Rosen., Ged., Booth., Lee, &c.*—He shall offer it for his acceptance before Jehovah.

*Pool.*—Of his own voluntary will. According to this translation, the place speaks only of free-will offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure and by the voluntary devotion of any person, either by way of supplication for any mercy which he needed or desired, or by way of thanksgiving for any favour or blessing received. But it may seem improper to restrain the rules here given to free-will offerings, which were to be observed in other offerings also. And the Hebrew word is by the LXX, Chaldee, Syriac, and Arabic, and others, rendered to this purpose, *for his acceptance*, or *that he may be accepted* with God, or that God may be atoned, as it is ver. 4. And so this phrase is used Lev. xxiii. 11.

*Bp. Patrick.*—*He shall offer it of his own voluntary will.*] In this translation we follow the opinion of the Jews, who refer this to the persons that brought this offering; which they might do when they pleased. The like expressions we read xxi. 5, xxii. 19. But the LXX thought it hath respect to God; and so the phrase may be interpreted, he shall bring it *for his acceptance*, i.e., that he may find a favourable acceptance with God.

## Ver. 4.

*Au. Ver.*—And it shall be.

*Ged., Booth.*—That it may be.

## Ver. 5.

*Au. Ver.*—5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

*And he shall kill, &c.*

*Ged.*—The steer shall then be slaughtered.

*Booth.*—And one shall kill.

*Pool.*—*He shall kill*; either, 1. The offerer, who is said to do it, to wit, by the priest; for men are commonly said to do what they cause others to do, as John iv. 1, 2. Or, 2. The priest, as it follows, or the Levite, whose office this was. See Exod. xxix. 11; Lev. viii. 15; Numb. viii. 19; 1 Chron. xiii. 28, 31; 2 Chron. xxx. 16; xxxv. 11.

*Bp. Patrick.*—*He shall kill the bullock.*] That is, the man himself who brought it, as Rasi interprets it; or one of the Levites, as others understand it: for they killed the paschal lamb at that great passover mentioned 2 Chron. xxx. 17, as Bochart observes. But he should have added the reason of it, which Rasi there gives; that a great many of the congregation having not sanctified themselves (as we read in that place), "therefore the Levites had the charge of the killing of the passover, for every one that was not clean, to sanctify them unto the Lord." Otherwise every man might kill his own passover (Exod. xii. 6), as they might do all their other sacrifices. For certain it is, this was none of the work of priests, as Maimonides shows in a passage mentioned by Dr. Cudworth (in his book concerning the Lord's Supper, p. 27), out of Biath Ammikhath: where he quotes this very place to prove, that "the killing of the holy things might lawfully be done by a stranger; yea, of the most holy things: whether they were the holy things of private persons, or of the whole congregation." The common objection to this is, that none might come into the court where the altar was but the priests. To which the answer is plain, that upon this occasion other persons might come so far within the court, because it was indispensably necessary that the man who brought the sacrifice should lay his hand upon the head of it; which was to be done at the altar when it was to be slain.

*Rosen.*—*וַיִּשֶׁח*, *Et mactet*, sc. *mactans*, i.e., vel is ipse, qui victimam adduxit, vel, ut alii volunt, *Levita* aliquis, quod colligi posse putant ex 2 Chr. xxx. 17, et xxxv. 10, 11, ubi *Levitæ* paschales agnos jugulant, sed sanguinem spargunt sacerdotes. Sic apud Romanos sacerdos non jugulabat victimam, sed popa, aut victimarius, ad sacerdotis nutum.

Ver. 6.

וְהִקְשִׁיט אֶת־הַעֲלֹה וְנָתַח אֹתָהּ  
לִבְתָּחִיָּהּ :

καὶ ἐκδεύραντες τὸ δλοκαύτωμα μελιούσιν  
αὐτὸ κατὰ μέλη.

*Au. Ver.*—6 And he shall flay the burnt offering, and cut it into his pieces.

*And he shall.*

*Booth.*—And one shall.

*Bp. Patrick.*—*Flay the burnt offering.*] Whose work it was to flay the beast, is not

here expressed. The Jews say it belonged not to the priests to do this, but to the man himself, who brought the beast to be offered. For (to show in brief what belonged to the owners of the sacrifice, and what to the priests) it may be fit to note out of Abarbanel, that each of them had five things to do. The owner of the sacrifice laid his hand upon it, killed, flayed, cut it up, and washed the inwards: and then the priest received the blood in a vessel; sprinkled the blood; put fire on the altar; ordered the wood on the fire; and ordered the pieces of the sacrifice upon the wood.

*Rosen.*—*Et excoriet holocaustum.* Pro *וַיִּשֶׁח* Cod. Sam. et LXX legerunt *וַיִּשְׁחֵם*, atque *וַיִּשְׁחֵם* pro *וַיִּשֶׁח*. Tunc esset sensus, a sacerdotibus (non ab offerente) victimam esse excoriamam et in frusta dividendam.

Ver. 9.

*Au. Ver.*—9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

*Shall he wash.*

*Ged.*—Being washed.

*Booth.*—Shall be washed.

*The priest.* So the Heb.

*Ged., Booth.*—A priest.

Ver. 10.

וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן־הַכִּזְבִּיִּים  
מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יִהְיֶהנָּו :  
ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ  
τῷ κυρίῳ, ἀπὸ τε τῶν ἀρνῶν, καὶ τῶν ἐρίφων  
εἰς δλοκαυτώματα, ἄρσεν ἄμωμον προσάξει  
αὐτό.

*Au. Ver.*—10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

*Ged., Booth.*—And if his offering to Jehovah [Sam., LXX] be from the flocks, whether of the sheep, or of the goats, let him offer a male without blemish; at the door of the congregation-tabernacle shall he offer it [Sam.].

Ver. 11.

וְשִׁחַט אֹתוֹ עַל יְדֵי חֲסִנָּתוֹ  
לִפְנֵי יְהוָה

καὶ σφάζουσιν αὐτὸ ἐκ πλαγίων τοῦ θυσιασ-  
τηρίου πρὸς βορῆαν ἐναντίον κυρίου.

*Au. Ver.*—11 And he shall kill it on the side of the altar northward before the Lord.

*Ged., Booth.*—And he shall lay his hand upon its head [LXX], and one shall kill it [*Ged.*, it shall be slaughtered] on the side of the altar northward before Jehovah.

Ver. 16.

וְהִקִּיר אֶת־מְרִאָּתוֹ בְּזָנְיָתָהּ וּגְוֹ

καὶ ἀφελεί τὸν πρόλοβον σὺν τοῖς πτεροῖς, κ.τ.λ.

*Au. Ver.*—16 And he shall pluck away his crop with his feathers [or, the filth thereof] and cast it beside the altar on the east part, by the place of the ashes.

*With his feathers.*

*Bp. Patrick.*—*With his feathers.*] Which were no more to be offered, than the skin of the beasts (ver. 6).

*Pool, Rosen., Ged., Booth., Lee, &c.*—With its contents.

*Gesen.*—זָנְיָהּ, fem. Levit. i. 16, the filth in the crop, probably for זָנִיף, as *part. Niph.* from זָנַף, excrementum, quod excernitur, ejicitur. So Onkelos, Targum Hieros., Syr., Arab., and Samar. comp. זָנִיף and זָנִיף.

*Rosen.*—Verba זָנִיף וְהִקִּיר plerique vertunt: *et removebit ingluviem ejus cum plumis ejus.* Putant, hæc duo præcipi, evellendam esse ingluviem, et totam depulmandam esse. Sed hæc interpretatio (bene monente Nic. Guil. Schrædero in *Observo. ad Orig. Hebr.*, p. 178, sq.) variis premitur incommodis. "Nam 1. זָנִיף non potest reddi *cum plumis ejus*, scil. *avis*. Si enim ad *avem* rediret hoc pron., scribendum fuisset זָנִיף. 2. Particula ו in tali vocum structura, non per *cum* exponi potest. Ea quidem hanc vim habet, quando agitur de rebus ita conjunctis, ut una alteri insit, vel proxime adhæreat, ut Ex. viii. 1. *Extende manum tuam, et percute cum baculo tuo, quem sc. in manu tua teneas.* Sed ut *ingluviem* זָנִיף sit *cum plumis*, talis structuræ nullum puto exemplum proferri posse. Moses, si ejusmodi sensum intendisset, scripsisset saltem, *ingluviem, ejus, זָנִיף et plumas ejus*. 3. Non hic simul *ingluviem*, simul *plumas avis*, removendas præcipi, docent verba: וְהִקִּיר אֶת־מְרִאָּתָהּ, *et projiciet eam juxta allare*, sc. *eam unam rem*, quæ זָנִיף מְרִאָּתָהּ dicta erat. 4 Quid causæ fuit, cur ex avibus *ingluviem* evellenda fuerit, non item *ventriculus et intestina*, cum *sordibus*, quæ in his hærent? cf. vs. 9 et 13. — Ob has, puto, rationes complures tam veterum, quam recentiorum interpp. נִקְרָא

hic non per *plumas*, sed per *sordes*, vel *stercus* exposuerunt. Mihi locus ita reddendus videtur: *removebit ventriculum ejus cum sordibus ejus.* Vox מְרִאָּתָהּ commodè sumitur pro *ventriculo*, et reliquis *visceribus*, quæ *cibo concoquendo et digerendo* inserviunt ipsa *ingluvie* non exclusa. Descendit enim a מְרִאָּה, quod Arabibus significat *cibum concoxit et digessit.* Quod autem additum מְרִאָּתָהּ *vertam cum sordibus ejus*, sc. *ventriculi*, id nihil habet difficultatis. Nam in cognato verbo מֵאֵז vidimus; propriam emicandi notionem ad *sordium excretionem* translata esse (apud Arabes מֵאֵז vocantur *sordes*, quæ ex valva ovis prodeunt post partum). Addi potest מֵאֵז, pro *sordibus*, quæ adhuc in *intestinis hærent*, occurrens, Jes. iv. 4; Prov. xxx. 12. Quare mirum non est, etiam מֵאֵז, quod particip. est, dicens *rem emicantem*, honeste *sordes intestinorum*, quæ emicando excernuntur, designare."

CHAP. II. 1.

ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ, σιμίδαις ἔσται τὸ δῶρον αὐτοῦ, καὶ ἐπιχεεῖ ἐν αὐτῷ ἔλαιον, καὶ ἐπιθήσει ἐν αὐτῷ λίβανον. θυσία ἐστίν.

*Au. Ver.*—1 And when any will offer a meat offering unto the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon:

*Meat offering.*

*Gesen.*—זָבַח fem. (from זָבַח in Arab. to make a present.) 1. *A present, gift*, Gen. xxxii. 14, 19, 21; xliii. 11, 15, 25, 26, &c. 2. Especially, *a present offered to God, an offering*, Gen. iv. 3, 4, 5. In the Mosaic ritual it is applied especially to the unbloody sacrifices as offerings of meat and drink, which were offered with the animal sacrifices, Levit. ii. 1, 4, 5, 6; vi. 7; vii. 9; xiv. 10; xxiii. 16; Numb. xv. 4, 6, and frequently. Hence זָבַח וְהִקִּיר, *sacrifice and offering*, Ps. xl. 7; Jer. xvii. 26; Dan. ix. 27.

*Ged. and Booth.* follow Sam. and LXX which at the end of this verse add מִנְחָה דְמָא.

Ver. 2.

וְהִבִּיֵּאתָ אֶל־יְיָ מִנְחָה מִלֶּחֶם מֵשֶׁם מִלֶּחֶם הַמִּצֵּה מִסֵּלֶתָהּ וּמִשְׁמֶנֶהּ עַל כֹּל־לֶבְנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אֲזִקְרָתָהּ מִמִּזְבֵּחַהּ אֲשֶׁר הָיָה בֵּיתֶךָ לַיהוָה :

καὶ οἷσει πρὸς τοὺς υἱοὺς Ἀαρὼν τοὺς ἱερεῖς. καὶ δραξάμενος ἀπ' αὐτῆς πλήρη τὴν δράκα ἀπὸ

τῆς σμιθδάλως σὺν τῷ ἐλαίῳ, καὶ πάντα τὸν λίβανον αὐτῆς, καὶ ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον. θυσία ὁσμῇ εὐωδίας τῷ κυρίῳ.

*Au. Ver.*—2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord.

*Ged., Booth.*—And he shall bring it to Aaron's sons, the priests; and a priest shall take his handful of the flour, and of the oil, with all the incense; and he shall burn them, as a memorial of it upon the altar, a burnt-offering of a sweet savour to Jehovah.

*Pool.*—He shall take,] i.e., that priest to whom he brought it, and who is appointed to offer it. The memorial of it; that part thus selected and offered; which is called a memorial, either, 1. To the offerer, who by offering this part is minded that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quit-rent or acknowledgment. Or, 2. To God, whom (to speak after the manner of men) this did put in mind of his gracious covenant, and promises of favour and acceptance of the offerer and his offering. See Exod. xxx. 16; Lev. vi. 15; Numb. v. 26.

*Geen.*—זָבַח, fem. A praise-offering, or, after LXX, Vulgate, a memorial sacrifice, μνημοσύνη, memoriale, a sacrificial term for that part of the meat-offering, which was burnt. Levit. xxiv. 7; ii. 2, 9, 16; v. 12; Numb. v. 26. The priest took, namely, from the meat-offering a handful of flour, some oil, and the whole of the incense, and burnt it on the altar; the rest was for himself. Comp. especially Lev. ii. 9; Numb. v. 26.

*Rosen.*—זָבַח plerique odoramentum suffimentum interpretantur, Saadiam sequuti, qui זָבַח, fragrantiam, posuit; sed hæc significatio neque dialecticis cognatis, neque linguæ usu evinci potest. Provocant quidem ad Hos. xiv. 8, ubi זָבַח לְבָנוֹן a multis vertitur: odor ejus sicut vinum Libani. Sed ibi sensus est: memoriam Israelis non minus fore gratam et jucundam, quam vinum Libani. זָבַח autem spectat ad cultum Dei et commemorationem laudis ejus: nam Arab, زَبْح, quod ejusdem est radicis et significationis cum زَبْحًا, peculiari quadam et absoluta

significatione denotat celebrationem Dei, quæ sive interna sive externa commemoratione fit in cultu divino, adeoque ipsum cultum Dei. זָבַח igitur est ea Minchæ (vs. 1) pars, quæ ad cultum et commemorationem, sive celebrationem nominis divini pertinebat; reliquæ enim pars non in cultum, sed in usum sacerdotum cedebat. Sic vs. 9, Et tollit sacerdos de Mincha זָבַח זָבַח, eam ejus partem, quæ commemorationi nominis divini est dicata. Similiter xxiv. 7, thus, quod panibus propositionis imponi jubetur, dicitur fore panibus זָבַח, in celebrationem Dei, additurque explicationis gratia זָבַח זָבַח, ignitum Domino, quia panes ipsi cedebant sacerdotibus, at thus illud adolebatur Deo, in laudem ejus. Quam interpretationem non parum fulcit, quod זָבַח in Hiphil (ex qua forma nomen זָבַח procul dubio derivatur) pro celebrare accipitur, ut 1 Chron. xvi. 4, ubi Levitæ dicuntur constitui זָבַח זָבַח, ad commemorandum, et ad laudandum et ad gratias agendas. זָבַח est incensum, sacrificium igne absumendum.

Ver. 4, 5.

Mingled with oil, &c. See notes on Exod. xxix. 2.

Ver. 12.

קָרְבַּן בְּאֵשׁ תִּקְרִיבוּ אֹתָם לַיהוָה וְאֵלֵיהֶם זָבַח לֹא יִעָלֶה לְרִיחַ :

δῶρον ἀπαρχῆς προσοίσετε αὐτὰ κυρίῳ, ἐπὶ δὲ τὸ θυσιαστήριον οὐ ἀναβιβασθήσεται εἰς ὁσμὴν εὐωδίας κυρίῳ.

*Au. Ver.*—12 As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt [Heb., ascend] on the altar for a sweet savour.

*Pool.*—Or, the offering, or, for the offering of the first-fruits you shall or may offer them, or either of them, to wit, leaven or honey, which were offered and accepted in that case, Lev. xxiii. 17; 2 Chron. xxxi. 5. They shall not be burnt; but reserved for the priests, Numb. xviii. 13; Deut. xviii. 4.

*Ged.*—12 As first-fruit-offerings ye may offer them to the Lord: but they must not be burned, &c.

*Booth.*—As to an offering of the first-fruits, ye may offer them to Jehovah; but they shall not be burnt, &c.

*Rosen.*—In primitiis quidem ea (sc. fermentum et mel) offerre licebit. Primitiæ enim rerum inanimatarum non altari imponebantur, sed cedebant in sacerdotum portiones Num. xviii. 11—13.

Ver. 13.

וְכָל־הֶרְבֵּן מִנְחָתְךָ בַּמֶּלַח תִּמְלֶח  
וְלֹא תִשָּׁפֵית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל  
מִנְחָתְךָ עַל כָּל־הֶרְבֵּן תִּהְיֶה מֶלַח :

καὶ πᾶν δῶρον θυσίας ὑμῶν ἀλλ' ἀλισθήσεται.  
οὐ διαπαύσατε ἄλλας διαθήκης κυρίου ἀπὸ θυσι-  
ασμάτων ὑμῶν. ἐπὶ παντός δώρου ὑμῶν προσ-  
οίσετε κυρίῳ τῷ θεῷ ὑμῶν ἄλας.

*Au. Ver.*—13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

*Meat offering.* See note on verse 1.

*The salt of the covenant of thy God.* So most commentators.

*Pool.*—*The salt of the covenant of thy God:* so salt is called, either, 1. Because it fitly represented the durableness and perpetuity of God's covenant with them, which is designed by salt, Numb. xviii. 19; 2 Chron. xiii. 5. Or 2, Because it was so particularly and rigorously required as a condition of their covenant with God; this being made absolutely necessary in all their offerings, as it follows.

*Bp. Horsley.*—13 *The salt of the covenant of thy God.* Rather, *the salt, the purifier of thy God*, i.e., the purifier appointed by thy God. "Salt added to the sacrifices, was a type of the purity or sinlessness of Christ, and of that which purifies believers. Now that which purifies believers is faith in Christ and his atonement, and a consequent hope of seeing God through him. Salt was therefore a type of that purifying faith and hope which is the gift of the Holy Spirit. And believers themselves, inasmuch as they contribute to propagate these heavenly graces, and thereby purify the corrupted mass of mankind, are sometimes called salt." (Parkhurst, mō, 2.)

*Ged.*—*The salt of the portion of your God.* Notwithstanding the speciousness of the common interpretation, it has not given universal satisfaction. Michaelis imagined that מֶלַח should be written מִיֶּלֶךְ, and that it has here the same meaning as in Jer. ii. 22. Then מֶלַח מִיֶּלֶךְ will be *pure salt*; that is, *saltpetre*, or nitre; which it is supposed was called *pure*, to distinguish it from *sea-salt*. This is ingenious, but not convincing; for, first of all, if the legislator had meant to

express *pure salt*, he would most probably have used מֶלַח מִיֶּלֶךְ or מֶלַח מִיֶּלֶךְ. Secondly, the only proof, or rather presumption, that מִיֶּלֶךְ, *borith*, ever signifies *nitre*, is founded on this very disputed passage. Thirdly, the word מִיֶּלֶךְ would, if that were the meaning of מֶלַח מִיֶּלֶךְ come in most awkwardly. I cannot, therefore, accede to this interpretation, although it has been followed by Dathe and Schulz. After a careful examination of the difficulty, I think it is to be resolved thus. The word מִיֶּלֶךְ here does not signify *covenant*, but *food*, from מִיֶּלֶךְ. It is found in this signification three times in one chapter of 2 Sam. xiii. 5, 7, 10. It is here visibly in construction, governed by מֶלַח, and governing מִיֶּלֶךְ. The literal version then will be *sal edulii Dei tui, the salt of the food, or portion, of thy God*. See ch. iii. 11, where that part of the sacrifice which was burnt on the altar is called "the food, or aliment, מִיֶּלֶךְ of a sweet-savoured burnt-offering to the Lord."

*Booth.*—The salt of the food of your God.

*Rosen.*—*Nunquam denit sal fœderis Dei tui*, i.e., sal sacrificio farreo addendus in signum fœderis fuit amicitiae cum Deo tuo initae. Sal enim apud antiquas gentes signum fuit amicitiae. Ratio autem videtur repetenda inde, quod nulla amicorum epularis accubatio absque sale soleret agitari; ob idque nec decebat sacrificia, seu Dei convivia, sine eo apparari. Hinc in Græcorum etiam et Romanorum sacrificiis farinæ addi solebat sal. Plin. H. N. 31, 7, 41: *Mazime in sacris intelligebatur salis auctoritas; quando nulla conficiuntur sine mola salsa*. Mola autem, ut docet Festus, *vocatur far tostum et sale sparsum, quod eo molito hostiæ adaspergerentur*. Hom. II. I., 449, *Χερνίφαντο δ' ἐπειτα καὶ οὐλοχύτας ἀνέλοντο*. *Ulochylæ* hordea erant sali admixta, quæ effundebant in aram ante sacrificium (interpretante Eustathio). Cf. Heynium in *Opuscul. Acad.*, p. I., p. 368. Etiamnum principes Arabum si fœdus pangunt, patellam salis adponere et frustula aliquot panis sale conspersa comedere solent; fœdus hoc modo pactum vocant *barat milech, fœdus salis*. Quod ipsum esse Hebr. מֶלַח מִיֶּלֶךְ Num. xviii. 19, quisquis intelligit. Plura vid. in *d. a. u. n. Morgenl.* II., p. 149, sqq. Sine necessitate Michaelis pro מִיֶּלֶךְ legendum censet מִיֶּלֶךְ *puritas*; a מִיֶּלֶךְ *purus fuit*; ut מִיֶּלֶךְ sit *sal puritatis* (nitrum), i.e., sal purus in sacrificiis adhiberi solitus; vid. ad

Ex. xxx. 35. Sed quum veterum interpp. nullus de *nitro* cogitarit, et prior interpretatio sensum aptissimum efficiat, vocalia recepta voc. גֵּרָה videntur retinenda esse.

Ver. 14.

וְאִם־תִּקְרִיב מִנְחַת בִּפְרוֹתִים לַיהוָה  
אֲכִיב קִלְוִי בְּאֵשׁ גֵּרָשׁ כְּרָמֹל תִּקְרִיב אֵת  
מִנְחַת בִּפְרוֹתֶיךָ :

ἐὰν δὲ προσφέρῃς θυσίαν πρωτογεννημάτων τῷ κυρίῳ, νέα πεφρυγμένα χίδρα ἐρυκτὰ τῷ κυρίῳ καὶ προσοίσῃς τὴν θυσίαν τῶν πρωτογεννημάτων.

*Au. Ver.*—14 And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

*Corn beaten out of full ears.* So Ged.

I take רָם to be the radical word, and seek its primitive meaning in the Arabic, where it frequently occurs, and in various significations, but which are all, I think, reducible to one general idea, *generous*. It is particularly used to denote a *generous fertile soil*. Hence, no doubt, רָם, the name of a vineyard both in Heb. and Arab., and in the latter רָמִי, is the *generous* vine itself. But it is equally applicable to any other *generous* plant or vegetable, and consequently to *generous, plump, well-filled ears of corn*: and it was out of such ears that the Israelites are here ordered to rub out the oblation which was to be offered to the Lord. But how came the *lamed* to be added? As an augmentative, I conceive, standing in lieu of מ. Hence *Carmel*, as a proper name, will signify the *vineyard of God*, or any other spot of *generous* earth deserving of such an epithet. The above, I think, is the true etymon of רָם, and its meaning here seems to be *choice, full, plump, generous*, according to the primitive meaning of רָם. —*Geddes*.

*Gesen.*—גֵּרָשׁ גֵּרָשׁ according to the versions: *pounded, ground grains* (or ears of corn). The etymology and connexion with the preceding is not clear. The Hebrew lexicographers render it by *green ears*, which is however inapplicable.

*Prof. Lee.*—גֵּרָשׁ, compd. of גֵּרָשׁ + אֵל. The Dagesh in ג, in גֵּרָשׁ, may be considered as a compensation for the loss of מ. Lit., vineyard of God, i.e., *best vineyard*. I. *Carmel*, a very fruitful hill, situated on the south of

the tribe of Asher, and not far from the Mediterranean sea, &c. II. *Any well cultivated or fruitful place*, &c. III. *Meton. First produce, or fruits*, as obtained from the best cultivated grounds, Lev. ii. 14, וְרָקִיב גֵּרָשׁ...בְּנֵי־אִשֵּׁר, *an offering of first fruits... the produce of a fruitful field*, i.e., as being the best. Aquila, Symm., ἀπαλὰ λάχανα ὀσπριώδη. LXX, χίδρα ἐρυκτά. Theod., πῖονα ἀλφίτα. Lev. xxiii. 14; 2 Kings iv. 42, וְרָקִיב, seems to signify, and *first fruits* generally, without specifying further. LXX, καὶ παλὰθαι.

*Rosen.*—גֵּרָשׁ esse *contusum, comminutum*, nulla est dubitatio. Sed eo major de voce רָקִיב, quæ præter hunc locum, bis tantummodo occurrit, Lev. xxiii. 14; 2 Reg. iv. 43, quibus locis omnibus cum *cerealibus* jungitur. Veteres ita dissentiunt, ut jam eorum tempore vocabuli notio oblivione obruta esse pateat. LXX h. l. pro רָקִיב גֵּרָשׁ ponunt χίδρα ἐρυκτα, ubi tamen, ut Michaelis in *Suppl.*, p. iv., p. 1356, monet, “manifestum, רָקִיב non per χίδρα reddi, quod *spicas* vertere solent, sed per ἐρυκτα, *comminula*; deinde ipsa χίδρα in Judaici interpretamenti gratiam *spica* vertitur, cum potius *contusum, granum in grossiores particulas contusum, aut farinam grossiorem* notet.” Hic vero animadvertendum est primo, χίδρα apud Græcos auctores esse *hordeum viride*, et *tostum tusumque* (vid. Heynii. *Opuscul.*, t. i., p. 371, not.); deinde, LXX eam vocem omnino pro רָקִיב ponere, id quod patet ex Lev. xxiii. 14, ubi ejus vocabuli loco χίδρα νέα habent. Sed 2 Reg. iv. 42. רָקִיב in Alex. versione παλὰθαι, *massæ ficium* redditur. Theodotion nostro loco πῖονα ἀλφίτα ponit, qua posteriore voce apud Græcos designatur *puls ex hordei torrefacti, et pilo vel mola tusi farina facta*, vid. Heynium, l. c. Aquila et Symmachus: ἀπαλὰ λάχανα ὀσπριώδη, *mollia olera, leguminosa*. Onkelos h. l. pro גֵּרָשׁ ponit מִיֶּדֶן רִיחָן, *contusa tenera*; sed xxiii. 14, pro solo רָקִיב duntaxat מִיֶּדֶן; item Chaldaeus interpretes 2 Reg. iv. 41. Eo ipso vocabulo duobus hisce locis posterioribus utitur Syrus, סִיטָא exhibens; sed nostro loco סִיטָא פִּרְכִּיָא, *perfricata pura*, habet. Saadias h. l.: מִיֶּדֶן מִן אֶרֶץ, *contusum de...* ultimum vocabulum enim, quod *rem elatam, tumulum, scopum*, significat, quid h. l. sibi velit, ignoro. Arabs autem Erpenii hic מִיֶּדֶן, *fractum confricatum* vertit. Sed infra xxiii. 14, uterque Arabs: מִיֶּדֶן. Samaritanus קִיב *decorticatedum* interpretatur.

Vulgatus denique nostro loco: *confringes in modum farinæ*; xxiii. 14, *pulles*; atque 2 Reg. iv. 42, *frumentum novum*; ubi et Arabs: כנכל בלמאס, *spicæ in tegumento*. Quod Hebræorum philologi præiverunt, qui Kimchio teste in Lexico, nomine זקל hoc et duobus reliquis locis *spicam teneram adhuc et succosam*, viridem, designari ajunt; verum sine idonea auctoritate, solis etymologiis, parum probabilibus, ducti. Videtur זקל, *polenta*, species fuisse, de qua vid. Plin. H. N., xviii. 7.

Ver. 16.

*Au. Ver.*—16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, &c.

*Ged., Booth.*—And the priest shall burn, as a memorial of it, a part of, &c.

CHAP. III. 1.

וְאִם-זֶבֶחַ שְׁלָמִים תִּזְבֹּחַ תִּזְבֹּחַ אֹם מִן הַזֶּבֶחַ תִּזְבֹּחַ חֵמָה מִקְרִיב אִם-זֶבֶחַ אִם-נֶחֱמָה  
תִּזְבֹּחַ יִקְרִיבוּ לָפָנַי יְהוָה :

ἐὰν δὲ θυσία σωτηρίου τὸ δῶρον αὐτοῦ τῷ κυρίῳ, ἐὰν μὲν ἐκ τῶν βοῶν αὐτὸ προσάγῃ, ἐὰν τε ἄρσεν, ἐὰν τε θῆλυ, ἀμωμον προσάξει αὐτὸ ἐναντι κυρίου.

*Au. Ver.*—1 And if his oblation *be* a sacrifice of peace-offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

*Ged.*—If one's offering *be* an eucharistic sacrifice, and from the herd; he may offer either a male or female; but without blemish, before the Lord.

*Au. Ver.*—A sacrifice of peace-offering.

*Michaelis, Booth.*—A feast-sacrifice.

*Prof. Lee.*—זֶבֶחַ, *The offering of a sacrifice*, either as the completion, performance of a vow, or in acknowledgment of peace, prosperity; a peace-offering, a thank-offering.

*Rosen.*—De vocis זֶבֶחַ propria significatione interpp. dissentiunt. LXX, θυσία σωτηρίου, *hostia salutis*. Vulgat., *hostia pacificorum*. Hi igitur זֶבֶחַ derivant a זָבַח, *pace, tranquillitate, salute*; ut significetur sacrificium, quod quis offerat pro salute, qua fruitur, pro beneficio aliquo a Deo accepto. Non defuerunt, qui verterent *sacrificium teleticum*, ἀπὸ τῆς τελετῆς, quod puris solum eo comedere liceret (vii. 20). Equidem זֶבֶחַ referre mallet ad זָבַח, quod

notat *retribuere, rependere*, ita ut זֶבֶחַ sit *sacrificium, quod retribuatur*, sc. beneficia a Deo accepta, i.e., eucharisticum, *ein Dankopfer*. אִם-זֶבֶחַ אִם-נֶחֱמָה, *Mas sit sive femina*. Prima differentia inter sacrificium eucharisticum et holocaustum erat hæc, quod in illo mares et feminae; in hoc autem nonnisi mares offerri fas esset. Deinde in holocausto præter boves, oves et capras etiam columbæ et turtures offerri poterant: in eucharistico boves tantum, oves et capræ. Causa fortasse hæc fuit, quod hostiæ eucharisticæ in partes tres dividerentur; quarum una Deo, altera sacerdoti, tertia offerentibus in epulum cedebat. Jam vero et molesta fuisset in exiguis volucris ea divisio, et jejuna ex iis epulatio.

Ver. 2.

*Au. Ver.*—And [he shall] kill it.

*Ged., Booth.*—And it shall be killed. See notes on chap. i. 5, 6.

Ver. 4, 10, 15.

*Au. Ver.*—The caul above the liver. See notes on Exod. xxix. 13.

*It shall he take away.*

*Booth.*—Shall be taken off.

Ver. 5.

וְהִקְטִירוּ אֹתוֹ בְּגִרְתָּהֶן חֲמִצְתָּה  
עַל-הַעֲלֶלֶה אֲשֶׁר עַל-יְהֻצִּים אֲשֶׁר עַל-  
הָאֵשׁ אֲשֶׁר הֵיחָל לִיהֹנֵחַ :

καὶ ἀνολίσσουσιν αὐτὰ οἱ υἱοὶ Ἀαρὼν οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ὁλοκαυτώματα ἐπὶ τὰ ξύλα, τὰ ἐπὶ τοῦ πυρὸς ἐπὶ τοῦ θυσιαστήριου. κάρπωμα ὅσμη εὐωδίας κυρίου.

*Au. Ver.*—5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savour unto the LORD.

*Ged.*—All which the sons of Aaron, the priests [LXX, Syr., and one MS.] shall burn upon the altar with the holocaust that is on the wood upon the fire on the altar [Sam., LXX]; a sweet-savoured burnt-offering to the Lord.

*Booth.*—And Aaron's sons, the priests [LXX, Syr., and one MS.], shall burn them upon the burnt-offering, which is on the wood that is on the fire upon the altar [Sam., LXX]: it is a burnt-offering of a sweet savour to Jehovah.



Ver. 6.

וְאִם-מִרְחֹצָאן קָרְבָּנוֹ לְזֶבֶחַ שְׁלָמִים  
לִיהוָה זָכָר אִוִּי נְהֻכָּח תָּמִים יִקְרִיבֶנּוּ :

ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ  
θυσία σωτηρίου τῷ κυρίῳ, ἄρσεν ἢ θήλυ,  
ἀμωμον προσοίσει αὐτό.

*Au. Ver.*—6 And if his offering for a sacrifice of peace-offering unto the LORD be of the flock; male or female, he shall offer it without blemish.

*Ged.*—If his offering be an eucharistic sacrifice from the flock, he may likewise offer a male or a female, but without blemish. See verse 1.

Ver. 7.

*Au. Ver.*—Then shall he offer it.

*Ged.*—Present it.

*Booth.*—Bring it.

Ver. 8.

*Au. Ver.*—8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

*Ged., Booth.*—And he shall lay his hand upon the head of his offering, and it shall be killed before Jehovah at the door of [Syr., and one MS.] the congregation-tabernacle [*Ged.*, convention-tent; see notes on Exod. xxvii. 21]; and Aaron's sons, the priests [LXX, and one MS.], shall sprinkle the blood thereof round about upon the altar.

Ver. 9.

*Au. Ver.*—9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards.

*Ged., Booth.*—And of the feast-sacrifice [*Ged.*, eucharistic sacrifice; see notes on verse 1] he shall offer, as a burnt-offering to Jehovah, the large fat tail [see notes on Exod. xxix. 22] entire, taken off close to the rump: and the fat, &c.

Ver. 10.

See notes on verse 4.

Ver. 11.

*Au. Ver.*—11 And the priest shall burn it

upon the altar: *it is* the food of the offering made by fire unto the LORD.

*Ged., Booth.*—And a priest shall burn them upon the altar, as the food of a sweet savoured [LXX, and two MSS.] burnt-offering to Jehovah.

Ver. 13, 14.

*Au. Ver.*—13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards.

*Ged., Booth.*—13 And he shall lay his hand upon its head, and before Jehovah at the door of [LXX] the congregation-tabernacle [see notes on xxvii. 21], it shall be killed; and the sons of Aaron the priests [Sam., LXX] shall sprinkle its blood round about upon the altar. 14 And of it, he shall offer, as a burnt-offering to Jehovah, &c.

Ver. 16, 17.

וְהִקְטִירָם הַכֹּהֵן הַמִּצְחָה לַיהוָה  
אֵשָׁה לְרִיחַ קִיחוֹת בְּלִיחָלָב לִיהוָה :  
וְהָיָה עֹלָם לְדֹרֹתֵיכֶם בְּקֹל  
מוֹשֶׁה מִיְּהוָה בְּלִיחָלָב וְקִיחוֹת לֹא  
תֹאכְלוּ :

16 καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον.  
κάπνωμα ὀσμὴ εὐωδίας τῷ κυρίῳ. πᾶν τὸ  
στέαρ τῷ κυρίῳ. 17 νόμιμον εἰς τὸν αἰῶνα  
εἰς τὰς γενεὰς ὑμῶν, ἐν πάσῃ κατοικίᾳ ὑμῶν.  
πᾶν στέαρ καὶ πᾶν αἶμα οὐκ ἔδεσθε.

*Au. Ver.*—16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

*Ged., Booth.*—16 And the priest shall burn them upon the altar, as the food of a burnt-offering of a sweet savour to Jehovah [Sam., LXX]. The whole fat is Jehovah's, by a perpetual statute. 17 Throughout your generations in all your dwellings, ye shall eat neither fat nor blood.

CHAP. IV. 1.

*Au. Ver.*—And the LORD.

*Ged., Booth.*—Again Jehovah.

Ver. 2.

*Au. Ver.*—Saying. So the Heb.

*Ged., Booth.*—And say to them [Syr.].

Ver. 3.

אֶם-הִלָּחֵן הַכֹּהֵן הַגָּדוֹל אֲשֶׁר יִשָּׁחַט  
הֶעָם וְהַקֹּהֲלִים עַל חַטֹּאתָם אֲשֶׁר חָטָא  
כֹּהֵן בְּדָבָר תָּקִים לִיתֹהוּ לַחֲטָאתָ :

ἐὰν μὲν ὁ ἀρχιερεὺς ὁ κεχειρισμένος ἀμάρτη  
τοῦ τὸν λαὸν ἁμαρτεῖν, καὶ προσάξει περὶ τῆς  
ἁμαρτίας αὐτοῦ, ἥς ἡμαρτε, μόσχον ἐκ βοῶν  
ἄμωμον τῷ κυρίῳ περὶ τῆς ἁμαρτίας.

*Au. Ver.*—3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

*Pool.*—The priest that is anointed.] i.e., the high-priest, who only was anointed after the first time. See Exod. xxix. 7; xxx. 30; xl. 15; Lev. x. 7; Num. iii. 3. His anointing is mentioned, because he was not complete high priest till he was anointed. According to the sin of the people; in the same manner as any of the people do, which implies that God expected more circumspection and care from him than from the people. But the words may be rendered, to the sin or guilt of the people, which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin, and guilt, and punishment upon the people, who are infected or scandalized by his example.

*Bp. Patrick.*—According to the sins of the people.] In the manner before mentioned. Or, as R. Solomon interprets it, if he hide anything from the people, whereby they err. For so the words run in the Hebrew, if he sin to the guilt of the people (or to the making them guilty), either by misinforming them, or drawing them into error by his example; so that they take a thing to be clean, which is indeed unclean, or the like.

*Bp. Horsley.*—According to the sin of the people.] Rather, so as to bring the people into blame. (LXX, Vulg., Houb.) The faults here intended seem to be inadvertences in some of the public rites and offices of religion.

*Ged., Booth.*—If it be the anointed priest who hath thus sinned, so as to bring guilt upon the people, &c.

*Rosen.*—עָם לְחַטֹּאתָם, Peccabit ad delictum populi, i.e., si aliquid commiserit per errorem, quod populus sequutus similiter peccaverit. יָשָׁחַט בֶּן-בָּקָר, Juvencus filius bovis, sed יָשָׁחַט Hebraico more redundat. Inteligitur simpliciter juvenecus.

Ver. 4.

*Au. Ver.*—And [he] shall kill the bullock.

*Ged., Booth.*—And the steer shall be killed. See notes on i. 5, 6, and iv. 15.

Ver. 5.

*Au. Ver.*—And the priest that is anointed, &c.

*Ged., Booth.*—And the anointed priest that hath been consecrated [Sam., LXX], &c.

Ver. 6.

*Au. Ver.*—And sprinkle of the blood, &c.

*Ged., Booth.*—And sprinkle with his finger [Sam. and one MS.] of the blood, &c.

Ver. 7.

*Au. Ver.*—And shall pour all the blood. So the Heb.

*Ged., Booth.*—But shall pour all the rest of the blood.

Ver. 8.

*Au. Ver.*—And he shall take off from it all the fat of the bullock for the sin-offering.

*Booth.*—All the fat of the steer of the sin-offering shall be taken off. See notes on i. 5 and 6 and iv. 15.

Ver. 9.

*Au. Ver.*—The caul above the liver. See notes on Exod. xxix. 13.

*Au. Ver.*—It shall he take away.

*Booth.*—Shall be taken off.

Ver. 10.

*Au. Ver.*—Peace offerings. See notes on iii. 1.

*Au. Ver.*—The priest. So the Heb.

*Booth.*—A priest.

Ver. 12, 21.

*Au. Ver.*—The whole bullock shall he carry forth, &c., and burn.

*Ged., Booth.*—The whole bullock shall be carried forth, &c., and be burned. See notes on i. 5, 6, and iv. 15.

Ver. 13.

*Au. Ver.*—Israel.*Ged., Booth.*—The children of [Arab., Copt., and four MSS.] Israel.

Ver. 14.

וְהִזְדָּעוּ חֲתָמָת מִזְבֵּחַ הָאֵלֹהִים  
וְהִקְרִיבוּ חֲתָמָת לֶפְנֵי פֶתַח לְחֻשְׁתָּא  
וְהִקְרִיבוּ אֵלָיו לֶפְנֵי אֹהֶל מוֹעֵד :

*καὶ γνωσθῇ αὐτοῖς ἡ ἁμαρτία, ἢ ἡμαρτον ἐν αὐτῇ, καὶ προσάξει ἡ συναγωγή μόσχον ἐκ βοῶν ἄμωμον περὶ τῆς ἁμαρτίας, καὶ προσάξει αὐτὸν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.*

*Au. Ver.*—14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

*Pool.*—Against it; against any one of the said commandments.

*Ged., Booth.*—When the sin which they have committed is known, then the congregation shall offer a steer without blemish [Sam., LXX] for a sin-offering. And they shall bring it to the door of [Sam., LXX] the congregation tabernacle [*Ged.*, convention tent; see notes on Exod. xxvii. 21].

*Bp. Horsley.*—14 A young bullock. This law seems to have been altered afterwards. For, in Numbers xv. 24, the atonement for a sin of ignorance of the congregation, is a bullock, with the proper minutia and libation for a burnt-offering, and a kid for a sin-offering. Unless the atonement required here is for doing what was forbidden, and the atonement exacted Numbers xv. is for omitting something commanded.

*Pool.*—A young bullock; but if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Numb. xv. 24.

Ver. 15.

*Au. Ver.*—15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord:

*Ged.*—Delgado has a very proper remark on this place: "Our common version has, *And the bullock (bull) shall be killed*; this is right, and so it should be rendered in all other places, where the English translator translates it *and he shall kill*; for it is no matter who kills the beast; so that they (he

means the word וַיַּחַד wherever it occurs) are all impersonal."

Ver. 17.

*Au. Ver.*—The veil.

*Ged., Booth.*—The veil of the sanctuary [Sam., LXX, and one MS.].

Ver. 18.

*Au. Ver.*—18 And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

*Altar.*

*Ged., Booth.*—Altar of incense [Sam., LXX].

*Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

*All the blood.*

*Ged., Booth.*—All the rest of the blood.

Ver. 21.

*Au. Ver.*—21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

*Ged., Booth.*—And the steer shall be carried without the camp, and be burned as the former steer was burned. This [*Ged.*, Such] is the sin-offering for the congregation.

Ver. 22, 23.

וְהָאֵלֹהִים יִשְׁפָּט וְהָאֵלֹהִים יִשְׁפָּט  
מִבְּלִימָצוֹת יִהְיֶה יִהְיֶה מִלִּפְנֵי הָאֵלֹהִים  
וְהָאֵלֹהִים יִשְׁפָּט וְהָאֵלֹהִים יִשְׁפָּט :  
אֵלָיו חֲתָמָת מִזְבֵּחַ הָאֵלֹהִים וְהָאֵלֹהִים

22 εὐὰν δὲ ὁ ἀρχὼν ἁμαρτή, καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου τοῦ θεοῦ αὐτοῦ, ἢ οὐ ποιηθήσεται ἀκουσίως, καὶ ἁμαρτή καὶ πλημμελήσῃ. 23 καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία, ἢ ἡμαρτεν ἐν αὐτῇ, κ.τ.λ.

*Au. Ver.*—22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish.

*Bp. Patrick.*—22 When a ruler hath sinned, &c.] The word *nasi*, which we

translate *ruler*, signifies the *head of a tribe*, in Numb. i. 4, 16; vii. 2. But the Jews commonly understand it peculiarly of the *head or prince of the great Sanhedrin*; who, when they were under the government of kings, was the king himself. Thus the Misna gathers from these words in the text, "when he sinneth against any of the commandments of the Lord his God," which signify him, say the doctors, that hath no superior but the Lord. And so the Gemarists understand it also, as Mr. Selden shows, lib. ii. de Synedrii, cap. 16, p. 666. But I think it is most reasonable to extend this to all great officers and judges, who had a peculiar relation to God; and therefore were called by his name.

*And is guilty.*] Acknowledges that he hath offended God by the sin which he hath committed.

23 *Or if his sin—come to his knowledge.*] If we retain this translation (and do not render the first word *and*, but *or*), then the foregoing words in the latter end of ver. 22, *veashan*, must be translated (not *is guilty*, but) *and acknowledges his guilt*. Which seems to be the true sense; for when men sin, they are guilty, though the sin was committed ignorantly; but they do not acknowledge their guilt till they see it; as Moses here supposes they might, when they considered better, or somebody informed them aright. So these words signify, *or his sin is made known unto him*. Thus L'Empereur very judiciously translates this whole passage, "And he acknowledges himself guilty, or his sin be shown to him:" otherwise there is no room for this disjunctive particle (see his Annot. upon Bava kama, cap. 7, sect. 1, and cap. 9, sect. 4, 5). And thus we ourselves translate the first part of this disjunction (in the latter end of the foregoing verse), Hosea v. 15, *acknowledge their offences*.

*Bp. Horsley.*—23 For וַיִּדַע אֶת חַטֹּאתָיו read וַיִּדַע; and, in the English translation, for "Or if," read "And." (See Houbigant.)

*Ged.*—23 When the sin which he hath committed, &c.

*Booth.*—23 And if his sin, &c.

Ver. 24.

*Au. Ver.*—And [he] shall kill it.

*Ged., Booth.*—And it shall be killed.

Ver. 25.

*Au. Ver.*—His blood.

*Ged.*—All [LXX, and four MSS.] the rest of the blood.

*Booth.*—The rest of its blood.

Ver. 26, 31.

*Au. Ver.*—And the priest shall make an atonement for him.

*Ged., Booth.*—Thus the priest, &c.

Ver. 28.

*Au. Ver.*—Or if his sin. See notes on ver. 23.

Ver. 29.

*Au. Ver.*—And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

*Ged., Booth.*—And he shall lay his hand upon the head of the sin-offering, and the sin-offering shall be killed [see notes on verse 15] in the place where the burnt-offering is killed [Sam., LXX, Syr., and two MSS.].

Ver. 30, 34.

*Au. Ver.*—All the blood.

*Ged., Booth.*—All the rest of the blood.

*Au. Ver.*—Altar.

*Ged., Booth.*—Altar of burnt-offering [Sam., Syr., and two MSS.].

Ver. 33.

*Au. Ver.*—And [he] shall slay it.

*Ged.*—And it shall be slain. See notes on verse 15.

Ver. 35.

*Au. Ver.*—According to the offerings, &c.

*Ged., Booth.*—With [Heb., ז'] the offerings, &c.

*Pool.*—Heb., upon the offerings, together with them, or after them; because the burnt-offerings were to have the first place. See on chap. iii. 5.

*Au. Ver.*—And the priest shall make an atonement.

*Ged., Booth.*—Thus the priest, &c.

CHAP. V. 1.

וַיִּשָּׁאֵל אֶת־בְּנֵי־יִשְׂרָאֵל אֶת־מֹשֶׁה לֵּאמֹר  
וַיִּשָּׁאֵל אֶת־בְּנֵי־יִשְׂרָאֵל אֶת־מֹשֶׁה לֵּאמֹר  
וַיִּשָּׁאֵל אֶת־בְּנֵי־יִשְׂרָאֵל אֶת־מֹשֶׁה לֵּאמֹר

ἐὰν δὲ ψυχὴ ἀμάρτη, καὶ ἀκούσῃ φωνὴν  
ὀρκισμοῦ, καὶ οὗτος μάρτυς ἢ ἑώρακεν ἢ συν-  
οιδεν, ἐὰν μὴ ἀπαγγείλῃ, λήψεται τὴν ἀμαρ-  
τίαν.

*Au. Ver.*—1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

*Bp. Horsley.*—"Sin and hear." The word חָשַׁב seems to have no signification; it rather embarrasses the meaning of the passage, which would be perfectly conspicuous, if this word, and the copula prefixed to the following, were omitted. וְנִשְׁמַע הוּא, "The soul which hath heard the words of adjuration."

*Pool.*—And hear; and for that is, as that particle is often used, as Gen. xiii. 15; 1 Chron. xxi. 12, compared with 2 Sam. xxiv. 13; for this declares in particular what the sin was. *The voice of swearing*; either, 1. Of adjuration upon oath, when the judge adjures a witness to speak the whole truth [so Bp. Patrick]; of which see Matt. xxvi. 63. But this seems too much to narrow the sense; and this and the other laws, both before and after it, speak of private sins committed through ignorance. Or, 2. Of false swearing before a judge. But that is expressly forbidden, Lev. vi. 3. Or rather, 3. Of cursing, or blasphemy, or execration, as the word commonly signifies; and that either, 1. Against one's neighbour, as 2 Sam. xvi. 7; or, 2. Against God, as Lev. xxiv. 10, 11; which may seem to be principally intended here, because the crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all authors, of which there are many instances. *Whether he hath seen*; being present when it was said. *Or known*, by sufficient information from others. *He shall bear his iniquity*, i.e., the punishment of it, as that word is oft used, as Gen. xix. 15; Numb. xviii. 1. See of this phrase Lev. xvii. 16; xx. 20; Isa. liii. 11.

*Bp. Patrick.*—*He shall bear his iniquity.* Let him not think it is no offence to suppress the truth, when he is so solemnly admonished to declare it; but offer such a sacrifice for his sin, as is prescribed ver. 1.

*Ged.*—If a person have heard the words of an adjuration; and, being a witness, have sinned by not telling what he had seen, or knew; and so charged himself with

iniquity. This verse is variously rendered and variously understood. Vulg., *Si peccaverit anima, et audierit vocem jurantis, testisque fuerit, quod aut ipse vidit, aut conscius est: nisi indicaverit, portabit iniquitatem suam.* And so equivalently, and ambiguously, all the antient translators, except Saadiah, who, to me, seems to have well understood the meaning of his original. It is not here question of informing against a swearer, as Houbigant and others have imagined; nor does it relate to the witness who has been adjured to tell the truth, as Michaelis, Dathe, Schulz, and Rosenmüller, after Jarchi, understand the text; but either to him who, having heard another person give an oath, neglects to give his testimony against it if he knew it to be false; or who, having heard the words of a public adjuration, made for the purpose of discovering some fact, like an episcopal monitory, neglects to come forward, in consequence, with his testimony to what he knows on the subject. This last opinion is adopted and well explained by Delgado: "The meaning is," says he, "that when evidences are wanted, the judges order a proclamation to be issued for any one who knows anything concerning it to come and declare it in court; and commonly a curse is joined to it in case any should neglect or refuse to be evidence. Now this man's sin is, that he heard the proclamation, and yet did not appear to give evidence." This is certainly a very rational interpretation, and I think the true one. *The voice of swearing*, then, in our Vulg. version, is improper, but the φωνήν ὀρχισμον of Sept. is perfectly right.

*Booth.*—And if a person have heard the words of an adjuration; and if being a witness, he will not declare what he hath seen or known; he hath sinned and brought on himself iniquity.

*Rosen.*—אִם-שָׁמַע, *Et anima si peccaverit et audierit vocem adjurationis*, cum aliquis peccaverit eo, quod audierit vocem adjurationis, etc. Particula וְ ante שָׁמַע hic usurpatur ἀντιλογικῶς, estque vertenda quia, eo quod, ut Gen. xxvi. 12; Deut. xvii. 16. Apud Hebræos jurans formulam jurandi non ipse pronunciabat, sed adjurationem audiebat. וְ-אִם, *Testisque fuerit, quod aut ipse vidit, aut conscius est; nisi indicaverit, portabit iniquitatem suam.* Sensus totius sententiæ est hic: si quis flagitium aliquod perpetraverit, et alius quispiam sub

adjuratione advocatus in testem a judice, ut id, quod vel visu, vel aliter, de flagitio cognovit, testetur, si ferre testimonium sive metu, sive amore ejus, de cujus crimine inquiritur, sive alia ex causa subterfugerit, non erit immunis a crimine. Ceterum sententia hic pendet, usque ad vs. 6, ad quem diversa omnia antecedentia membra referuntur, ut sensus sit: si quis horum peccatorum aliquid commiserit, debet capram vel agnam in sui peccati expiationem offerre.

Ver. 2.

אִם נִשְׁבַּע אִישׁ הַזֶּה בְּכָל־דָּבָר שֶׁמֶמֶה  
אִם בְּנִבְלָת חַיָּה מִמָּאֵה אִם בְּנִבְלָת  
בְּחֵמָה מִמָּאֵה אִם בְּנִבְלָת מְרִצָּה שֶׁמֶמֶה  
וְנִשְׁבַּע מִכֹּפְרוֹ וְהָיָה שָׁמָּה וְאָשָׁם :

ἢ ψυχὴ ἐκείνη ἦτις ἐὰν ἀψήγηται πάντος πράγματος ἀκαθάρτου, ἢ θνησιμαίου, ἢ θηριαλώτου ἀκαθάρτου, ἢ τῶν θνησιμαίων βδελυγμάτων τῶν ἀκαθάρτων, ἢ τῶν θνησιμαίων κτηνῶν τῶν ἀκαθάρτων.

*Au. Ver.—2* Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

*And if it be hidden from him, &c., guilty.*

*Ged.—*And so, by becoming himself unclean have unwittingly sinned and incurred guilt.

*Booth.—*And it be hid from him, and he hath become unclean, and guilty.

*Rosen.—*אִם נִשְׁבַּע אִישׁ הַזֶּה *Vel anima, quæ tetigerit aliquid immundum, sive quod occisum a bestia est, aut per se mortuum, aut quodlibet aliud reptile.* וְנִשְׁבַּע מִכֹּפְרוֹ, *Et ignotum ei fuerit, subaud. וְיָנִיעַ, et innotuerit ei, sive שָׁמָּה, ut vs. 4, 5, habetur. וְאָשָׁם, et reus fuerit, i. q. vs. 1, וְנִשְׁבַּע.*

Ver. 3.

וְנִשְׁבַּע מִכֹּפְרוֹ וְהָיָה יָדָע וְאָשָׁם : —

— καὶ ἔλαθεν αὐτὸν, μετὰ τοῦτο δὲ γνώσκει καὶ πλημμελήσῃ.

*Au. Ver.—3* Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

*Bp. Patrick.—*And it be hid from him; when he knoweth of it.] The words may be translated, "Whether he did it ignorantly, or had some knowledge of it," and yet

offended, he shall be obliged to offer the sacrifice mentioned, ver. 6.

Ver. 4—6.

אִם נִשְׁבַּע בְּשִׁבְעֵי לִבָּא בְּשִׁבְעֵי  
לְהַרְעָה וְאִם לְהִשְׁבִּיב לְכָל אִשָּׁר יִבְטֹא  
הָאָדָם בְּשִׁבְעָה וְנִשְׁבַּע מִכֹּפְרוֹ וְהָיָה יָדָע  
וְאָשָׁם לְאַחַת מֵאֵלֶּה : 5 וְהָיָה כִּי  
יִשְׁבַּע לְאַחַת מֵאֵלֶּה וְהִתְנַחֵם אִשָּׁר  
חָטָא עָלָיו : 6 וְהָיָה אִתּוֹ אֶת־אֲשָׁמוֹ  
לְיֵהוָה עַל חַטָּאתוֹ אִשָּׁר חָטָא בְּגִבָּה  
מִרְחָצָאן בְּשִׁבְעָה אֶת־עֲצֵירַת עֲזָיִם  
לְחַטָּאת וּכְפָר עָלָיו הִכְהֵן מִחַטָּאתוֹ :

4 ἢ ψυχὴ ἢ ἄνθρωπος, ἢ διαστελλοῦσα τοῖς χεῖλεσι κακοποιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα ὅσα ἐὰν διαστείλῃ ὁ ἄνθρωπος μεθ' ὅρκου, καὶ λάθῃ αὐτὸν πρὸ ὀφθαλμῶν, καὶ οὗτος γνώσκει, καὶ ἀμάρτυρ ἐν τι τοῦτων. 5 καὶ ἐξαγορεύσει τὴν ἀμαρτίαν περὶ ὧν ἡμάρτυρε κατ' αὐτῆς. 6 καὶ οἴσει περὶ ὧν ἐπλημμέλησεν κυρίῳ, περὶ τῆς ἀμαρτίας ἧς ἡμαρτε, ὅταν ἀπὸ τῶν προσβάτων. ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν περὶ ἀμαρτίας. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀμαρτίας αὐτοῦ, ἧς ἡμαρτε, καὶ ἀφεθήσεται αὐτῷ ἡ ἀμαρτία.

*Au. Ver.—4* Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6 And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

*Pool.—*If a soul swear, to wit, rashly, without consideration, either of God's law, or his own power or right, as David did, 1 Sam. xxv. 22. *To do evil;* either, 1. To himself, to wit, to punish himself, either in his body, or estate, or something else which is dear to him. Or rather, 2. To his neighbour, as 1 Sam. xxv. 22; Acts xxiii. 12. *Or to do good,* to wit, to his neighbour, as Mark vi. 23, when a man either may not or cannot do it, which may frequently happen. *And it be hid from him, i.e.,* he did not



perfectly arbitrary supposition, that the trespass-offering was for sins of omission, and the sin-offering for those of commission, comp. Lev. v. 17, 19. Other distinctions, which have been invented, are not more satisfactory. Comp. *Warnekros Heb. Alterthümer*, p. 151—55. *Bauer's götterdienstliche Verfassung*, th. i., s. 146.

*Prof. Lee.*—עֲוֹן, I. *Guilt*, or, II. by a meton. *An offering* to expiate it. Arab.

عَوْن, *reatus, crimen*. Much has been said by Michaelis and others, on the difference between this word, and חַטָּאת, *sin*, or *sin-offering*: one affirming, that the former must have meant sin of omission; the latter, sin of commission, and *vice versa*; all of which Gesenius very properly pronounces fanciful and false. Yet, it is evident enough, from his mode of treating them, that he is not very clear on the subject himself. He tells us, e.g., *Thes. sub voce*, that חַטָּאת implied a greater sin; עֲוֹן, a less; and, again, that not only different rites were had recourse to with respect to each of these, but that these rites were frequently joined together; which affords proof sufficient, that he had no correct notions on the subject. Every one will, I think, see, upon reading over Lev. iv. 5, &c., that the terms חַטָּאת, עֲוֹן, and עֲוֹן, are so used as to make all such distinctions as these fruitless. The true distinctions seem to me to be, that חַטָּאת signifies any act of sin, or error; עֲוֹן, its turpitude; עֲוֹן, its guilt, as affecting the mind of the sinner, e.g., Lev. iv. 3. חַטָּאת חַטָּאת חַטָּאת—חַטָּאת, *If—he commit sin* (so as) *to implicate the people in guilt*; let him bring for his sin חַטָּאת, which he has sinned (committed), חַטָּאת, &c. Again, ver. 13, חַטָּאת—חַטָּאת, *And have done—and are guilty*. Again, ver. 22, חַטָּאת חַטָּאת חַטָּאת, *A ruler sinneth, and doeth—and is guilty*, &c. And so in other instances, making it quite impossible to keep up any such distinctions as those pointed out by Michaelis (*Suppl. Lex. Heb.*), Gesenius, and others. On my view of the case, the offering brought might be termed either עֲוֹן, חַטָּאת, עֲוֹן, or the like: but the two first only are in use. When, therefore, the first, viz., עֲוֹן, is used, respect is had to the *guilt* of the person bringing his offering; its object being to purge his conscience from a sense of this, by securing a complete pardon from God. When חַטָּאת is used, respect is had to the *sinful act*, by which God's law has been

transgressed; and pardon from this transgression is accordingly the boon sought. Comp. Heb. x. 1—3. It will be observed, that the appointments alluded to, are made with respect to certain individuals; who, it is presumed, had been made *conscious* of their *guilt*. These offerings were, therefore, public and individual recognitions of this. But, as sins innumerable must have still been committed,—not with a *high hand*, for these were unpardonable; see Num. xv. 30, and xvi.—the daily and other sacrifices for *sin*, must have been intended—not unlike our Indemnity Acts of Parliament—to meet them. See Ps. xix. 13. And, indeed, if these were intended to be types and shadows of the great sacrifice once to be made for sin, the case could scarcely be otherwise. On this view, it will be found that Josephus, *Antiq. iii. 9, § 3*, and Philo de victimis ii., p. 247, Ed. Mang., were not wholly wrong.

*Rosen.*—6. וְהָיָה עֲוֹנוֹ, *Adducetque victimam suam pro delicto*. Quum antea (iv. 3; xiv. 21, 24, etc.) sacrificium pro peccato offerendum semper חַטָּאת dictum esset, hic vero, et vs. 14; 19, 26, עֲוֹן vocetur; difficilis existit quæstio de utriusque sacrificiorum generis discrimine. Atque Clerico quidem nihil hic difficultatis occurrit; quippe qui divisionem illam existimat esse *nominis tantummodo*, non *rei*: “præterquam enim, inquit, quod in hoc ipso cap. manifeste confunduntur, natura ipsa sacrorum diversa non fuit, quamvis חַטָּאת et חַטָּאת, pro varietate reorum, varia erant. Cap. v. 2, 3, sacrificio, ad quod victima, חַטָּאת vocata, postulatur (quamquam et עֲוֹן dicitur vs. 5), damnantur, qui res immundas aut homines impuratos forte attigissent. Sic et Naziræis, inopinato funere funestatis, imponitur עֲוֹן, quod et חַטָּאת dicitur Num. vi. 12, sqq. Cap. xiv. leproso purgato imponitur עֲוֹן, vs. 12, sed eadem victima dicitur חַטָּאת vs. 19. Ideo existimarim, quamvis חַטָּאת et עֲוֹן sint ejusdem potestatis, attamen usu factum, ut quædam culpæ frequentius solerent חַטָּאת dici, aliæ vero חַטָּאת; non quod omnes, quæ eodem nomine vocabantur, essent ejusdem naturæ, et quæ aliter ut plurimum appellabantur, diversæ; sed quædam usus, penes quem arbitrium est loquendi, consuetudine, aut nulla ratione nixa, aut saltem nobis ignota.” Verum etsi negari nequeat, חַטָּאת et חַטָּאת nonnunquam confundi, tamen manifesto ut duo diversa sacrificiorum genera discernuntur



tum vii. 7, tum Ez. xl. 39; xlii. 13; xliv. 29; et pluribus in locis. Præterea inter utrumque illud interfuisse constat, quod sanguis victimarum חַטֹּאת, altarium cornibus, victimarum חַטֹּאת vero aræ lateribus adspargendus erat. Sed inter culpas ipsas, חַטֹּאת et חַטֹּאת appellatas, quid interfuerit, quaeritur. Ex magna opinionum de ea re varietate, potissimæ tantummodo sunt recensendæ. 1. LXX, חַטֹּאת, ἁμαρτίαν, ὧν vero πλημμελείαν vertunt. Ex quo nihil plane proficimus. Neque enim constat, quid intersit inter ἁμαρτίαν et πλημμελείαν, multo minus, idem interesse, quod inter חַטֹּאת et ὧν interest. 2. Haud pauci ex Judæis interpretes ὧν dictum putant de quo dubium alicui sit, an peccatum aliquod admisit, חַטֹּאת vero, quod quis primo ignorasset, postea autem resciverit. A qua sententia non multum diversus est Aben-Esra (in Prolegg. ad Commentar. in Lev.): Nihil aliud interest inter sacrificium חַטֹּאת et sacrificium חַטֹּאת, nisi quod hoc fieret ab homine, qui certum sciret, se per imprudentiam commississe contra præceptum aliquod, cujus poena erat exitium; prius illud vero (חַטֹּאת) fieret ab eo, qui non certe sciret, sed ambigeret, utrum adversus ejusmodi præceptum fecisset nec ne, unde vocabulum חַטֹּאת etiam de sacrificio pro delicto dubio usurpari solet. — 3. Aben-Esra חַטֹּאת, quod legis ignorantia, חַטֹּאת vero, quod oblivione factum esset, dictum censet. 4. Herman. Venema (in Diss. Sacr., p. 322) contendit, sacrificium חַטֹּאת dictum, in gravioribus passim delictis. ὧν in leviore locum habuisse; v. g. cum pontifex, totus coetus, aut princeps se contaminasset, חַטֹּאת obtinuisse, non ὧν, cap. iv.; porro cum quis de peccato certior esset factus, vel ejus convinci posset, חַטֹּאת oblatum fuisse, ubi autem res dubia, nec juris aut facti certa esset notitia, ὧν expiasset; illud in convictione per testes, hoc in spontanea peccati confessione fuisse requisitum. Sane iv. 27, 28, ubi de sacrificio חַטֹּאת agitur, post indicatum peccatum ipsum illo sacrificio expiandum additur: וְהָיָה חַטֹּאתָּם חַטֹּאתָּם, quando peccatum ab incerto commissum palam innotuerit. Sed infra vs. 17, ubi sacrificii חַטֹּאת mentio fit, hæc verba non adduntur. Hinc Joseph. (Ant. 3, 9, 3) sacrificium pro delicto, חַטֹּאת, ab illo oblatum fuisse tradit, qui peccavisset, et sui quidem peccati conscius esset, sed non ab alio redargui posset aut criminis convinci. Cum illo conspirat Philo, qui (de Victimis,

t. ii., p. 247, ed. Mang.) si quis arguente sua conscientia crimen admisit confessus fuerit, et ipse denuo sui fiat accusator, eum sacrificium tale obtulisse ait. Consentiant LXX, qui v. 24. וְהָיָה חַטֹּאתָּם חַטֹּאתָּם vertunt ἡ ἡμέρα ἐλέγχου, qua die convictus fuerit, vel, peccasse se cognoverit. Attamen et in nonnullis lustrationibus חַטֹּאת offerenda erant, coll. xiv. 12, 24; Num. vi. 11, sqq. — 5. Bernh. Sebast. Cremerus in Antiquit. Sacrar. Poecilii, tom. ii., p. 75, sqq. omnem quidem חַטֹּאת suum ὧν, reatum, observat habere, acque ac reatus quovis comprehendatur peccato, quod ex iv. 13; xxii. 27, et v. 2, sqq. probare satagit, ὧν tamen restrictam habere significationem, nec notare nisi violationem foederis, sive respectu proximi, in non servandis contractibus de deposito et mutuo, et restitutione rei perditæ, accedente mendacio et perjurio; vel etiam, ex Lev. xix. 20, sqq., in violatione foederis matrimonialis, si quis vitium intulerit servæ desponsatæ, nec tum manu missæ. Quod autem discrimen attinet utriusque sacrificii, Cremerus ὧν præcise notare existimat sacrificium, ut vocat, conscientiosum, h. e., tale, quod ex solo conscientiae instinctu offerretur, cogente hominem, ut reatum suum, quem clam hactenus habuerit, confiteretur, ejusque expeteret expiationem, quod ex Lev. iv. 19, 20, sqq., et Esth. x. 18, 19, demonstrare studet. Nec hoc tamen congruit lustrationibus, de quibus xiv. 12, 24; Num. vi. 11. 6. Grotius culpam in omittendo חַטֹּאת dictum esse judicat, ὧν, culpam in committendo. Quo nihil longius a vero abesse potest, quum sæpissime חַטֹּאת dicatur, quod contra legem vetantem fieret. Quare 7. J. D. Michaelis in Suppl., p. iii., p. 718, sqq. inversa vice חַטֹּאת sacrificium pro peccato commissionis, ὧν vero pro peccato omissionis fuisse autumat, eamque interpretationem variis, qui sub hujus capituli initio memorantur, casibus accommodare studet. Magis arridet vel 8. Guil. Outrami sententia (de Sacrificiis, p. 135), culpam eam præcipua quadam ratione ὧν dictam fuisse, quæ vel reo dubia esset, vel proximo damnum intulisset; vel 9. Jo. Gottl. Carpzovii illa (in Mantissa de Sacrificiis, p. 707), omne istud differentiae genus ex mero legislatoris arbitrio pendere, ad certas autem expiationum classes legibus esse revocatum, 1. in delicto dubio, cujus incerta esset conscientia, Lev. v. 17, 18; 2. in iniquatione Nazaraei, Num. vi. 12; 3. in vi illata de-

sponsatæ, xix. 20, sqq.; 4. in incognita sacrorum defraudatione, Lev. v. 16; 5. in interversione rei alienæ, vel concreditæ, vel casu repertæ, vel vi extortæ, et jurato abnegatæ, Lev. v. 21, sq. De Wette in *Commentat. de morte Jesu Christi expiatoria* (Berol. 1813) p. 14, Not. conjicit, discriminis, quod inter illa sacrificia initio intercesserat, veram rationem seriore tempore in oblivionem venisse, et neglectam fuisse, discrimine tamen ipso non prorsus abolito.

## Ver. 10.

*Au. Ver.*—And the priest.

*Ged., Booth.*—Thus the priest.

## Ver. 12.

*Au. Ver.*—Even a memorial.

*Ged., Booth.*—For a memorial.

*Au. Ver.*—According to the offerings.

*Ged., Booth.*—With the offerings. See notes on iv. 35.

## Ver. 13.

וְכֹהֵן עֲלֵיו חֲפָזוֹ עַל־חַטָּאתוֹ וְהִיָּח  
חֲטָא מִחַטֵּאת הָאֵלֶּה וְנִסְלָח לוֹ וְהִיָּח  
לִפְתּוֹן פְּסָחָהּ :

καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἥς ἥμαρτεν ἀφ' ἐνὸς τούτων, καὶ ἀφεθήσεται αὐτῷ. τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ. ὡς θυσία τῆς σεμνιδάλεως.

*Au. Ver.*—13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.

*Ged., Booth.*—Thus, by one or other of these, shall the priest make an atonement for him who hath sinned, and the remainder of the offering shall, like that of a donative, [*Booth.*, like that of the wheaten offering], fall to the priest.

*Meat offering.* See notes on ii. 1.

## Ver. 14.

*Au. Ver.*—And.

*Ged., Booth.*—Again.

## Ver. 15.

גִּשָּׁשׁ קִי־חֲמֵל מְעַל וְחֲטָאָה בְּשֹׁגְגָה  
מִקְדָּשֵׁי יְהוָה וְחִבֵּא מִת־אֲשָׁמוֹ לִיהוָה  
אֵיל תָּמִים מִרְהֲבָאוֹ בְּעֶרְבָה קָדוֹת  
שְׁקָלִים בְּשֶׁה־לִּחְקֹדֶשׁ לְאִשָּׁם :

ψυχὴ ἢ ἂν λάθῃ αὐτὸν λήθῃ, καὶ ἀμάρτη

ἀκουσίως ἀπὸ τῶν ἁγίων κυρίου, καὶ οἵσει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ κριὸν ἁμωμον ἐκ τῶν προβάτων, τιμῆς ἀργυρίου σίκλων, τῷ σίκλῳ τῶν ἁγίων, περὶ οὗ ἐπλημμέλησε.

*Au. Ver.*—15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

*In the holy things of the Lord.*

*Ged., Booth.*—By withholding any of the holy things of Jehovah.

*Pool.*—*In the holy things of the Lord.*] In things consecrated to God, and to holy uses, such as tithes and first-fruits, or any things due, or devoted, or offered to God, which possibly a man might either withhold, or employ to some common use.

*With thy estimation by shekels of silver.*

*Pool.*—*With thy estimation*; as thou shalt esteem or rate it, thou, O priest, as appears from ver. 16, 18; Lev. vi. 6; see also Lev. xxii. 14; xxvii. 2, 3; and at present, thou, O Moses, Lev. xxvii. 3, for he as yet performed the priest's part. And this either, 1. May be referred to the ram, which was to be of such a price and worth as the priest should appoint. Or rather, 2. Is an additional charge and punishment to him, which, besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priest should esteem proportionable to it; which was, as it were, another part or branch of his trespass-offering.

*Ged., Booth.*—*Of the value of two shekels of silver.* In our common version rendered, "with thy estimation by shekels of silver;" as if the value of the sheep were to be estimated—by whom? By Moses, says Rosenmüller. Then the precept could not be a permanent one. Yea, when Moses died, the right fell to the magistrates. Le Clerc supplies thus: "Pro estimatione tua," *O sacerdos!* But, as Houbigant justly observes, the words are directed neither to Moses nor to the priest, but to the people of Israel, through the mediation of Moses; and Houbigant's arguments against Le Clerc, in favour of the antient versions, appear to me unanswerable. In fact, all the antient versions, save Pers. and Gr. Ven., even the very literal Arab. Erp. have nothing equivalent to *thy*. Sept., τιμῆς ἀργυρίου σικλων.



*sciverit.* Horum verborum, ut recte Leviticus monet, non unus sensus esse potest. Possunt enim intelligi 1. de ignorantia *juris*, de eo, qui fecerit, quod nesciret, sed factum probe norit; 2. de ignorantia *facti*, ut si quis inscius cadaver, aut rem aliam immundam attigisset, et se quasi mundum gessisset; 3. de eo, quod ignoraretur *eo tempore, quo factum est*, sed postea est cognitum, seu ignorantia *facti*, seu *juris* spectetur; 4. de eo, quod *dubium est*, ad factum quod attinet, ut si quis, exempli gratia, dubitet, an cibus, quem ederit, contactu rei pollutæ contaminatus fuerit. Videtur autem hic omnino *secundum* esse admittendum. Nam quum Moses c. iv. sacrificia imposuerit iis, qui ignorantia *juris* peccassent; quæ sequuntur a vs. ii. hujus cap., pertinent ad ignorantiam *facti*.

: וְנָשָׂא אִשָּׁתוֹ

καὶ λάβῃ τὴν ἀμαρτίαν.

*Au. Ver.*—And shall bear his iniquity.

*Ged., Booth.*—And hath brought on himself iniquity.

Ver. 18.

*Au. Ver.*—With thy estimation.

*Ged., Booth.*—Of due value. See notes on verse 15.

Ver. 19.

: אִשָּׁם הוּא אִשָּׁם אִשָּׁם לַיהוָה

ἐπλημέλησε γὰρ πλημμελείᾳ ἔναντι κυρίου.

*Au. Ver.*—19 It is a trespass offering: he hath thus trespassed against the Lord.

*Ged., Booth.*—This is the trespass-offering of him who is clearly guilty [*Ged.*, hath clearly incurred guilt], in respect to things holy to Jehovah.

CHAP. VI. 1.

*Au. Ver.*—And.

*Ged., Booth.*—Again.

Heb., V. 21; LXX and *Au. Ver.*, VI. 2.

וְכָשָׁה בְּצִמְחוֹתָיו בְּפָדוֹן אֶת־בְּהֵמוֹתָיו  
אִשָּׁם בְּגִלּוֹל אִשָּׁם אֶת־צִמְחוֹתָיו

ψυχὴ ἢ ἀν ἀμαρτίῃ, καὶ παριδὼν παρίδῃ τὰς ἐντολὰς κυρίου, καὶ ψεύσεται τὰ πρὸς τὸν πλησίον ἐν παραθήκῃ, ἢ περὶ κοινωνίας ἢ περὶ ἀρπαγῆς, ἢ ἡδίκασέ τι τὸν πλησίον.

*Au. Ver.*—2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him

to keep, or in fellowship [*or*, in dealing], [*Heb.*, putting of the hand], or in a thing taken away by violence, or hath deceived his neighbour.

*Or in fellowship.* So Rosen.

*Pool.*—*Or in fellowship*, Heb., or in putting of the hand. Which may be either, 1. Another expression of the same thing immediately going before, which is very frequent in Scripture; and so the sense is, when one man puts anything into another man's hand to keep for him; and when he requires it, to restore it to him. Or, 2. A distinct branch, which seems more probable, and so it belongs to commerce or fellowship in trading, which is very usual, when one man puts any thing into another's hand, not to keep it, as in the foregoing word or member, but to use and improve it for the common benefit of them both, in which cases of partnership it is easy for one to deceive the other, and therefore provision is here made against it. And this is called a putting of the hand, because such agreements and associations used to be confirmed by giving or joining their hands together, Jer. l. 15; Gal. ii. 9. Compare Exod. xxiii. 1.

*Ged., Booth., Gesen., Lee.*—A deposit.

*Gesen.*—דָּפְדָּפָה (from דָּפַח), Levit. v. 21, (vi. 2) only: דָּפְדָּפָה, something given into one's hand to keep, a deposit. The difference between it and דָּפְדָּפָה is not clear. Compare דָּפְדָּפָה in Neh. x. 32.

*Prof. Lee.*—דָּפְדָּפָה, f. once, Lev. v. 21. Apparently, A deposit. R. דָּפַח. The LXX however translate דָּפְדָּפָה, by κοινωνίας. Vulg., creditum.

*Rosen.*—דָּפְדָּפָה, Si quis peccaverit et delictum commiserit in Jovam, i.e., si quis dolo admissio contra Jovam peccaverit. דָּפְדָּפָה proprie significat positionem manus, deinde in genere omnem societatem, quæ injecta manu solet confirmari, stipulationem, sponsonem. Vide ritum jungendi dextras in societate, 2 Reg. x. 15; Jer. l. 15. Sic et LXX, περὶ κοινωνίας. Alii דָּפְדָּפָה interpretantur traditum in manum, depositum. Sed hoc significatur voce דָּפַח, quæ proxime præcedit; ut taceamus, tunc non דָּפַח sed דָּפַח scribi debuisset.

*Au. Ver.*—Or in a thing taken away by violence.

*Ged.*—Or by rapine.

*Booth.*—Or with regard to what hath been taken by violence.

*Gesen.*—גָּזַל, m. stat. constr. גָּזַל plundered









*of the set*





